

THE SOUTHLANDS OF SIVA

First published in 1923

PRINTED IN GREAT BRITAIN BY WILLIAM CLOVES AND SONS, LIMITED,
LONDON AND BECCLES

TO
MY WIFE

IN MEMORY OF MY HAPPIEST
INDIAN EXPERIENCE

NOTE

IN the Indian words (except those which have passed into current speech) pronounce the unaccented “a” like the “u” in “but” and the unaccented “u” like the “oo” in “foot.” It has not been thought necessary to distinguish between the various forms of consonants, although, in the Dravidian languages, the hard and soft “d” and “t” differ considerably in sound.

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THE SOUTHLANDS OF SIVA

CHAPTER I

SOUTH CANARA

“THE entrances of the elder world were wide and sure and brought immortal fruit.” The angel’s words serve to call up before me South Canara as it was when I first landed at Mangalore, well back in the nineteenth century. Since then, the railway has appeared upon the scene and has destroyed I know not what fine fragrance of remoteness and flavour of antiquity. Fortunately, however, Canara’s cup of enchantment contains ingredients which are permanent.

The Ghāts form the eastern barrier of the district. They are shrouded in dark forest, but out of it push smooth green summits, and great to the man in the heat below is the appeal of those high-hung lawns. The midlands consist of a low plateau of laterite, a stuff neither rock nor soil and of so warm a red that in certain lights it takes on the colour of blood. On that upland you will hardly find other crop than scanty grass or other tenant than the plovers crying their plaintive question : “Did he do it ? Did he do it ?” But rivers have cloven wide ways through it, and rain has bitten into it a thousand dells with shaggy walls dropping sharply to carpets of vivid paddy patterned with gardens of plantains and lithe arec-palms. Beyond this tract lie the low, sandy coast and coco-nut palms in myriads. It is a land of effulgent

sunsets. Each cloudless day ends over the motionless sea in profuse outpouring of gold and fierce pulsations of blinding flame. So Canara; for three-fourths of the year, glowing under the sun or touched to more mysterious beauty by luminous nights; for the rest, a gray shadow behind the rushing rain.

Over this country I wandered for a matter of two or three years. Tents are not in use, for they perish in the monsoon, but there are plenty of bungalows for travellers. Sometimes I trudged it on foot in no great contentment, for the climate does not encourage exercise; besides I generally felt ill and had not then been broken in to loneliness. Sometimes I was on my Pegu pony, a kind of horse which is now, I believe, extinct, much to the loss of the world. Canara contains no horses (for the matter of that it contains no sheep either), and the appearance of an equestrian provoked great interest among the cattle. As I rode along, while the humbler sort of folk moved off the road before me in accordance with their respectful custom, there was a reverse movement on the part of the cows. With tails erect these came tearing in from all quarters and galloped alongside me until their curiosity was satisfied. Nor were other animals indifferent to my progress. On an occasion I came upon elephants hauling timber in the jungle, and one of them, catching sight of me, fell down straightway in a fit. There were no grounds for the suggestion that this occurrence was due to my style of equitation, for elephants have, notoriously, a dislike for horses and dogs. My Collector's fox-terrier routed a tusker out of the forest, and the welkin rang with the trumpeting of the creature as it fled in terror, with the dog yapping joyously round its heels.

I shall not attempt to delineate many of the

members of our little European settlement. A few, however, I may refer to, and I may say of all that in those, unawakened days we dwelt on terms of amity with the natives of the country.

Moore was our District Medical Officer and I mention him first because of his eminence as a shikāri. His success was in proportion to his pertinacity. He would follow a herd of bison all day through the steaming jungle and, when night fell, cast himself down, with or without a trifle of food, to await dawn and the resumption of pursuit. His æsthetic qualities were evidenced by his burning down the summer-house which Basel missionaries with gross impropriety had planted on the majestic brow of the Kudiremukh.

Of his various hairbreadth escapes one must suffice. He had been reading about the correct way of picking up snakes and, seeing a snake on the floor, sought to put theory into practice with the result that he was bitten in the hand. Then he noticed that he had got hold of a venomous sort. By ruthless lancing and the use of nitric acid he averted death, but he lost the use of two fingers.

I had under me at one time a European sergeant who was adept at catching cobras. According to this authority, if you take hold of the tail and press it to the ground while pinching hard, the snake cannot reach back far enough to injure, and you can then dislocate its vertebræ by suddenly swinging it up and backwards. Or you can lay a stick on the neck and gently press the head to the ground, when the reptile will lie still; then you catch hold of the neck, just behind the head, quickly and firmly between thumb and forefinger. After this latter process the sergeant used to stitch the lips together with a needle and cotton. But most people content themselves with a less artistic application of the stick.

Recruitment for the Madras Army was so regulated that at one time the European officers of our regiment consisted of three colonels and a subaltern. These senior officers were severally distinguished for piety of a type rare in the tolerant atmosphere of an Indian station, for the ownership of a harem and for the possession of a taste, unique among Europeans, for the jack-fruit, the smell whereof is as that which drove Asmodeus into the utmost parts of Egypt. Naturally I was most intimate with the first, Colonel Macey to wit, and one or two little anecdotes occur to me as emanating from him. I never heard elsewhere of a venomous snake causing injury to man except by means of its fangs, but evidently that is possible, for Colonel Macey told me that on one occasion he was helping to dig a cobra out of a hole in a wall when the reptile suddenly popped its head out and spat over a space of a foot or two into the eye of one P. The regimental surgeon, Whiteley, gave me, however, the more probable version that the snake struck at P.'s face and, missing it, accidentally jerked some venom into his eye. Anyhow, P. was very seriously ill afterwards, his eye being so violently inflamed that his life was endangered, but in the end life and sight were saved.

Macey once upon a time, when marching with his regiment, went at the close of a stage to spend the day at a 'Travellers' Bungalow to which was attached a garden, perhaps one of those native gardens which I myself take a pleasure in, wildernesses of crowded trees and bushes pervaded with the steamy smell of water and the menace of lurking reptiles. At the house he was told that there was a tiger in the compound, and strolled out to see what had given rise to the fancy. As he was following a path among the shrubs, he saw a tiger turn into it. He dropped

down into the undergrowth and awaited events. The animal lounged down the path, switching its tail, passed Macey within hand's reach, leapt over the wall and disappeared. I am not sure whether it was on the same march that the following incident occurred. As the regiment tramped along, the sound of a bell was heard in front, and the jingle grew until the cause was apparent, for they met, striding along, an ascetic who had not only discarded every vestige of clothing but, to emphasize his nakedness, had attached a bell to a portion of his person.

Another member of Mangalore military society was Woodcock, with whom I went once after some panthers which had taken up their abode in a small cave in one of those many adkas, or valleys, which score the laterite plateau. We had a goat tied up in front of the den and lay close by on the ground. In a clump of bushes by my side a panther lay for a time watching, its breathing plainly to be heard. Now and again a vague shape flitted past or over the goat which made piteous noises. But it was too dark to shoot, and so the hours went by until the tuk-tuk-tuk-trrrr of the nightjar announced the pale, infiltrating dawn. A day or two afterwards the goat died, as a consequence apparently of the fright it had undergone. Woodcock who was a little distance from me stated that, while watching, he fell asleep on his face and woke to find a panther standing with its forepaws on his shoulders. He had been at Port Blair, and I remember his telling in the mess a story of his harpooning a gigantic sunfish off the Andamans. After some moments of frenzy, the unfortunate fish set off at prodigious speed and, before it succumbed, had towed Woodcock's boat twice round an islet of considerable size. At the close of this narrative there was silence for a few minutes,

and then the Colonel in a tone of quiet interest asked, "Did it perspire much?"

I may bring the jovial Sundius on the stage for an instant in order to attach to him two small snake-stories. He was standing on the beach when something hurtled through the air to his feet and at once set up as a cobra. His first act was to remove himself, his second to scan the sky, where the presence of a kite explained the snake, though I have not come across any other instance of a kite carrying off a live snake. On another occasion he, with a peon, disturbed a cobra which unhesitatingly attacked them, a case unique in my experience. The pair fled with the snake in pursuit and, as they ran, the peon's turban fell off. The snake pounced on this, shook it as a terrier might a rat, and then retreated.

was celebrated by sports, of course, but also by attendance on the part of many of the Europeans at the religious services held at the various temples in Mangalore. Moreover, a meal was provided for several thousand beggars. One group of these unfortunates clouds my memory. Rodent diseases are rife on the West Coast. In mercy to others the victims usually go about with their deformities covered, but on this occasion they had bared their heads; not their faces, for they had none. Dreadful holes took the place of features. They were hardly human beings, rather spectres from some place of unutterable woe.

By mid-September one could generally venture out with safety into the green loveliness of the countryside. Not always so, however. One of the worst bits of rainy weather I have experienced was in that month, out Sirādi way. I had gone out there with Moore in the hope of catching some of those great carp which are commonly known as Mahseer and, also, of getting some shooting. On the first day we started off into the forest, picked up the tracks of a herd of bison and made after it. We caught up a tiger on the same errand as ourselves, but he refused to show himself and slunk off in the high grass, so we went on our way. Then the heavens opened and a sheet of water came down and continued to come down. I well remember our long return journey by way of the rocky stream-bed which formed the most convenient path through the jungle. The boulders were very slippery and Moore's tendency to trip and stumble had full play. Cries of rage and pain as he floundered into pools and came down on sharp points, falling on my ear from time to time, lightened my own labour. The following two days we were weather-bound and, seeing no probable end to the cataclysm, we abandoned the expedition. In those three days

between twenty and thirty inches of rain fell. We got hold of a panther cub on this trip and Moore tried to feed it with milk through a catheter, but the ungrateful little beast only spat and scratched savagely. Finally, somehow or other, it escaped. I suffered another loss in the case of a Scaly ant-eater which had been found, washed pink by constant immersion, on the trunk of a floating tree. I gave it temporary quarters in my bathroom which had a solid brick flooring and deemed it safe for the night. But it dug up the floor and disappeared into the bowels of the earth.

The main quarry of the shikāris of the district was the bison, a noble creature which in Canara used to be deemed harmless. It is not, however, always so. I shall have occasion to mention later an adventure of Lascelles with one, and I have heard of other cases which expose the bison to the severe denunciation of the poet :

“ Cet animal est très méchant ;
Quand on l'attaque, il se défend
Avec férocité ”

There was a planter on the Biligarangan Hills who was laid up for a long time as a result of being gored in the chest. A man I knew at Trichinopoly was charged by a cow-bison with a calf at heel and was very severely injured in the lower part of the abdomen. My friend Hatfield, again, when out with a companion, wounded a bull which charged the latter and a lively chase followed. Hatfield got in two more bullets and dropped the beast, but it staggered up, resumed pursuit, caught up the fugitive and, striking him with its forehead, flung him several yards. He was not, however, badly hurt.

Tigers were in places abundant and there was

one man-eater in the district. It frequented the coast-road and preyed in particular upon the postal-runners, who carry a spear bearing loose iron rings. The brute seems to have learnt to associate a clattering noise with the approach of a solitary man and laid its plans accordingly. One can imagine these tragedies. Darkness upon the deserted road, a distant jingle, and then the soft padding of running feet, yellow eyes aflame in a black clump of bushes, a cry, a brief scuffle, a pool of blood soaking into the dust. It was probably this animal which, north of Kundāpur, came on to the seashore one afternoon, in full daylight, and carried off one out of a party of Brahmans. This tiger was reputed to be a great traveller, covering fifty or sixty miles of a night.

Just about this time a Civilian in another district wounded a tiger and, although short-sighted and strongly warned of the risk, insisted upon wriggling after it into a thick patch of undergrowth. A native shikāri crawled in with him and, catching sight of the animal, made vain attempts to draw his companion's attention to it. As the latter was peering about, the tiger made its rush and drove its fangs through the young man's skull.

There was a diverting story about the effort of Spankie, another Civilian, to bag a tiger in South Canara, but, as I cannot tell it, I must content myself with two little anecdotes from another Province. One relates that a man and his wife went tiger-shooting on an elephant. A tigress was put up and wounded and made for the elephant. The elephant dropped on its knees to receive the attack, with the result that the riders were flung on top of the tigress which wriggled itself free and fled in terror. The other tale ends less happily. M, from an elephant, broke the back of a tiger. Its roars scared the elephant,

which bolted towards the wounded animal. M., afraid of being swept off among the trees, clutched at a branch, and found to his dismay that he was hanging right above the tiger and also that his breeches were too tight to allow of his swinging himself on to the bough. In due time he dropped upon the tiger, which chewed his foot until a shikāri came up and killed it. M. lost his leg as a consequence.

I had for a few months charge of a portion of the Laccadive Islands and have ever since regretted that I did not take the opportunity to learn something of life on a coral island. The islands are divided between South Canara and Malabar, and I have a few stories to tell about them at second hand.

I think it was to Minicoy that my friend Hopley was sent to reinstate a Headman who had been expelled by his subjects. Hopley and the Headman left Malabar in a steamer which anchored some distance from the island. When the two men reached the shore in a boat, they found the islanders drawn up in a hostile mood, and Hopley made a speech inculcating submission to the Headman and the Power behind him. The gist of the response was that the Headman's decapitation was in the public interests and that, as Hopley had chosen to associate himself with him, he must expect the same doom. Hopley contested these illiberal views, and an argument ensued, the while one party advanced and the other retreated. When Hopley and the Headman had got knee-deep in the sea they surrendered, and they were conducted to the central jail of the island, which consisted of a hut harbouring mosquitoes of such size and ferocity that present torment almost extinguished fear of the future. When night fell, the prisoners set to work earnestly to effect an escape. Succeeding in this, they got to the shore, found a

canoe and pushed off. Then lights sprang up behind them betokening discovery of their flight, and boats put out in pursuit, but after an exciting race, the fugitives reached the steamer with a few lengths to spare.

Two members of the Civil Service, Moroni and Powell, in the course of duty had occasion to visit one of the Laccadive Islands, and having landed them, the captain of their vessel went off for a fresh supply of coal. The Civilians found that the inhabitants of the island were suffering from scarcity of food but at first they were not seriously concerned for themselves ; they had provisions for six days and, though the fresh water available smelt atrociously, there was plenty of coco-nut water to take its place. As the days went by, however, M. and P. became rather anxious and laid a taboo on the solitary breadfruit-tree of the place with a view to their own sustenance. They fished diligently and they procured a small supply of rice, but, when the appointed period of six days had drawn out to treble that length without bringing the ship, vigorous measures became imperative. They secured a sailing-boat and a boatman, stowed a small canoe on board, and made for an island which was visible on the horizon in the hope of staying their appetites there. Halfway over there fell a dead calm and, resources on board being straitened, Powell took the canoe and started to paddle towards the place of refuge. He reached it, half dead, at nightfall and was greeted by a crowd clamouring for food. There was clearly nothing to be got there, and with a groan Powell threw himself on the sand and sought sleep. Later on the sailing-boat arrived. A day or so of misery followed and then smoke on the horizon revived hope. They embarked, hoisted the sail, and sped merrily along.

Then Powell fell overboard. For a space which seemed an eternity owing to the persistent tendency of his thoughts to the subject of sharks, he swam about, while the boat, under the guidance of Moroni, swept round him on strange and devious courses. At length Powell was hoisted on board and the voyage was resumed. Soon the steamer was neared and recognized as their own by two dirty and emaciated wretches wearing stubbly beards and most inadequate costumes. Fate had been unkind to them so long that it seemed to them natural to find themselves, when they gained the deck, under the curious observation of some neatly appparelled ladies who had been embarked at Calicut for a little cruise.

In the Canarese part of the islands there was in my time a plague of rats which did a lot of damage to the coco-nuts and, in response to complaints, a lot of cats were sent over. Then came laments that the cats were neglecting the rats and had themselves taken to climbing the trees and eating the nuts. For this unaccountable vagary no remedy suggested itself but, to cope with the continuing rat-nuisance, the Collector busied himself in sending over large owls, with what results I do not know.

Up to this time the inhabitants of the Amīndivīs (so we call the Canarese group) had relied upon Faith-cures in their ailments, but the Government now decided to start there a dispensary under a Hospital Assistant. The islanders highly resented the innovation ; nevertheless, just before the monsoon broke, a very reluctant Hospital Assistant was shipped off in an open sailing-boat. The subsequent events were recounted in an entertaining report sent by the Hospital Assistant from somewhere in Ceylon to the Collector. It seems that the boatmen, infected by the island-spirit, made the man of medicine by no

means a welcome guest on board. A high wind arose and the unhappy leech lay groaning in the bottom of the boat, where he was indifferently trodden upon by the crew. The boatmen also decided that, in view of the threatening aspect of the weather, it would be well to husband their resources, and, with this prudent object, they settled that their passenger should have no share in the food or water. They failed to make the islands, and the Hospital Assistant was ultimately landed in Ceylon in the last stages of inanition.

Close to the coast of Canara lie St. Mary's Isles. I pitched my tents in a clump of coco-nut palms on the quarter-mile of white sand and basaltic columns which constitutes Tonsepāru. I had as companion a man who, later, fell on evil days. We swam with some trepidation in the clear water and we shot blue pigeons. I am sorry to say that I shot my companion also, but he was not seriously injured. Further, with Boggu, our fisherman, we visited in a dug-out the cliff-bound island of Kappāy and the ruined fort on Bādagadda. The name Boggu means, by the way, charcoal, and is one of those depreciatory appellations which are given to appease the gods when these have given evidence of malevolence by causing the death of elder children in the family. Not far off, on the mainland, stands Udipi, where there is a *math* of great renown. This was presided over by an aged priest, who was, I believe, the thirty-fifth High Pontiff of all the Mādhvas and who was much venerated in the neighbourhood for a rare chastity. At his request I attended the ceremony whereat he nominated his successor. The transfer of sacred office to a little boy by the dying man whose countenance fully justified the reverence felt for him was a somewhat affecting scene.

The remoteness of the district has led to the preservation there in vigorous life of the primitive religion of

“Devil” worship, and I saw a “Devil” dance at Yēnūr. Several persons had been got up to represent these godlings, one of the performers being a quite ludicrously ugly old woman. The Fire-demon was distinguished by a brazier of fire on his head. Another person, figuring, if I mistake not, Kodumamuttayya, had a whitened face, an extraordinary garb composed of leaves, huge painted wings, and a sword, shield, and flyflap. All the performers hopped about and simulated possession, but Kodumamuttayya excelled in his howling and convulsive tremblings. I do not think that even his possession went very deep, for the tender of a rupee produced immediately a prophecy in Tulu that I should have abundant crops of coco-nuts and numerous children. The former part of this prediction has lagged in fulfilment.

At the same place I saw enacted with much verve a sort of religious farce. The actors wore masks supplied from a temple and some of these were delightfully comic. The costumes generally were most effective, and the troop of monkeys led by Hanumān was cleverly got up. When I left after some hours the progress of the play was interrupted by old Hanumān leaping off the stage and pursuing me down the road for a present.

That remarkable double peak known as The Ass’ Ears is a favourite haunt of devils, but they also cling to high trees, whence they may drop on you if you venture underneath. They are so ubiquitous and mischievous that, as the Cherumars know, all deaths in Malabar are due to their agency.

The devils sometimes come into domestic relations with the people. In company with a native Roman Catholic official I was talking to a ryot one day on the subject of these beings and rather tactlessly asked him whether he believed in their existence. Adapting

his remarks to his audience, he replied in the negative. Then a sense of his madness came upon him. He added hastily that he believed in one devil. This demon, he explained, inhabited the thatch of his own house, but it was a quiet, unobtrusive guest and made its presence known only by an occasional rustling or, when out of humour, by visiting the human members of the family with headaches. That conversation, as I remember, took place at Bantwāl, where the big river-fish roll up out of the depths to eat the rice thrown to them from the temple-steps. There was a dispensary there, and the then Hospital Assistant soon afterwards poisoned himself on reading the remarks which Moore placed on record as a result of his inspection of the institution. But the unfortunate man was perhaps more influenced by his recent discovery of signs of leprosy on his person.

Jainism is another religion which, practically extinct elsewhere in the Presidency, has lingered on in Canara. Even there the sect is small and dwindling, as a result, according to enemies, of the excessive amorousness of its members. The Jain temples are planned differently from those of the East Coast, being without the walls and great porticoes or gopurams characteristic of the latter; they have also sloping roofs and wooden superstructures with reversed eaves. The main portion of the building is of stone, and the carving thereon is often remarkable for beauty and finish. A conspicuous feature is the Kambha or Sthambha in front. This is a tall, slender stone column springing from an elaborate base and carrying a sort of pavilion or representation of a shrine. The excessive size of the capital, if one can call it by that name, gives a look of top-heaviness, but this is redeemed by the skill and taste with which it is adorned. Another peculiar lithic production of

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Jainism is the gigantic statues of Gumatarāya, of which there are two in South Canara. They are not at all on a high artistic plane, but their size gives them impressiveness. The figures are naked, with representations of plants growing round the legs of the meditating devotee. That at Yēnūr is about 35 feet high and wears on its thick lips a smile in which I came to find a subtle wickedness which was almost attractive. The statue at Kārkāl, on the shore of a delightful lake, is, if anything, taller, and near it is a pleasing temple called Chatramukh. Other noteworthy Jain temples are the fifteenth-century "bastis" at Mudubidre, one of which bears unaccountably the figure of a giraffe, and in the Priests' Cemetery at that place are to be found tombs the nearest analogues of which are said to be in Nipāl.

While on the subject of religions, I must not omit to mention the Roman Catholics, who supplied a good proportion of our officials in Canara. That body is sharply divided into those of Brahman descent and the rest. The former group are an intelligent and agreeable set of people, and both sets of people date back to Portuguese times. Their churches are quite a feature of the landscape, and the sight of them used to recall Europe to me in a comforting manner when I chanced to be feeling homesick. One such edifice, but that was in Malabar, was constructed, so they say, out of money secured by a lucky draw in the Calcutta Derby Sweepstake. It was not the original contributors who obtained the winning number to spend their gains in this way, but the priest's views prevailed, and Protestants realized, as never before, the benefits accruing from the Reformation.

My headquarters for a time were at Kundāpur, where, on a sandspit between river and sea, there is a

brackish pond containing a large number of big fish, the scientific name of which I cannot recall but which are called Hūwumina in Canarese. I had a great day's sport there. By ancient order no one may fish the pond without the consent of the Head Assistant Collector, and I procured a fishing and got together Schmidt, the little Basel missionary, and a lot of fishermen. One set beat the water with sticks at one side, while another set, starting from the other side, dragged a big net across. Round the semi-circle of the bulging net dug-outs containing two or three men ranged themselves. In each boat a man stood upright with one hand grasping the midrib of a coco-nut leaf and with the other lifting the edge of the net as high as possible. As we advanced thus, the fish began to move, and soon scores were flashing in the air. It was no easy thing to keep one's balance, smite the fish as it flew, sweep the net over it, bring it down into the boat and at the same time dodge a sledge-hammer blow in the face. Many fish leapt the net, some soaring right over our heads, but in the end we bagged seventy-two, which were laid out and distributed according to Mamool, the god of the country, and not a bad god either.

There was a report current in the district that it was customary to provide the Basel missionaries with wives by means of shipments of women volunteering for the purpose. I asked Schmidt whether this story was true. He confirmed it, and said that the system worked better than might be anticipated. He added reflectively, "Now, Mrs Schmidt—I cannot say that I should have chosen her but she is a very good wife."

I have referred before to that noble hill the Kūdiremukh, the monstrous precipices of which dominate South Canara from a height of six thousand feet and which looks eastward over the superb Malnād

downward-plunging rockets with streaming, white tails ; and la Dame blanche, which suggests a woman with trailing hair and vestment of lawn. The water reaches as spray a pool which is said to be 22 fathoms deep. At the bungalow were the Visitors' Books wherein travellers, inspired by the scene, had, from 1841 onwards, inscribed remarks and poems, one or two of which latter were quite good.

Striking backwards towards my own district, I turned off to visit Nagara, the old name of which was, according to the books, Bednūr, but, according to the people, Bidarūr, that is, Bambootown. It was the capital of a petty dynasty, and from the remains of a citadel can be seen a wide circle of castellated hills and the city wall. Tradition has it that the place once possessed a lakh of houses and two lakhs of wells, but the present town occupies only a small space, and of that which was old the hand of the monsoon has swept away the greater part. Scattered here and there are shrines with obscene carvings, a few reservoirs and fountains, a gateway and a handsome stone dais round a ruined Matha, or habitation of the devout. In one temple is a bell which bears an inscription stating that it was made at Amsterdam in 1713. There is, too, a small enclosure containing some rude graves of English people who died at the beginning of the nineteenth century. The epitaphs are roughly cut and full of mistakes. In one I found a certain pathos of humility : " In memory of John Clapp late a Conductor in the Hon. Company's service who departed this life 22nd September 1802. This stone was erected by Mary a woman that resided with Him for eleven years."

I shall mention only one other place in South Canara, namely, Kōta. In the yard of the temple there are forty or fifty cylindrical stones which project

from the ground to various heights up to two feet. This, it seems, is a natural crop, and I was told that a few years previously a number of new stones suddenly sprouted up. They are regarded as representations of the lingam (phallus), and people anxious for children anoint them with oil.

I was deputed on one occasion by the Sessions Judge to visit the jail and record a statement by a condemned murderer. The prisoner made a full confession. He and others visited the house of the victim at night and knocked at the door. The owner came to the window and, in some way or other, was induced to put his hands out, whereupon they were seized by the prisoner and another. The rest of the party then broke the door down, entered, and killed the poor wretch at their leisure. The prisoner continued—"As we were coming away from the house we saw a cock. Muttayya wanted to kill it, but I said, 'Why should we kill the poor bird? Let it alone.'" And, as another instance of the incongruity of the materials of human character, I may cite the case of a man who, when just about to be sentenced to death for murder, drew with excited concern the attention of the judge to a scorpion which was dangerously near to the latter.

While I was in the district a woman gave birth to a monster which, it was stated, had hair reaching to the feet, four eyes, and hands and feet turned backwards. When this prodigy appeared, the village elders assembled and decided that it was a Rākshasa, or demon, which would come to full stature if the wind were allowed to blow upon it. So they put a tub over it and later on killed it. Having done this, they reported the matter to the police. Greatly, no doubt, to their surprise, they were put on trial and were formally convicted of murder, but, on a report

of the case, the Government commuted the sentence to a short term of imprisonment.

Perhaps I may be permitted to close this chapter with a copy of one of those quaintly-worded petitions which, from time to time, lighten the labours of every Anglo-Indian official. It is the best which I have come across, and it was addressed by an Indian subordinate on a railway to his European superior:—

“MOST HONOURED SIR,—In continuation of my telegram of the 13th instant I beg leave to bring to your notice that I had narrow escape from the attack of a Leopard by your favour and by the grace of the Almighty. A certain Leopard, I think a stray one, appeared all on a sudden to our heart-rending fear while payment was being made in the 93/7 mile on the line. Mr. Bonjour the Public Works Inspector was also with me at the time. The coolies numbered about 400. All of us were engaged. Where from and how the abovesaid Leopard managed to lie down in a fearful posture within the fencing at a distance of only 10 yards from us. The coolies, one after another, crying Tiger, Tiger took to their heels while I fortunately found a picottah standing near a ditch and got up to the top of it to save my life at any risk. Fortunately for me Mr. Lloyd the Assistant Engineer on hearing this came to the spot with three constables armed with guns ready loaded. Mr. Lloyd tried a shot but missed the aim. The constables tried one after another. In the meantime as a God-send a light engine happened to run there. The Engineer detaining the engine got into the tender and began to shoot therefrom. Aims several times failing the Leopard sprang up some of the coolies and constables wounded them by pawing them as often. In this state of things my body shook with fear as I was

witnessing the trials as well as the fierce actions of the Leopard. Mr. Lloyd with the assistance of the constables had the presence of mind to shoot it undaunted with a gun brought by them till it is killed. Nearly 300 lives were saved I being one of them. Now I took heart and came down to commence payment. I herewith send one whisker and one claw of the Leopard for inspection. Begging to be excused etc.

S. SOONDARARAMIAR "

With this the curtain may fall on South Canara. Years afterwards I paid a flying visit to the district in trepidation lest the passage of time should have destroyed my susceptibility to its languorous charm. My fear proved groundless. Even now and here the spell of that distant land is heavy upon me.

CHAPTER II

CUDDAPAH

THOSE who take pleasure in idleness will not despise a few hot-weather days in a British India coasting steamer such as followed my departure from Mangalore. The view of the flat shore is, indeed, uninteresting, but—*suave mari magro . . . alterius spectare laborem*—one touches at ports and watches stuff being taken off and put on, the sea is smooth, the air balmy, the food agreeable as a change, and with books and cards time passes pleasantly. At night, in sooth, a minute but vigorous ant which harbours in the berths gives the feet furiously to itch, but life is never free of some worry or other; besides, one can always sleep on deck. I have had coasting voyages of another kind when I have been horribly ill and could tell tales of seasickness in various parts of the world, but the subject is not engaging and I will restrict myself to one.

I was on a boat running from Granville to Guernsey. The sea was boisterous, so much so that people began to feel unwell before leaving the harbour. Soon the victims were lying about in heaps. Amidst the sufferers glided a ministering angel, a young woman with a bottle of camphor drops in one hand and a bag of loaf-sugar in the other. Catching sight of a Frenchman who was conspicuous by the extremity of misery to which he had attained, she bore down on

him and, holding out a lump of sugar, she began to sprinkle the liquid upon it. This proffer had a surprisingly stimulating effect. The Frenchman sprang to his feet, rushed to the open skylight, hung over it, and vomited his soul out. Beneath the skylight was a table laden with steaming viands and at it were seated the stalwarts. I was on deck. Never have I witnessed so prolonged a fit of nausea or experienced so profound a silence as at first enveloped this painful scene. It was broken by a long wailing cry from the saloon, like nothing heard on earth before or since. Then a tornado of shouts and cries, and next moment the doorway of the companion was blocked with a confused medley of struggling bodies and distorted visages. When I say that even those at rest in the scuppers writhed with laughter I shall have sufficiently indicated the poignant humour of the situation.

Strange as it seems, some persons appear to relish seasickness. I remember that the Court of Wards sent for a sea-trip a number of the young Zamindars in its charge. On their return a friend of mine asked one of them whether he had enjoyed the experience. "Oh yes, sir, thank you," replied the boy, "we had a splendid vomiting."

There was no one to receive or entertain me when at dead of night I reached Cuddapah and, lying on the station-platform there, I had my first taste of the real Indian hot weather, for, in the conservatory climate of the west coast, the temperature does not often rise over 95° in the shade. With morning I could take stock of my surroundings, the squalor and decay of the fever-smitten town and the semi-circle of naked hills which concentrate upon it "those sunbeams like swords" and clutch it by the throat at night.

Moving off at once into camp, I ascended a short ghāt, descended a bit, and found myself on the Cuddapah uplands, here fenced round by a striking wall of red rock. At this point there is a small village called Guvvalacheruvu, where stood a police-station with which was associated a melancholy story which I give as I heard it. The wife of the Collector of Cuddapah was at a distant hill-station expecting a baby. In the middle of the hot weather she made a sudden resolve to return to her husband, and, on arrival at Cuddapah, found that he was away touring. She followed him as far as Guvvalacheruvu, walking the last part of the way. Then the pains came upon her, and in the police-station the lonely mother and the new-born child died. When I was there no constable would spend the night in the station-house because it was haunted by the ghost of the unhappy woman, who, with feet turned backward after the manner of Indian ghosts, wandered about wailing for her lost child.

My destination on this occasion was a wretched, mud bungalow at Rāyachōti, where I spent a rather doleful couple of months wrestling with my first Jamabandi (the annual land-revenue settlement) and an attack of dysentery. I may mention one of my "Jamabandi camps," Chākibandar to wit, because there is there a pool of peculiar properties. If you throw into it oil or leaves, they sink down to the bottom, so it is said, and, if the leaves return to the surface bearing marks of the claws of the water-spirits, it is a good omen for the thrower. My own Division was on the lowlands, over two thousand square miles of territory, mostly flat, treeless, and black ; an uninviting tract when the high millet was off the ground. It was traversed by a low, stony range known as the Yerramalais, which was classed as

a Reserved Forest to the amusement of all except the Forest Officer by whom its sparse grass and occasional euphorbias were affectionately cherished. At one point the range becomes picturesque, where the Pennēr breaks through it by a fine gorge with high, ruddy cliffs on which the vultures nest in large numbers. On the edge of the pass stands a stronghold known as Gandikōta or the Ravine Fort. Mostly this place is in ruins, but there remain a grand, iron-plated doorway, a tower whence, as they say, the Nawābs of Cuddapah used to watch combats of tigers, some tall granaries on stone posts, and certain arsenals, temples, and mosques. The harem is broken down, and its deserted garden is overgrown, in tangled confusion, with shrubs and trees bearing limes and custard-apples. One wall of great height lies flat. It formed part of the powder-magazine which, after the suppression, in or about the 'Forties, of a small rebellion headed by one Narasimha Reddi, who seized the fort, was blown up, and so well was the magazine built that one wall fell in a solid, unbroken square. In the largest temple a hole will be seen in the floor; it is said that a gosāyi dug therefrom a treasure the whereabouts of which was revealed to him in a dream.

The tale goes that, when the great Sir Thomas Munro was moving into Kurnool on the journey which ended with his death, he rode through this pass and, as he went, called attention to the yellow flowers strung in his honour from cliff to cliff. His retinue in surprise stared up into the vacant air, but an old man, wiser than the rest, whispered to another, "Soon a great and good man will surely die," for he knew that his chief had caught a glimpse of the golden blossoms with which the gods welcome an honoured guest.

I made my temporary abode in the gateway of the principal mosque, which possesses some of that grace of cleanliness and airiness which distinguishes these structures. Hard by a panther had killed a young buffalo. The body had been loosely covered with branches which sufficed to protect it all day from the vultures, but it was marvellous with what rapidity those birds collected when the branches were removed in the evening. I was a few yards off behind some stones, and within a few minutes a swarm of the filthy fowls were writhing like maggots on and within the carcass, hissing and screaming to the accompaniment of a disgusting noise of tearing and sucking. What between the stench and this spectacle my vain vigil was an unpleasant one.

My friend Tredegar, along with a companion, sat up over a goat for a panther, and it was interesting, he told me, to watch the cautious approach of the latter animal owing to the astonishing skill with which it concealed itself in a place with no apparent cover. When a few yards from the bait it crouched, and, in doing so, disappeared from sight altogether. Next moment panther and goat were rolling over and over in a wild embrace. Then Tredegar's companion took careful aim and shot the goat.

I myself saw something of this faculty for concealment. I was out on the Kudiremukh with Appu, our chief shikāri, when I caught sight of a panther (or cheetah as then and there we always called the animal), and set off after it with little hope of seeing it again. God knows what instinct taught the creature that it might safely wait for me, but I came suddenly upon it lying down facing me in grass not a foot high, at the very edge of the sheer, stupendous precipice which bounds the Mukh Head. It was perhaps ten yards off when I fired, nevertheless I missed it. There was

nothing very remarkable in that. What did surprise me was the instantaneous disappearance of the beast. It just was not.

My headquarters were Cuddapah town, and for some time I lived with Ballard, the Judge, in some repute as an archæologist, in a house to which an old scandal lent distinction. It stood on the bank of a stream in the bed whereof a twelve-foot python was captured in an unusual manner. Some men saw the snake's tail wagging feebly from a hole in the bank and lugged the creature out. They found that it had devoured a litter of fox-cubs and was so swollen that it had got stuck in the hole.

Long after Ballard had got tired of me, I managed to secure for myself a ramshackle, barn-like structure built on the edge of the paddy-fields, whence in wet weather snakes invaded the building with unpleasant frequency. Often, when of an evening I entered the dimly lit lower room, shadows on the floor made unexpected and alarming movements.

Cuddapah was in those days regarded as a *locus pœnitentiæ*, and I suppose our bureaucracy was below the average in efficiency, while we harboured amongst us an uneasy-eyed individual whose scandalous life was officially cut short by an urgent request to leave the country. To our Executive Engineer, Green, who was atoning in Cuddapah for an error of judgment elsewhere, to wit, the construction of walls and a mortuary chapel for a new cemetery which he had laid out upon a sheet of rock thinly covered with soil, I am indebted for the following story :—

Green, his brother, and a third man were out in camp when they received news that there was a tiger in an adjacent millet-field. Believing that a hyæna at the utmost had been seen, they sallied forth indifferently, carrying a single-barrel rifle, a shot-gun,

and a revolver. In the field the millet was lying stacked in sheaves, and amongst these was moving an animal which was, in fact, a tiger. The rifleman fired and wounded the animal, which charged and knocked him down. Green's brother fired his gun at the beast, which turned on him, threw him down, and began mauling him. A shot from the revolver drove off the tiger, which leapt a heap of sheaves, knocking over a native who had sought safety thereupon, and disappeared. Green's brother died as a result of the mauling, and, in view of that feature of the story, I can hardly doubt that it is true.

In those days Cuddapah included a large area of high upland, forming the Division of the Sub-Collector whose headquarters were at Madanapalli. Fowler, the Policeman, was stationed there in my time. One morning, when he was ready, quite ready, for his bath, he was bitten by a snake. He paused not to identify the species or to pay ceremonious observance to convention, but sped, much as he was, to a neighbour's house for consolation and advice. These took the form of a bottle of whiskey, a remedy more dangerous than the disease, seeing that the reptile was only a harmless rat-snake. However, he took down the medicine manfully, and so strong was his emotion that the quart or so of spirit had no apparent effect upon him.

Near Madanapalli there is a hill which bears the name Horsleykonda (Horsley Hill) in honour of a Collector who built a house on it. It is a pleasant place, rising solitary to a height of over 4000 feet, covered with bushes and low trees among which bears and birds abound, and steeped in peacefulness, albeit at times the air rings with the loud, rattling "Koorr-r—koo-roop, koo-roop, koo-roop" of the Large Green Barbet. The bears, except in rainy weather, are not likely to be seen after sunrise, and are generally so

mild that the coolies who come to the hill for forest-produce drive them off with stones, but a lady missionary known to me was treed by one, and, as the tree was thorny, it was a matter of some difficulty and delicacy to extricate her. A forest officer, too, was held up for some time by two surly specimens.

On the occasion of my last visit to this place I met there a highly-Anglicized Oriental named Pāndi, who had an interest in the habits of animals which is exceedingly rare among educated Indians. He would spend nights on the ground or in a chair hoisted into a tree watching the wild things, and asserted that he had viewed in this way the Dance of the Sambhur stags, which animals, according to him, collect at seasons and prance about before the does on their hind legs. Pāndi was one day walking along a fire-trace in a forest when a tigress, covered with mud, slipped out of the jungle into a ditch alongside the path. She did not seem to notice the men, but ran along the ditch, crossed the trace higher up, and vanished into the bushes. "It was," Pāndi observed, "just as if she had gone to warn her mate of our presence," for, a few minutes later, a large tiger walked into the middle of the trace from the point at which the tigress had disappeared, seated himself on his haunches, and in that position, looking like a huge tom-cat, quietly regarded the advancing party. The shikārī was in front, Pāndi came next, and a peon, with teeth rattling like castanets, formed the rear. The bold shikārī whispered to Pāndi to fire, but he, armed with a small rifle, counted the cost too high. The shikārī then advised a retreat backward as it would not be safe to turn, so the party stepped slowly to the rear until a twist of the path hid them from the steadfast gaze of the motionless tiger. Pāndi was informed that, at the rutting season, the tigress

falls into a peculiar state, becoming, apparently, so absorbed in her passions as to be oblivious of and harmless to everything around her. The male, on the other hand, grows bolder, and cannot be intruded upon without danger.

Pāṇḍi told me, further, of a man who was badly injured by a wild pig. While watching his crop, he wounded a boar, which charged, but, having to cross a slushy paddy-field, could not get up much pace. The man was standing on a low bank which also impeded the attack, so that he was able to catch the animal by the ears and hold it sufficiently far from him to protect his body, though his coat was cut to pieces. Finally, finding his strength waning, he made a bolt for a tree, but, as he was scrambling up, the boar struck him in the buttock and gashed to the bone, with the result that the ryot was in hospital for a couple of months.

Another story was of a man who was seized by the thigh by a tiger and flung up with such violence that he broke his front teeth against a branch, to which he clung and so saved himself.

Pāṇḍi declared that he once came on a dead boar, frightfully torn, with the footprints of two tigers round it. A little farther on there was lying in a stream the body of a tigress, her belly ripped up by the courageous pig. I have heard on more than one occasion of boars being killed by tigers, and the Raja of Venkatagiri told me of a more singular incident. The partially devoured body of a panther was found lying by a dead cow. A kid was then tied at the spot, and next day another half-eaten panther was found there. The Raja went to the place, saw the bodies of the two panthers, and had a beat, in the course of which he shot a tigress. It is surmised that this animal found the panthers at work on the cow

and kid, and, enraged at their presumption, killed and partly ate them

Now and again a tiger appears on Horsleykonda, and for some time there was one there which was chased and harried by the two buffaloes employed in carrying water to the bungalow whenever they caught sight of it. In the end, however, the tiger took heart of grace and killed both. There was a European Deputy Collector, one W, who was a keen shikāri and singularly careless of danger. He used, it is said, to lie down beside a kill without any protection and go to sleep, trusting that the noise of the marauder feeding on the carcass would awaken him and enable him to get a shot. When this did occur, he generally missed. However that may be, this officer one night, close to his camp, wounded a tiger with slugs, and next morning he went out in pyjamas and slippers to see what had happened. He came on the brute lying under a bush, knelt down, and pulled one trigger after the other with no result, for the rifle was empty. The tiger arose and began to advance. W had one cartridge with him ; he slipped it in, fired and missed. Next moment he was down with the tiger biting him. A Koya bravely slashed the animal over the rump with an axe. It span round and made off as the Koya shinned up a tree. The Deputy Collector was carried to Pōlavaram and put on a boat which, by the worst luck in the world, passed, on the way down to Rajahmundry, a steamer containing the District Medical Officer who was hastening up-stream to his assistance. W. succumbed to blood-poisoning.

On my last visit to Horsleykonda, after an unsuccessful beat for pigs at the foot of the hill, I sat for an hour or two in the small stone choultry talking to the Tahsildar about Hindu customs and so on, and, the subject of early marriage cropping up, he told me

that one of his sisters had a child at the age of ten and a second one at the age of twelve. Both infants survived. The earlier of the two ages must, I should think, be a record. The mention of this Indian official puts me in mind of another Tahsildar in Cuddapah who carried Brahmanical pretensions to such lengths that, after the Collector had made an inspection of his office, he held a religious ceremony to purify it of the polluting aura of the European. The Collector liked this so little that he placed the man under suspension. There was a Tahsildar in Malabar who underwent a similar punishment under curious circumstances. There happened to be brewing at the time one of those Moplah outbreaks which have given trouble from time to time owing to the fanatical courage of the insurgents. The Tahsildar and the Police Inspector of the locality were both merry wags and took delight in playing tricks on one another. The Tahsildar had been the last to score, and the Inspector went off into camp "swallowing" (to use a phrase from a native newspaper) "the pill of defeat with a glum." A day or two later a messenger sent by the Inspector arrived hot-foot to warn the Tahsildar that the Moplahs had risen. Seeing in this an attempt at a counterstroke, the Tahsildar retaliated by clapping the envoy into the sub-jail and went to his rest in much contentment. Unhappily the message was a genuine one, and the Tahsildar had to pay for the time lost in consequence of his sense of humour.

I could mention one or two quaint decisions passed by our Tahsildar magistrates, but will instead refer to one attributed to a European Sub-divisional Magistrate in another Province. He had a peculiar *flair* for rape and was constantly committing men to the Sessions on this charge. As they were as

constantly acquitted, he resolved to dispose himself of the next case in which this offence might be suggested. The next man, therefore, was sentenced by him to imprisonment for "causing hurt with a deadly weapon," an offence within his jurisdiction. He was in such fear, that officer, of snakes that, even in the daytime, he went about preceded by a chuprassi with a lighted lantern, and was careful to set his feet down on the chuprassi's footprints and not to shift his position if spoken to whilst on his walk.

At Mangapatnam the hills sweep round into an almost complete circle which once formed the bed of a vast tank. The railway line runs close alongside, and here, many years ago, a terrible accident befell the Bombay mail. After the disaster the two engineers in charge of the section were sought for, but they could not be found, a fact which led to their dismissal. A long while afterwards I met the senior engineer who was then in great penury, and he gave me an account of the reason for the absence of himself and his assistant. It seems that, on the night of the accident, the senior went to the house of the junior to remonstrate on his attentions to the former's wife. Remonstrances led to an altercation, blows ensued, and finally one took to flight with the other in pursuit, and it was while they were so engaged that their attendance was demanded.

My knowledge of the district is not extensive and there are but one or two more places to mention. To Siddhout, or Siddhāvattam, I went with Ballard and Wardle the Collector. The dark Lankamalais rise close by and there is a fort with fine gateways. Inside the fort are some temples and shrines which I did not examine with sufficient attention, and a pretty little mosque overlooking the river which was then beautified by the graceful forms of women

bathing in clinging garments. On the way back we stopped to see the Bhōgambāvi. Steps lead down into a square structure consisting of a two-storeyed cloister surrounding a pool. Here, they say, "far sunken from the fiery breath of noon," the Mussalmān dancing-girl who gave the place its name used, two centuries or so ago, to spend idle hours swinging over the water on a bed slung between balcony and balcony. I went on a shooting trip to Bālapalli in the low, malarious Sēshāchalam Hills. A touch of fever was all that I gained, that and a memory of magical, moonlit nights when the shadows of the bamboos lay in inky bars across the chalk-white forest paths. If, however, one goes far enough through these hills, one arrives at the sacred mount of Tirumalai on which no Mussalman or Pariah may set his foot. I ascended the hill from the Chandragiri side by a steep path and rugged steps which often bore the names of pilgrims. The local band met me and a stalwart piper walked backward in front of me, making me feel like the Roman General in Anstey's story before whom marched a piper playing "Pugnare nolumus." Europeans are not admitted into the famous temple, which has a fine enclosing wall and is frequented by both Saivites and Vaishnavites. Above the temple is a large choultry where pilgrims are entertained free, and above that again is a "math" for people from the north of India. The four streets of the village form a square, and the uniformity of the houses is evidently due to their having been formed to a considerable extent by the partitioning of a cloister. The village is, in fact, a mere appendage to the temple, and the atmosphere of the place is astonishingly sacerdotal. They say that, until lately, no women were allowed to live on the hill, and that it is not very good form, even now, to dwell there with

wife and family. Every one goes barefoot, and nobody should, by right, use a bedstead. As a concession, however, to the abundance of bugs and the decay of faith, it is permitted to sleep on two boxes. The place has such sanctity that even Muhammadans have been known to send, through Hindu pilgrims, offerings for the shrine.

There is good all-round shooting in Cuddapah and tigers are not rare. One of these animals was shot by Badger of the Civil Service. He had a stage put up, but one side of it was so low as to be hardly above the ground, and the whole structure was so flimsy that little pressure was needed to overturn it. By-and-by there arrived a large tiger accompanied by its mate. They were evidently suspicious, for they would not settle to the kill, but continued to roar and to roam round the machān, keeping Badger in alternating moods of amusement at their antics and terror at their proximity. Badger had a shot at the tiger and believed that he touched it, but the animals were not scared off, and continued to promenade until the tigress lighted on his water-bottle. With this she was much pleased, and began walking about carrying it in her mouth by the strap. Finally she gave Badger a chance and dropped

I may enter here a very strange story which I should hesitate to repeat had not two persons independently assured me of its truth. At a certain public bungalow two successive watchmen had been killed by a tigress, and one B., with two friends, went to the place to try and bag her. They sat in the evening in the verandah until the others got tired and went inside, leaving B. alone. Suddenly, in the gloom, B. found the tigress by his side. She took his hand in her mouth and moved off. B., dazed by the shock, walked quietly out of the verandah alongside the animal, his hand

always between her jaws. As he went the realization of his position flashed through his paralysed brain. He shouted for help, the others rushed out, and the tigress was shot.

I may end this chapter with a story which Wardle told me and which rather amused me. He was in the hill tracts of Ganjam when the Government conceived the plan of starting school for the Sāvaras or some such tribe, and, as the normal healthy man has a natural aversion to education, he was asked to pave the way for the innovation. With this object he summoned a conclave of the elders and began to expatiate on the advantages of free education. Hoping by everyday illustrations to drive his meaning into their simple minds, he went on, "Now, when the Sarkar offers you schooling for nothing, it is as if I laid a rupee upon yonder rock. If I did so, would you 'not take it?' " A voice answered, "No. That would be theft." Somewhat disconcerted, Wardle went on after a pause. "Well, we will put it another way. Suppose I placed a basket of eggs there and told you to help yourselves, would you not do so?" Again a voice answered, "No. We do not eat eggs." Somehow or other Wardle got to the end of his speech, and then the leading man got on his feet and spoke on behalf of all. He acknowledged the beneficence of the Government and the excellence of their proposal to open schools, "but," he added, as definitely disposing of the matter, "the children say they won't go."

CHAPTER III

NELLORE

AFTER a short spell of duty at Madras and a journey home, I found myself at Nellore on the east coast, a mean town preserving scanty traces of the walls from which our troops had once to fall back. It is asserted that a great forest erstwhile encompassed the town and was thronged with lions, the roarings of whose ghosts frighten elephants to death, and it is a fact that there are no elephants in the neighbourhood. The European quarter, Dargamitta, is named after a group of Muhammadan tombs of which the principal one covers the remains of a saint who lost his head in battle and wandered through the world with it seeking a place of sepulture. His selection of Nellore to settle down in was not, perhaps, unconnected with the deprivation he had suffered. I shall have a good deal to say later on about the district of Nellore, but on this occasion I was there only just long enough to become embroiled with my Collector, McSweeney. That gentleman, who possessed unusual musical gifts, made himself conspicuous by his efforts to support the prestige of the Collector by jealous retention of old-fashioned attributes of office. I am far from saying that this policy was unsound, and one way and another he must have spent a good deal on the maintenance of becoming state. When the long procession of creaking carts had reached the chosen spot, the

flagstaff and the numerous tents had been erected and the piano, the various beds, and other paraphernalia had been installed, McSweeney settled down for a long halt, during which his minions, on their part, busied themselves in maintaining old customs in their own peculiar way. When these traditional observances palled upon the people of the place, they would make up a purse and approach the butler, who would find some reason or other for suggesting a change of camp to his master. The mention of tents forms my excuse for bringing in here a tale of a hoax played off on an illustrated London paper. It was in the days when Lord Kitchener was Commander-in-Chief in India, days playfully referred to then by quotation of the line, "Change and d— K— in all around I see," that a humorist sent to the paper of his choice a sketch of the ordinary "necessary" tent of Indian camp-life with an explanatory note. In due course there appeared a full-page illustration of the thing under the title "An invention of Lord Kitchener," and to this was appended a note to the effect that, among the many improvements which Lord Kitchener was effecting in military affairs in India, was to be reckoned this design of a tent to replace the 80-lb. tent for officers going to the front. It was generally agreed in India that the design was more suitable for officers proceeding in the reverse direction.

An acquaintance of mine had a good deal to do with Lord Kitchener when he was employed in revising the system of military finance. At the conclusion of his job this gentleman jocosely observed to Lord Kitchener that he ought to bestow on him some military honour. "So I will gladly," responded the distinguished soldier, who apparently did not appreciate the labours of his financial adviser, "I will give you a military funeral."

Our Sub-Collector in Nellore was a Muhammadan Statutory Civilian named Wahīb Khān, a keen horseman and the only person I ever met who kept and used falcons. When the birds were in training, they were fed on the flesh of the grotesque lizard known as the "bloodsucker" mixed with red pepper and had an occasional dose of opium. Wahīb Khān described to me a chase after antelopes which ended in one of the hawks swooping and tearing out the eye of an unfortunate animal. "It was a very pretty sight," he added. The incongruity of this remark suggests to my mind a discordant event which happened at one of the annual prize-givings of the Madras Society for the Prevention of Cruelty to Animals. At this there appeared an old Mussalmān with a hawk and a myna. He was much disappointed at not receiving a prize for the hawk, and, rushing excitedly in front of the Governor's wife who was distributing the rewards, he threw the myna into the air and lunched the hawk at it. The hawk seized its quarry, and, settling in front of the lady presiding, proceeded to tear it to pieces, while the owner looked round with an air of proud confidence which changed to one of comical surprise as he was hustled out of the enclosure.

Wahīb Khān's face was that of a marauding Turcoman chieftain as I conceive such to be—lean cheeks, grim mouth and chin, raptorial nose. He said of himself in a magisterial proceeding: "If fifty Afghans armed with scimitars were to rush into my court and threaten me in the exercise of my duty, I should feel no fear," and that may have been the case. Nevertheless, some years later I saw him broken with terror shortly after he had been bitten by a mad dog and had received the visits of the many kinsfolk and friends who flocked to condole with him

on his approaching end, and to describe hydrophobic horrors which had come within their experience. He survived, however, and so did W., who also was bitten at Nellore, where rabies seems to be particularly rife.

W. was sitting with others in a verandah to a post of which was tied a tame bear. A dog rushed in and attacked the bear, and the men, seeing what was toward, fled into a room. After a bit they opened the door to peer out, when the dog dashed in and fastened on to W.'s thigh with such determination that it was dragged off with difficulty. W.'s leg streamed with blood, which fact, combined with the previous tussle with the bear, may have been his saving. The bear died mad, and W. spent an awful half-year or so with the fixed resolution to shoot himself at the first sign of hydrophobia. In another instance the victim was seated one evening outside his tent in a long chair when he saw what he took to be a dog at his feet. He aimed a kick at it, and was bitten by what he then saw to be a jackal. Long afterwards (two years, as I was told), when the unfortunate man was in a remote camp in the Agency tracts, he discovered one morning that he could not bear to look at a cup of tea which was brought to him. H., who rode in forty miles on hearing of the news, was in time to see to his interment and to read the burial service over him.

I feel that this chapter would be incomplete without a tiger story, so I will give here one which I culled from a newspaper and do not otherwise vouch for. There was in the menagerie at Bangalore or Mysore a tiger which was much attached to an old keeper. One day it got loose and started to roam about the garden. The keeper went after it, and, bitterly reproaching it for the ungrateful return it had made

for hospitality long enjoyed, led it back to the cage by the ear. Some time afterwards it escaped again. There was then a new keeper, who pluckily tried to repeat his predecessor's exploit with the result that he was killed.

CHAPTER IV

HEADQUARTERS

THE succeeding four or five years do not furnish much material. They were spent between Madras and Ootacamund, mostly in desk-work and burning incense to vanity. Madras, where it watches the ceaseless rise and fall of the Coromandel surf, consists centrally of a picturesque medley of houses and ramparts forming Fort St. George. Northward of that lie a large harbour and that block of straight, narrow streets which constitutes old Black Town and present George Town. Southward a stream of large public buildings, white or red, flows to San Thomé, which still in some indefinable way speaks of Portugal. Inland, if exception be made of some untidy and not too savoury clumps of huts and small tenements, the place is rather country than town, for rice-fields are found, and the spacious houses, which lower prices rendered possible a century ago, are surrounded by large tree-grown "compounds" In the so-called cold weather, when cool airs wander through the rooms and the sun irradiates scarlet blossoms and green branches in the garden, life in those houses is as pleasant as may be.

The southern boundary of the city is formed by the Adyār River on which sailing and rowing are to be got and the Theosophists have their material habitation. In Colonel Olcott's day the story went that the Theosophists had a crystal wherein the truly

pure in heart and those only could see future events mirrored, and that every lady in Madras had gazed into it without catching a glimpse of anything. A hospital nurse told me that she was called in to attend a lady belonging to the Society who had been striving to emulate the fasting of Christ. She had a shanty run up on Elliot's Beach, and lay there, surrounded by admiring fisherfolk, without food or (this may be questioned) water, for twenty days. It was only on receipt from Mrs. Besant, who was in England, of a telegram authorizing, or ordering, her to discontinue her experiment that she could be induced to resume ordinary life.

Amongst my more intimate acquaintances in Madras was O'Leary, one of those harmless romancers who are so common in India and conduce so greatly to the gaiety of life. It would serve no purpose to repeat any of his anecdotes, entertaining as some of them were, and I bring him on the stage only to mention a rather neat retort to which he exposed himself. After listening to a remarkable incident in his career, a disagreeable individual observed, "That is very strange, O'Leary, very strange indeed. You would not have believed it yourself unless you had seen it, would you?" The ingenuous O'Leary, replying in the negative, received the triumphant reply, "Then you will pardon me, if I do not believe it."

Perhaps I may be permitted, while on the subject, to give two more samples of felicitous repartee.

K., one of our Under Secretaries, sued a railway company for damage done to a boxful of clothes. The counsel for the defendants directed his cross-examination of the plaintiff to securing an admission that the clothes had been over-valued. "Now look at this," he observed scornfully, holding up a coat,

"I suppose you could get a coat like this for five shillings in a reach-me-down shop, eh?" The plaintiff replied quietly, "That is a question which you are probably better able to answer than I am."

There was a subaltern who travelled from a certain place to St. Thomas' Mount and put in a bill for travelling allowance which is not permissible for journeys not exceeding five miles. He got back an Objection Memo signed by a Colonel Bird demanding his reason for making the claim, the two places not being five miles apart "as the crow flies." The reply endorsed on the Memo. by the subaltern ran, "I did not go as the crow flies. I went on a horse. I am not a bloody Bird." The subaltern was handed up for insubordination, but they say that Lord Kitchener was so tickled by the answer that he would not do anything.

I heard of equal insubordination on the part of an Assistant Commissioner whose office management was vigorously criticized by the Commissioner, the remarks closing with the words. "This young man seems to be a past-master in doing nothing." The notes of inspection were sent to the assistant for his explanations, and against the remark quoted he wrote, "Far be it from me to dispute the opinion of an Expert in the Art."

So much for retorts and, as remotely connected therewith, a remark made by one lady to another would perhaps not be wholly out of place here. There was on board an outward-bound boat a newly wedded couple for whom it was not possible to allot a separate cabin, so the bride shared a cabin with an elderly lady. Every now and again the matron was asked to vacate the cabin temporarily to enable the husband to come in to help his wife "to pack boxes," the contents of which she had disarranged. At the end

of the voyage the elder woman, taking her young companion's hand, said with a smile, "Well, good-bye, my dear. I hope that you will do your unpacking as easily as you did your packing."

The great social function of the year in Madras was in those days the Bachelors' Ball, a return for the hospitality received from the married folk. It was a matter of much preparation, for each year the entertainment was staged according to a different plan. The most successful scheme of decoration in my time was the "snow-scene" wherein powdered lime figured as snow, glass as ice, and casuarinas as fir-trees, while a lighted-up lodge and an inn with a frozen horse-trough added realism to a picture which looked uncommonly pretty and wintry under a full moon. Another good device was "The willow-pattern plate" These exhibitions of skill and fancy were swept away by a Governor who opined that the bachelors spent too much on them, and made the future loan of the Banqueting Hall conditional on the discontinuance of the scheme-system.

It was in the days of an earlier ruler that Madras woke one morning to the thrilling news that the wife of the Governor had fled from the white-columned mansion which looks over the date-palms towards the sea. The reason followed apace, and it was rumoured that more than one lady was shaking in her shoes. The details of the case need not be given. It ended in His Excellency resigning office.

The regime of his successor, a very nice fellow, was marred by a number of petty scandals of which the earliest was occasioned by a dance given by the Governor at which the women appeared accoutred as angels, while the men were in black with tail and horns complete. A harmless enough jest, one would think, but Snow, our then Bishop, a simple soul, was

horrified at this onslaught upon the foundations of religion, and felt it his duty to make a protest. An absurd fuss followed in the newspapers. They say that Bishop Snow once took some ladies to view a Toda "mand" or settlement, and, in response to the usual clamour for "ilām," presented a woman with a rupee, whereupon she, overwhelmed by the magnitude of the gift, in gratitude whipped off her only garment. I cannot say that I believe this, although the Todas are certainly not prudish and sudden excitement may easily prevail over convention. A man told me that he went into the sea at Brighton to rescue a girl who was drowning. On his return with her he swam past a number of bathing-machines, and some of the women, who stood at the doors eagerly watching his progress, were apparently unconscious that they had not got a stitch of clothing on.

It was in the time of the Governor last mentioned that a visit was paid to Madras by the Czarevitch. The big ball given in his honour at Government House was so shockingly mismanaged that a friend observed to me, "Well, if the Russians have any designs upon India, this experience will be enough to keep them out of Madras at all events." I was one of those who met the Czarevitch at the railway station, where his personal insignificance was partially redeemed by a handsome uniform and a gleaming silver helmet adorned with gold. When, however, he and his staff appeared at the succeeding garden-party at Government House, attired in frock-coats and bowler-hats, we experienced a sharp drop in the respect and interest which the idea of autocracy engenders.

We young men in the Secretariat used to break our labours by a joyous tiffin at which we criticized our seniors, ragged playfully, and fed the kites which

are ever wheeling and whining about the Fort. Those birds will readily snatch food from the hand, and I have seen one try to pick a cap off a boy's head. From my office window I watched a curious duel. Below was a flat roof bordered by a parapet. This parapet was black with crows all gazing intently at two of their kin, who were fighting with furious abandonment in the middle of the arena. At intervals the spectators, moved to admiration by some peculiarly shrewd thrust, would stretch out their necks and give a deep caw. Unfortunately, when the combat was at its fiercest, the birds were scared away by a man coming on to the roof.

We are not accustomed to associate chivalry and that cheerful vagabond the crow, but perhaps do him an injustice. I was witness of the following scene. There were a hen and chickens in the road, a crow exploring the flowers of a Gold Mohur tree, and a poisoning kite. The kite swooped and missed a chicken. The crow looked up, took in the situation at a glance, and made for the kite with such fury that the bigger bird fled. The crow then returned to its tree. I have traced altruism lower down than the birds. On the wall of a room a "chunam-frog" settled itself and began to make free with the succulent store of insect-life which had gathered near the wall-lamp. Now it is settled law that the collecting-area of each wall-lamp belongs to a particular wall-lizard. The rightful owner in this case was a small specimen which, sauntering towards supper, stopped stupefied at the sight of an intruder. Recovering from the first surprise, the small lizard began to advance very slowly towards the frog, then, deciding against a frontal attack, it took a circular route to the rear of the interloper, and, moving with caution, made a feeble peck at the batrachian's stern. Then it

scurried away. On the adjacent wall was a big lizard feeding behind its own lamp. Seeing what had happened, the senior came racing from its post, threw itself upon the frog, seized it by the haunch, and flung it to the ground. Then it made its way back to its own preserve, leaving the young lizard to the undisturbed enjoyment of its rights. Once, when I was riding along a road, a ball of feathers in violent commotion fell by my horse's feet. This resolved itself into a kite and a crow locked in a frenzied struggle, and the crow was having the worst of it, the kite tearing out its feathers in bunches. The kite's appetite for combat sated, it released its enemy and settled on a tree close by. Thereupon that gallant crow, wounded and half naked, rose into the air and pitched itself at the foe. The missile smote the kite full and square in the breast and knocked it backward off its perch, and, by the time the kite had recovered its senses, the crow had disappeared.

I permit myself to give two more anecdotes concerning this great personality.

Hatfield saw a crow trying to get a bone from a vulture. It employed all sorts of ruses, including tweaking the big bird's tail and trying to whip the bone away when the tormented dignitary turned. Failing in these efforts, the crow flew off and returned with two others. Then, while one pulled the vulture's tail, the others slipped in and got the booty.

C. threw a pellet of bread to a crow, which swallowed it. Then he prepared another pellet containing some corrosive sublimate. The crow picked this up, rolled it about a bit in its beak, cast it aside, and, as a measure of precaution, proceeded to bring up the previous pellet.

I cannot think of anything in Madras particularly worth seeing except Chisholm's happy combination

of Gothic and Southern Indian styles which forms the General Post Office and some of the mortuary sculpture in St. Mary's incomparably ugly church in the Fort. Within more or less easy reach of the capital there are, however, several places which deserve mention.

One of these is Tirukazhukunram, a few miles from the hill-girdled tank of Chingleput. To this eminence a pair of vultures daily wing their way from distant Benares, and there is to be found on it a mantapam, or pavilion, hollowed out of the rock, in which, two or three centuries ago, Dutchmen from a neighbouring settlement wrote up their names. Hard by the rock is scored with deep grooves which are said to have been made by the fingers of countless sufferers from headache who first rub the stone and then their heads. From the top of the hill there is a good view of a typical Tamil pagoda of the larger sort which stands near the foot.

The general plan of such edifices is a high-walled quadrangle, or "nest" of quadrangles, and the centre of each wall is pierced by a large gateway encased in, and surmounted by, a huge storeyed structure, oblong in horizontal section, with sides sloping to a narrow ridge, in fact, roughly pyramidal in outline. These great pylons, which are locally termed gopurams, are made of stone below and of brick and plaster above, and are profusely decorated with big, outstanding figures which may represent deities in various attitudes or grotesque monsters or, perhaps, studies in flagrant indecency. If there is a succession of walls round the temple, the gopurams diminish in size as one goes inwards. In the quadrangle, or innermost quadrangle, is the small holy-of-holies rising into a cupola or into a comparatively low gopuram, and entrance is given to this central shrine through a sort of hall with solid walls and a

flat, stone roof supported on pillars. The central enclosure may contain, also, subsidiary shrines, a tank, and, especially, mantapams, which are open structures formed of flat roofs supported by pillars. The form of architecture is trabeate, the arch being foreign to this, the so-called Dravidian, style. The main portions of the Southern Indian temples are, as a rule, considerably more modern than the main portions of our cathedrals, many dating from the sixteenth and seventeenth centuries, though, no doubt, in such cases the kernel of the temple is much older than the great pylons and walls which encompass it.

Another place to be seen is Māvallipuram or Māmallapuram, more commonly called the Seven Pagodas, though the edifices really number more than seven. I started down the Buckingham Canal in a house-boat in the evening, and found myself at daybreak alongside the bungalow on the sandy shore where stand the pagodas. These temples are supposed to date back to the seventh century, and so are among the earliest standing religious monuments of India. They are further remarkable because they are all incomplete, because, most of them are monolithic shrines carved out of huge rocks *in situ*, and because, although based on Buddhist forms of architecture, they are adorned and arranged for the uses of Hinduism. In addition to the temples there are to be seen, carved on rocks, two great friezes of which the more famous is known as Arjuna's Penance. The figures in both of these works are considerably above the Southern Indian average.

Close to Madras the Governor's house at Guindy stands in a considerable piece of unreclaimed jungle, such, probably, as was abundant around Madras in the days when it was possible to see a tiger between

the town and St. Thomas' Mount. In this park, as it is called, are wild pigs and hosts of birds of all sorts, and it is said that panthers occasionally visit the place. The long, white-columned building, as seen from the park, looks on a hot day delightfully cool and refreshing, and at night, on the occasion of a ball, when the house is bedecked with hundreds of tumblers of oil containing lighted wicks, the effect is extraordinarily pretty.

On St. Thomas' Mount, just mentioned, stands a long, narrow, low-vaulted Catholic church of the early sixteenth century. On its walls are pictures hardly to be matched for badness. The Little Mount boasts the footprints of a megapod St. Thomas and a church beneath which is a cave wherein service is held at certain seasons.

I happened to be passing through Madras a day or two after the occurrence of the great fire in the People's Park and got particulars of it from C. who was an eye-witness. A wooden enclosure containing booths, "pandāls" and so on had been put up for the purposes of a fair, and somehow or other a fire started there. A wild panic followed, and, between burning and crushing, four hundred and two persons perished. One poor wretch got his turbaned head through a hole in the paling, and, while he was shrieking for help, a heartless thief outside was seen to quietly remove the turban and walk away with it. C. said that the sight of the fleshless hands and feet sticking out of masses of writhing bodies and the stench of singeing flesh made him actually vomit.

CHAPTER V

THE PĀLGHĀT AND CARDAMOM HILLS

THIS chapter will contain an account of some shooting-trips made from Madras. In two successive years, in company with my friend Hopley, I visited the Pālghāt Hills in Malabar, our purpose being to do some shooting and to cross over the summit of Kannādikombu, which rises to 6,600 feet above the sea.

I still remember the dull misery of the first day when my unconquerable will drove my sweating body, enfeebled by months of office work, uphill, hour after hour, through stifling bamboo-brakes and across patches of slippery, sharp-edged grass. Three days of toil, enlivened by an occasional shot at an ibex, as we call the Nilgiri wild goat, brought us to the foot of the principal peak. A party was then sent on in advance to clear a path, and, after following this and elephant tracks for three hours, we reached the point at which cutting had ceased. There a meal was eaten in the jungle amidst rain and mist, and we started to hack our way up a fearfully steep, conical hill. The summit reached, we strove to force our way along a remarkably sharp ridge, but so thick was the undergrowth that it took an hour to make a furlong. By that time darkness was coming on, so we returned to the top of the cone and pitched a

small tent. Rain fell dismally, yet there was no water to be got, and, although we offered some of our beer to the coolies, they refused it. It was an uncomfortable night for all, and must have been particularly unpleasant for those capital fellows, the Malsars, as they shivered behind leaf-screens. The collapse of my cot awakened me to another sodden day. We were unable in the mist to discover our whereabouts and consequently the direction to be taken, and, therefore, reluctantly retraced our way to our previous camp, missing by good luck an elephant which turned off the narrow track just in time to avoid a meeting. All Hopley's burning words were inadequate to dry the tent sufficiently for portage by the coolies, but they ran us up at our old camp huts of boughs, leaves, and grass, which were quite artistic but a bit cold and draughty. A couple of marches carried us to the plains, where Hopley deserted me after some crisp criticism of the weather and the shooting. I reclinced the hills, and finally found myself at Yeluvāl, where I got an ibex. Between the immense cliffs of this place, the huge flanks of Kannādikombu, and the great rock of Wadagiri there lies a valley which, for my own information, I named the Enchanted Valley. It is filled with forest of a hundred tints and the voice of a hidden waterfall.

The following year we two made another attempt upon Kannādikombu. On the first day of this expedition I really thought that I should die on the hillside betwixt cramp and faintness. However, I struggled up to Kuramalla at 4,500 feet, and, when we reached the bungalow, Hopley, rubbing his hands briskly, called out, "Now, boy, bring the beer" "No beer, Sah; done leave behind." "What? no beer!" shrieked Hopley. "Then I shall go to bed," and, so saying and refusing the solacement of

food, he flung himself down on his cot. Now and then I glanced up from my dinner to find his eyes fixed moodily upon me, his thoughts being evidently far away with the beer. Next day we climbed a high ridge in a shrieking wind and came to a precipice of great height and a fine show of rocky peaks and sharp glens full of trees. I missed a stag in the evening, and next day we got to Yeluvāl, where we camped in a spot sheltered from the monstrous wind which raved all night through the valley. Christmas Day and its successor were spent in unsuccessful expeditions after ibex. Then, marching light, we dipped into and crossed the Enchanted Valley and climbed up to Wadagiri. During that march Hopley groaned without cessation. So much I remember, but why he thus played a part usually reserved for myself I have forgotten. We camped there in a "shola," or spinney, near a swamp trampled by elephants. It was a wild spot and, being perhaps 6,000 feet above the sea, very cold at night in spite of camp-fires. We had to cheer ourselves as best we might on the following day of gloom and rain with the grand outlook upon the deadly Attipādi Valley and the tumult of hill and wood between us and the enormous bulk of the Nilgiris.

Next day was spent by the coolies in jungle-cutting and by us in shikār, which resulted in an ibex for Hopley. Its successor started with a long wrangle with the coolies, who wanted to turn back at this point. Twelve of them were finally shamed into pushing on by the spectacle of Hopley, livid with rage, hoisting a load on to his own head and starting forward. So, leaving most of the things behind, we advanced to the conquest of the summit. At 4 o'clock, while the rest halted to pitch a camp, I went on with a Malsar and some others, and, after heavy cutting for

over two hours, we struck the end of the pathway which we had made the year before, operating from the other side. It was now apparent that we had encamped on that occasion on the proud head of Kannādikombu itself and that the route over the summit was clear for the morrow. So both of us to bed with much satisfaction. Together came the breakings of day and of the intelligence that the coolies had brought with them from the last camp rations for two days only instead of four. That this was done on purpose is probable, for the fact was that the coolies were afraid to cross Kannādikombu because the smallpox goddess Māriyammāl makes her sanctuary there. Anyhow progress was effectually barred, and we returned moodily to Yeluvāl, where I saw a bear which I failed to get near. A long march brought us next day to Pālghāt, where we parted, and I hope that, if these lines should meet the eye of my very good friend and oft-times hospitable host, he will forgive my little jokes about his reactions to the troubles we experienced together.

The mention above of ibex reminds me that MacCulloch, the planter (I can see now his long beard streaming over his shoulder as he drives his horse amain in the Ooty Hunt), had a narrow shave of being shot as one. He was out after the animals with another man, and posted himself behind a rock beyond which his beard projected. His companion saw the beard waving in the wind, thought that he had a fine saddle-back in view, and fired two bullets at it.

That gentleman would tell me over the billiard table of his experiences, and I recall a few unusual sights which came in his way. For instance, he once lighted upon the dead body of a tigress which had been bitten through the head, evidently by an animal

of the same species, and again upon a tiger lying on its back and waving its legs about with the apparent object of attracting some sambhur which were standing, at gaze and stamping, not far off.

But more curious than these was his glimpse into the shark-world of the Red Sea. The episode began with passage across an area covered with floating masses of some red, jelly-like substance, and then the ship entered the realm of the sharks. There, far as the eye could reach, the sea was bristling with countless fins. Of all colours and sizes and some gigantic, the fish lay awash, so inert and lethargic that they would barely move to give the steamer way, and it took quite a long time to traverse their domain. It is surmised that they had been feeding themselves to bursting point on the red stuff previously seen.

As for myself, in my many voyages I never saw a shark, but I saw something more beautiful and not vouchsafed to many in that same region between the gaunt bones of Aden and the haggard mountains which stare down upon the Gulf of Suez. That was the star-shower of November 1885, and it wove a lacework of glittering threads across the face of the High Heavens. Is not it in Malabar that they account for shooting-stars in this wise? When a cobra comes upon a hoard of buried gold, it coils itself up on the spot and stays there until the gold has condensed into a diamond of surpassing lustre. By this time the serpent is exhausted by its long fast, and, taking the jewel in its mouth, it flies through the air to restore its vigour by a bathe in the cold waters of the northern seas. We see it going and returning and miscall it a shooting-star.

In the expedition to the Cardamom Hills of Travancore I had Lascelles for my companion. We started with a long railway journey to Ammayya-

nāyakkanūr, followed that with a day and a half in bullock-coaches, and wound up with a seven-mile walk uphill which brought us to Tekkadī. We were now in the Cardamom Hills, which form a western wall to the district of Madura, a territory still described as "the Pāndya Country" by the hill coolies, though "King Pandion is dead" and has been so for many long centuries. On foot and by boat we passed to Periyār Camp, where stands the great dam which waters part of Madura. At that time the irrigation scheme had not been completed and the dam was only 105 feet high, considerably below its present altitude; nevertheless, it had already formed a pretty lake winding among wooded knolls and covering some fourteen square miles.

Shortly before our arrival a ghastly accident had happened at the camp. One of the European engineers fell into a pit where a circular saw was working, and, before it could be stopped, both his legs were off. Another accident which proved trivial occurred about the same time. A cooly fell over the edge of the dam into the rocky bed of the river. The dam has a slight slope, but it was little short of a miracle that he escaped with some bruises and scratches after a fall of over seventy feet.

The completion of this great irrigation work fell to the lot of a Royal Engineer, Colonel Pennycuik. I knew him well. A man of much ability with a vivacious, deeply furrowed face. The enthusiasm with which, in defiance of malaria, the engineers working on the project devoted themselves to their duties was a testimony to their chief's qualities as well as to their own. The high tension at which he lived was amusingly illustrated when he was playing games, for then, if things were going ill, he might be seen, in a frenzy of excitement, tearing his handkerchief

or shirt-sleeve to shreds with his teeth. It is said that Colonel Pennywick once fell under the high displeasure of the Government. He had been ordered to prepare a scheme for supplying some town or other with water from a certain river. He reported briefly that the levels did not admit of the project being carried through and the Chief Engineer told him, in reply, to obey orders and not to raise frivolous objections. Colonel Pennywick's response was that while, as regards the scheme in question, he was unable to alter or add to his previous report, he would be happy, if so directed, to propound a scheme for carrying water from the river to the town *by train*.

This flippancy led, as I heard, to suitable punishment which did not, however, prevent Colonel Pennywick from rising ultimately to the rank of Chief Engineer, and, while he held that office, the administration of the police was in the hands of the stern and capable Colonel Sloggett, who also in earlier days had incurred the dire wrath of the Government. The opinion then expressed regarding Colonel Sloggett was a grave doubt whether he would ever be fit for the duties of a police officer and whether he should not be returned to his regiment in disgrace, and the occasion for this censure was his burning down somewhere in the wilds a village where a demon was supposed to be harboured with the connivance of the villagers. In this act, which, with much and that was concerned, was much less drastic than it seems, Sloggett was abetted by a civilian whom I used to see in later days limping about with a lame leg. was given the following account of the origin of lameness. A panther had been caught in one of those large mouse-traps which baited with a g are set for such animals. The beast was turned out in the presence of three men who tried to spear

As a result the man I have mentioned was bitten in the knee, whilst another Civilian was so severely mauled that he died. This latter was an ardent whist player. When his end was near, the chaplain came to pray by his side, and to his earnest intercession the dying man seemed to be paying equally earnest attention, but, at the finish, he only observed in a faint voice, "You ought to have finessed that Queen." An unexpected remark which carries my memory back to a tale of an unexpected remark on the part of the Civilian Spedding, a merry fellow in his day. He attended a mission meeting somewhere in England, and heard an orator declaim hotly against the manners of Europeans towards the inhabitants of tropical countries. At the close of the speech Spedding rose and craved the privilege of a few words on the strength of long acquaintanceship with India. He admitted and deplored the tendency alluded to, but urged that of late years a marked change for the better had taken place in India, "so much so," he concluded, "that no European now thinks of addressing a native without prefixing the honorific title of *suwar* or *bāhinchut*." He sat down amidst applause on the part of those members of the audience who did not understand the two terms.

Colonel Sloggett, to revert to that gentleman for a moment, had sufficient sense of his own value and dignity to face a Governor openly. There was a young police officer Turner, and Mrs. Turner was attractive, and the Governor was supposed to regard her with paternal benignancy. A vacancy occurring in the post of Superintendent of Police at Ootacamund, the summer headquarters of the Government, Sloggett submitted a proposal for filling it. Through his Private Secretary the Governor thereupon asked whether the Inspector-General did not think that

Turner would be a suitable substitute for his nominee. Sloggett's answer was that Turner was wholly unfit for the post. The Private Secretary then wrote that His Excellency had nevertheless decided to give the appointment to Turner. Sloggett replied that the decision rested with the Governor, and that, when gazetting Mr. Turner to Ootacamund, the Government should also gazette his own resignation of the post of Inspector-General. Needless to say, Turner did not get Ootacamund, and the Governor of that day was a man who would appreciate Sloggett's attitude rather than resent it.

I have rambled a long way off the track through the Cardamom Hills, but, as the police have just been under mention, I crave permission to repeat, before returning to the line of march, a story which used, I believe, to be rife in Northern India.

It was shortly after the Mutiny and hot chase was being made after a notorious dacoit with whom a long score had to be settled. It was known that he was visiting his native village X. because his wife there had become pregnant and had not been out-casted. The Police Superintendent of District A. was a smart man, and he disguised himself and some of his men as Sanyāsis, or religious mendicants, and went to X, where day after day they sat in meditation by the tank with an eyelid lifting for the dacoit. News of this gathering reached the Superintendent of District B, a rival smart man. Convinced that the Sanyāsis were in fact the dacoit and his gang, he, with some of his men, assumed like disguise, and squatted down alongside the tank of X. There for a time the two parties remained passive, each satisfied that the dacoit and his companions faced it. At last moral certainty became conviction with the B. Superintendent. He sprang on his prey, and in the

course of a severe struggle the mutual error became revealed.

And so to ourselves. From Periyār Camp we moved northward through as pretty a bit of country as I ever saw. Elevation perhaps 3,000 feet. Around us, undulating alternation of forest and of grassland bearing growth high as man. To the north the High Range. To the south the ridge of the High Wavy Mountains, so named from an old map whereon that bit of country is marked "High wavy mountains covered with dark and impenetrable forest." This description of the range still applies, I believe. B. got lost there, and spent a night in the jungle tormented by leeches and harassed by a prowling elephant. Next day he and the Brahman with him made their way to the plains by a march of twenty-seven miles. I do not know how the Brahman sustained himself, but B. had a fowl which had died of exposure, and on that, raw or half cooked, he fared with little gusto.

We saw many bison as we went along but did not secure even one. Lascelles, indeed, wounded a bull, but we lost track of it after following it for a couple of hours. I watched for a time a small herd feeding close by me, the bull having made off. Handsome creatures they are with their great black bodies and white legs. Twice or thrice we came upon elephants, and, although the shooting of them is unlawful, we followed one herd with the intention on the part of Lascelles of getting a shot at a tusker, which, however, proved impossible. A bear and a stag were sighted, but neither gave a chance, so, in the end, the expedition failed of its purpose. The nights were mostly spent in huts constructed with astonishing skill of grass and the leaves and stalks of the *ita*, one of these contained as many as five rooms. At Udamānshola, whence a striking view of the High Range is to be

got, there is, however, a bungalow which has a moat round it to keep off elephants, and here there live a few people who made their presence known towards evening by great screaming and drumming for the benefit of a roaming tiger.

From this place we tottered on strained and aching legs down a fearfully steep path to the plains. We breakfasted under a banyan, toiled four weary miles of sandy track to Kombai, famous for its breed of black-muzzled dogs, travelled by cart to Uttama-pālaiyam, and so reached the railway at noon of the following day.

Lascelles is responsible for the following instance of unusual pertinacity of anger on the part of a bison. He had wounded the animal, and was apparently following it up when it charged him. He fired and leapt to one side. The animal missed him, stopped itself abruptly by ploughing up the ground with its hoofs, wheeled round, and came at him again. This time a horn ran through his clothes between shirt and skin, and the beast went on at a gallop with Lascelles hanging from one horn in much fear of being dashed against a tree. After he had been carried in this way for about a hundred yards, the clothes gave way, and he fell to the ground uninjured, while the bison passed through a clump of bamboos as if through a paper screen and disappeared.

It was in the Cardamom Hills that Douglas of the Public Works Department had his singular experience with a tiger. He was in an *ita* hut with three rooms, in one of which he slept while the coolies occupied another, and the third was used for stores, which included some ducks and fowls. In the night Douglas was awakened by a tremendous hubbub, and found that a tiger had entered the hut and dragged out a cooly whom, scared by the din, it left badly

mauled close by. An hour or so later the animal came back and carried off a fowl. Then it returned for a duck. After this Douglas tied up a goat and sat watching by a hole in the wall. The goat was seized almost at once and Douglas ~~shot~~ the marauder. The brute's condition indicated starvation, and it was said to be a well-known manslayer. I think I heard also that the animal's state was due to its fangs having grown into the palate.

A planter from Travancore told me of a peculiar method of destroying tigers which is practised in that country. The rāgi plant (*Eleusine coracana*) is twice cut down before seeding ; it is then allowed to bear seed of which a paste is made. This is rubbed into the body of an animal killed by a tiger, with the result that, when the tiger feeds again on the carcass, it becomes stupefied and is easily disposed of. I have no other authority for saying that rāgi so treated has narcotic properties.

The same person told me of three Travancoreans who were attacked by a tiger while walking in single file through the jungle. As they were passing along, number 3 saw the animal preparing to spring on number 2 and shouted a warning. Number 2 jumped to one side, with the result that the tiger missed its objective and fell sprawling on the path, and, before it recovered itself, number 3 brained it with an axe. I can give other instances to disprove the assertion of the Bengali writer that under English rule the inhabitants of India have become "a timid herd of quill-driving sheep." Lascelles came unexpectedly upon two bears which made for him. One he shot and the she-bear turned tail. As she went off, Lascelles wounded her in the rump, whereupon she swung round and attacked him. His cartridges jammed, and he gave himself up for lost,

but three of his shikāris, armed with spears, sprang between him and the enemy, and scared her away by shouting and leaping about. Again, Lascelles saw three men go down into a deep, dark hole after a bear. They found it, and one of them fired a revolver in its face and got badly hurt as a consequence.

time was confined in recent years the ruler of a native State who was believed to have murdered his wife. Not far off is the jail, where hangings used to take place in a secluded spot just outside the premises, and the Superintendent told me that on more than one occasion he had known European ladies of the station to put in an appearance for the pleasure of witnessing an execution. The black soil of Bellary, betwixt the scanty rains and the hot weather, becomes soft and powdery and affords excellent riding. The Cantonment at that time was an unkempt place, with mean bungalows and bare, untended compounds. The station was reckoned healthy, that being before the invasions of plague and malaria.

The only place outside headquarters visited by me is Hampi, the first capital of that Vijayanagar dynasty which for a long while dammed the flood of Muhammadan invasion. The locality is now very feverish ; a rocky country through which the Tungabhadra rushes and eddies. The small temple of Vitthalaswāmi there is richly carved, but, on the whole, the remains of the city are disappointing. The ruins cover a considerable area, but are, for the most part, of little account in themselves.

At Bellary I came across Gellibrand, an author and a person of vast erudition. He began his literary labours, as I heard, before he went to the East with a convincing work on the Indian Frontier Problem, concerning which book a reviewer remarked that it revealed in every line the writer's intimate personal knowledge of the region under discourse. Some years later he produced an amazing volume on the Irish Question which he proposed to settle on ultra-Cromwellian lines. Suggestions made by him when he was consulted as to the amendment of the Code of Criminal Procedure, were not less drastic. He

Speake, the Banker, is another person whom I may mention. He was intensely interested in Oriental magic, in which he fully believed. It was reported that in his own person he could perform one of the simpler feats into the grotesque details of which it is unnecessary to enter. He once met a Yōgi who professed to have power to kill by willing. Speake tried to get him to perform on a dog, and was taunting him about his reluctance to do so when a mangy cur appeared on the scene. The gardener threw a stone at it and it fell dead after running a few yards. Of course the Yōgi claimed the honour, but Speake showed proper scepticism over this. With full measure of belief, however, he assured me that he saw, on the bank of a tank, a Hindu devotee rise from the ground in a sitting posture and remain so, suspended in the air, for several minutes. Be that as it may, I must ask the reader to give credence to my own experience.

In the notes on Chapter LXI of Yule's edition of "Marco Polo" will be found a reference to a few early cases of levitation in India and a statement that an exhibition of the same on the part of a Madras Brahman was reported to have taken place a few years before the date (1874) of the book. I can claim to add another instance to Colonel Yule's scanty list, and I never met anyone, except my companions on the occasion in question and Speake, whose testimony is discounted by his tendency to mysticism, who professed to have witnessed in India a case of floating in the air. The exhibition took place in 1887 at Periyakulam in Madura, and I made a note, an all-too-scanty note, about it at the time. My note shows that the exhibition took place about 4 p.m. The Guru, a thin young Brahman with a haggard and clever face, was put into a square tent and

seemed to fall into a trance ; at least his eyes were shut. He rested one hand lightly on the top of a stick and remained stretched out horizontally in the air ; the stick was removed, and he remained, resting his hand on another man's hand, touching it lightly. We got him to do this twice, and passed sticks under him and found nothing. The performance took place in the open. The Guru was naked save for a loin-cloth when he entered the tent, but was covered with silk cloths which almost reached the ground when he reappeared in a horizontal position some three or four feet from the ground. My *recollection* is that the tent or canopy was the flimsiest of things and that it was entirely removed when the floating figure was revealed, but my memory surely plays me false on that point. There must have been some form of suspension. Yet it escaped my notice and I cannot pretend to explain the feat.

That is the only good bit of "magic" I have seen in India, but Eyre saw a clever trick at Bimlipatam. A., B., and C. were Telugu Brahmans of whom B. and C. professed to know no European language. Eyre said a sentence in German to A., who knew English. A then went over to B., who was standing out of earshot of C., and repeated the sentence, as best he could, to him. B. then walked across to C. and began moving his eyeballs in various ways, C. meanwhile watching him intently. B. did not move his lips. After a somewhat long interval C. repeated aloud the sentence which Eyre had spoken to A. with some natural modifications but in an intelligible form. Similar success was obtained with sentences in Latin and Greek. It would seem that a code had been arranged whereby certain movements of the eyes represented certain sounds, but it must have been a difficult code to read.

CHAPTER VII

GŌDĀVARI

I WAS but a few months in Bellary but my Judgeship at Rajahmundry in Gōdāvāri lasted only a few weeks, so that I must resort to extraneous matter to make up a chapter about the District.

I occupied a large house on the bank of the noble river, and this building I associate very hesitatingly with an anecdote which I heard long ago. A certain Collector received a visit from a wealthy Zamindar, who sought a favour at his hands. The visitor was received in a verandah overhanging the river, and came accompanied, as is usual enough, by a tray containing some limes which form the visiting-card of India. The tray was put down beside the official, who, as conversation proceeded, began fingering the fruits, which struck him as remarkably heavy. Satisfied that they were golden presentments intended as a bribe, the Collector said nothing, but, as he sat and talked, from time to time he idly tossed one lime after another into the deep water alongside, while the Zamindar watched in futile anguish the gradual disappearance of his princely gift.

Some years after my time a popular outbreak occurred at Cocanāda, the headquarters of the district, a quiet, sleepy place which is being left high and dry by the retreat of the sea. It arose out of the impertinence of a schoolboy and his consequent thrashing

by the European affronted. This incident was worked up by those interested in causing trouble until a mob collected and besieged the English Club. The Collector was wounded in the face by a soda-water bottle used as a missile, but I do not remember whether there were any other casualties.

In Madras itself, at one time, deliberate efforts were made by an emissary from the north to stir up disorder, and large crowds used to assemble on the beach to hear this orator breathing out threatenings and slaughter. Beyond demonstrations by noisy mobs, nothing much ensued, but the situation might easily have developed into turmoil and loss of life, and the Government were severely criticized for a supineness which was, I believe, dictated to them from England.

Things were much worse in the Tinnevelly district, where outbreaks, partly due to local causes, at Tinnevelly and Tuticorin had to be put down by force. One night, at the latter place, things looked so bad that the European women and children were put on a steamer, while the men assembled at the Bank. The populace had a strange belief that the Japanese, as champions of Asiatic interests, were coming to their aid.

The alarm created by the situation in the extreme south caused an uneasy feeling in neighbouring districts. I was warned that secret, seditious meetings were taking place at Srirangam, but disbelieved the news, and that town and Trichinopoly, where I was then stationed, remained quiet in spite of the circulation of a pamphlet advocating the murder of Englishmen. It was, however, somewhat suggestive of popular sympathy with the rioters of Tinnevelly that the Superintendent of Police at Trichinopoly was unable to get any of the pensioned sepoys living there

to take service as punitive police in Tinnevely, the offer of tempting emoluments notwithstanding. So much for the very brief record of disturbances directed against Europeans in the south during my time.

Among the much more common riots of a non-political type one occurred at Guntur. The real reason for it did not appear in the correspondence. I was told that it arose out of the molestation of some women. Several people were killed and an unhappy constable was burnt alive by the furious mob. The outbreak was badly handled, the Parsi officer in charge of the division failing in nerve. The principal police officer was an Indian. The District Magistrate described in sarcastic terms how the latter rode, "slowly I am afraid," towards the scene of conflict and, having arrived, got, "or fell," off his horse, flung off his uniform, rushed into a building, and hid himself under some sacks. One of the constables who was questioned about the occurrence made a rather amusing remark. He described himself as lying half dead through injuries he had received when somebody came up and struck him a heavy blow on the head with a rice-pounder; "this," he proceeded, "revived me."

The worst "domestic" conflict in my days was the Shānār-Maravar outbreak in Tinnevely, which almost approached the dimensions of civil war. The Shānārs are the local toddy-drawers, and growing prosperity has induced them to put forward claims to religious privileges which are resented by the higher castes. The Maravars are a somewhat barbarous lot, and useful tools in the hands of those who want violent deeds done. It was said that they were instigated on this occasion by certain Zamindars to bring the Shānārs into a state of mind more befitting their position. Whether this was so or not, the

Maravars took this task in hand and attacked a Shānār village, where a regular massacre took place. The Government were dissatisfied with the conduct of the District Magistrate, whereupon the Judge took command of a party which supported that officer and set itself in opposition to his successor. To end this curious feud the Government had to transfer several European officers. That Judge and a Revenue officer, working in opposition, had previously split official Malabar into two factions, which discharged such floods of corrosive ink that the quarrel reached the Secretary of State at last, and resulted in a very proper rebuke to the Madras Government for allowing matters to go so far.

Forming a special group are the periodical Moplah risings in Malabar which, commonly originating with grievances against Nāyar landlords, take the shape finally of rebellion against infidel rule. Three or four of these occurred in my time. The first resulted in the death of some thirty of the rioters, whose courage, as always, commanded respect and raised regret for the cruel necessity of their death. In the penultimate outbreak ninety-six Moplahs perished. During this very serious disturbance the district was in the charge of a gentleman not easily to be disturbed from the even tenor of his ways. I was told that his imperturbability and indifference to the agitation at Headquarters preyed cruelly upon the spirits of His Excellency the Governor in Council.

I am tempted to give in this miscellaneous chapter one or two extracts from native newspapers. The first is a sample of the sort of comments upon the Boer War which were to be found in the baser organs of the Press.

“The British people . . . are now moping like owls. . . . They are being crushed like oilseeds in

a machine. They . . . are being kicked even by dogs. Lord Kitchener who was soundly beaten, kicked and crushed by the Boers, is now sitting quiet with his glory dimmed and his mind confused and is incessantly calling out the names of Jesus and Mary. . . . General French who had on many occasions run away from the Boer force . . . had 5000 soldiers with him while . . . General Botha had but 200 men. The battle lasted for six hours. . . . The dead bodies of these people appeared like a hill, their blood ran like a river, and the wild dogs and foxes . . . began to prey upon them with great joy. Seeing this horrible sight, General French said to himself, 'If I remain here for a minute more, I shall certainly lose my life. . . . What does it matter to me whether the British or the Boers rule over the Transvaal? I fight only for money.' So saying, General French fled away . . . and none was able to overtake him."

Another passage, which is taken from a Ceylon newspaper, describes a little-known episode of the Russo-Japanese War. It runs :

"The Sultan was communicated with regarding the approaching conflict and, being a great friend of the Japanese Emperor, sent a specially trained company of swordsmen, each of whom with a sword in his hand is shot away from the mouth of a gun at the enemy like ordinary shrapnel. On arrival among the enemy he makes short work of them by his sword-play. These swordsmen are now fighting for Japan and gaining victories."

I return to the district which supplies a heading for this chapter in an anecdote supplied to me by the Collector of Gōdāvari. Among the Collector's elephants was a cow of irritable disposition. She had been annoyed by being compelled to haul a boat out of the river, and, when she was afterwards required to

CHAPTER VIII

COIMBATORE

FAMINE and other pressing demands upon the Civil establishment in Bombay led to my going for a short time in a judicial capacity to Dharwar in that Presidency, but I find it impossible to furnish from that episode material for a separate chapter, so shall treat it as merely introductory to my spell of service at Coimbatore. The town of Dharwar stands on the tableland which forms the core of the peninsula of India, and its nearness to the coast moderates the temperature, while the south-west monsoon makes itself felt only by a current of cool air and drifts of fine rain. So it is an agreeable enough spot, and sufficiently in touch with the wild for a panther to kill a calf in my compound. The calf was close to the house, but the marauder stayed to make something of a meal. Panthers are often astonishingly bold. I will illustrate this remark by the experience of a planter who one night was roused from sleep by a blow in the back which almost threw him out of his canvas cot. What had happened was seemingly this. There was a dog tied to a leg of the bed. A panther sneaked into the room towards the bed, and the dog retreated from it as far as its tether would allow. The panther crouched under the bed to spring, and, in leaping, brought its back up against the bed. The shock alarmed the animal as much as the man and it bolted.

without its rain ; and includes a large area of rugged hill country in the north and the great and noble Ānaimalai range in the south

Arrived here, my first care was to furbish up my Tamil with the aid of old vernacular correspondence, and, in doing so, I lighted on the strange fact that subscriptions were collected among the natives of this district for the benefit of European sufferers in the Mutiny, various clerks and others being shown as contributors. Whether this was a spontaneous ebullition of pity on the part of the Indian population or a result of pressure on the part of the Collector, I cannot say. A step outside Coimbatore town is Pērūr temple, which possesses well-carved pillars, statuary of a comparatively superior quality, and that mystery of darkness and dim twinkling of lights which give a certain solemnity to the larger Dravidian temples.

That place left far behind, I arrived at Mount-stuart, some 2,000 feet up in the Ānaimalais, where I came across Eyre the Forest Officer, who was then toiling to make a success of a scheme for establishing a saw-mill on the hills. At that time the wire ropes for carrying logs down to the plains had been erected. As a trolley filled with wood went down, an empty one came up, and coolies would take advantage of this means of ascent although the line soared to dangerous heights. One man, going up in this manner, found, owing to some obstacle in the way, destruction imminent, leapt out on to the top of a tree and saved his life at the cost of a broken thigh. Eyre had a bison-calf which became so tame that it would enter his bungalow and thrust its great hairy head over his shoulder when he was writing. A plaister whose veracity I had no means of gauging told me that he became possessed of a full-grown bison which he kept for three months in a pen and

that in a few weeks it showed obvious enjoyment of "mālishing," or rubbing-down, and soon allowed its owner to get on its back. Ultimately it broke loose and went off with a herd.

Eyre's calf was caught in an elephant-pit. So was a mouse-deer which I kept for a long time, though it was the most uninteresting creature imaginable. It was about ten inches high, stood always on the tips of its hoofs, and, despite the prettiness of speckled hide and slender limbs, looked the fool it was. It never became in any degree tamer, and would dash itself wildly about in its hutch, if approached, to the extent of making its head bleed. It ate only one sort of food, and that was *withered* leaves, a proof that its habitat is high forest where nothing green is to be found near the ground.

There is around Mountstuart (a place low enough to be deemed very feverish) a mighty forest haunted by large butterflies in regal costume of white and velvety-black and by handsome black-and-yellow spiders, an inch and a half in body-length, which spin notably tough webs. I went into the heart of this forest, pitched a tent under its immense trees, and tramped its mournful depths in search of bison, which I came upon when suffering so much in temper and body through weariness that I failed to get a shot. Finding that the roughness of the country rendered passage across the mountains very difficult, I descended to the plains, and made my way to Punāchi (4,500 feet) by a steep bridle-path called the Prince of Wales' trace, because it was made for King Edward, when Prince of Wales, who designed to make a shooting-trip into this country, but was thwarted by doctors, who scented cholera somewhere in the neighbourhood. The trace was laid out by a Royal Engineer named Law, who had a genius for aligning mountain-roads.

His fame was spread over the Presidency. Even on Funk Hill, on the Kudiremukh, the guide would point to a small rock at the edge of that sharp grass-slope which drops to an abyss and describe how Law would stand on his head there and wave his legs in derision of danger. Macey, who knew Law, said that his agility and skill in balancing were extraordinary. He could walk round a mess-table on the top back-rails of the chairs, run at a wall and take three steps up it and, with the aid of knees and shoulders, wriggle up the corner of a room (presumably the walls were not quite smooth) until he touched the ceiling.

There was an old man called Reubens, a retired Indian Civilian, who boasted that in his early days he, too, could make three steps up a wall and also vault a billiard-table lengthwise, taking three steps on it on his hands, and supported his statement by displaying a book in which allusion was made to his "astonishing acrobatic feats." Nor was this old gentleman averse to recalling the practical jokes with which he had flavoured life, quite good some of them were, for he was a merry soul, but considerations of space forbid rehearsal of them. As Assistant Collector Reubens was in a district close to Delhi during the Mutiny. His duty was to tour about and try to collect revenue. Four companies of sepoy were attached to him as a guard and he went in constant fear of being murdered by his protectors ("I was always a funky sort of chap," he observed). In course of time this force got reduced to fifty men through desertion, and, when a sepoy departed, he often sent a playful bullet through Reubens' tent to scare him. "Why they did not do for me," he remarked, "I don't know. I suppose they must have thought me a bit cranky, and perhaps they were right."

But to resume. From the Purāchi bungalow, perched on the side of a hill, there is to be got a great panorama of the rocks and lawns of the higher mountains which overtop even the Nilgiris and erect their varied and beautiful crests to a height which nearly touches 9,000 feet. In familiar words—

"Those solemn peaks but to the stars are known,
But to the stars and the cold inner beams
Alone the sun arises and alone
Spring the great streams."

Leaving Purāchi after a vain search for game with some Kādars, those jungle-folk who file their front teeth, I walked for four hours to Pāralai in the almost continuous shade of high trees, the finest bit of forest I have seen in India. So I reached land which was being opened up for tea-planting, and it was enough to make one weep to see the monstrous trunks which had been felled and left to rot.

My next tour took me to Bhavāni, whereby the river Kāvēri, crossed by a railway bridge of twenty-six spans, flows among innumerable rocks. I embarked upon it in a small round coracle of cane and hide and, seeking for a shot at a crocodile, danced and span down it for some distance. As I remember, there was a full moon that day, and in her light the commonplace temple of Bhavāni took on such magical beauty that the picture of it remains with me.

A couple of marches and Tāmmarakarai was reached. There one is at an elevation of 3,500 feet and on the plateau which occupies the north of Coimbatore, a rough and shaggy region. At this particular spot are to be seen underground cells composed of flat stones, which locally bear the name "Pāndyan houses," and are reputed to have been occupied by a race of dwarfs. The country northward of this place is almost entirely uninhabited and

by no means healthy. On my way across it I stopped to secure what was alleged to be a panther but was, in fact, a jackal seen against a dazzling sunset, and in three or four marches reached Kollegāl, which is not far from the fine Biligarangan range, and is principally known for malaria and the cultivation of the silkworm.

There I picked up Stark, my Assistant, and we travelled together to the Sivasamudram Falls. A long narrow bridge crosses the Kāvērī at that place. It is made of slabs of stone laid on rough stone uprights, and the builder got a grant of land for the perpetual maintenance of this primitive structure. The river forms two falls. In the case of the eastern arm the higher part of the river-bed sweeps round into a horseshoe, and into the arena so formed the river drops between two and three hundred feet by numerous streams. In the case of the western arm the main current makes two leaps of the descent. It is a striking bit of scenery, and the sanctity of the spot is attested by the presence of several temples. At that time there were, apparently, no permanent residents, the place being very feverish.

On return to headquarters I had to deal with a summons issued against a clergyman for an alleged assault upon his milkman, and that is not the only case which has come to my notice where ministers of religion have resorted too readily to temporal means for the castigation of evildoers. None of these, however, showed such vigour in chastisement as a lady, who in all apparent seriousness sought my advice as to the legality and expediency of buying an airgun for the purpose of shooting persons trespassing in her compound. I felt, however, that she was already sufficiently equipped for the battle of life when I heard her describe how she ended an argument with the milkman over the quality of the milk. One

of her husband's peons, too, by a theft of currency notes brought himself within the field of her activities, and her brusque action leading up to, and following, the discovery of the missing property in the man's turban puts me in mind of a search conducted elsewhere.

When Tredegar was Chief Presidency Magistrate he had to try a case in which a person was charged with introducing contraband goods into the Penitentiary. The defence being that the strictness exercised in supervision rendered such introduction impossible, he went to the jail to see exactly what was done in the way of searching people entering the place. Enquiry showed that every precaution was taken, but Tredegar was not satisfied with verbal assurances, and directed the jailor to give him an exact representation of the mode of search. The party were within the jail premises at the time, and the jailor, to exemplify the completeness of the method followed, turned to a warder standing beside him and snatched off his turban. Down fell a cascade of that prohibited article, tobacco.

I had occasion once to hold an enquiry into a rather serious riot which had occurred at the Penitentiary, and was somewhat amused by the remarks made by two of the convicts about the matter. One complained bitterly that, by reason of recent occurrences, the jail had ceased to be "a respectable place," while the other demanded liberation on the ground that the place had become a "battlefield," and added that it was his intention, if released, either to live quietly with his brother or to devote himself to attaining salvation (mōksham).

By the way, to revert for a moment to the clergy. The wife of a member of that body suffered to an unusual extent from the nervousness which affects some people when occasion brings their near relatives

On the following morning we started along the Grand Trunk Road with no very clear notion of Dixon's plan, but happy to find such a delightful locality so near to headquarters. A little way along the ridge we came upon a spongy mass, forming the afterbirth of an elephant, and then upon the still-born calf with a curl over its face. The little creature was perfectly formed, and had evidently been dropped but a very short time. Noting that the place would not be an agreeable one for a meeting with an elephant, we passed on through grass higher than ourselves. We were out all day, and it was evening when we got

near the dead calf again. Below, to the right, was a holt in which we heard elephants. Wishing to get a view of them, we stole down the hill, and had reached the wood when we heard a trumpeting, a crashing, and the voice of B. singing out from a tree, "Look out. She's coming at us like smoke." I heard Stark drawl, "Is it a case of bolting?" to Dixon, whose answer was to clear a bush like a deer. That pair were over the ridge in a flash. B. had descended from his tree, but what exactly he did with himself afterwards I do not know. Meanwhile I was making rather rapid progress when I found myself on the edge of a cliff. By me was a small, forked, withered tree. Behind this I prepared for the final struggle, which looked hopeless enough when I found that the cartridges had dropped out of my rifle and that I had no others with me. But we had all crossed the crest of the ridge by now, and, on losing sight of us, the elephant lost interest in the chase or else she preferred to devote some attention to my dog, which was afterwards found trembling in a corner of one of the huts. The elephant was, no doubt, the mother of the calf, and was lying up to avenge its inexplicable death. We had not done with her yet.

That night I was aroused by a loud "toot," followed by a whirlwind of yells and tremendous clashing and clattering of frying-pans and kerosene-oil tins on the part of our servants and the Irulars. I poked out of my tent a dolorous face "What the devil is the matter?" It was answered that we were undergoing an attack by the elephant, so I joined the group stationed within the circle of light thrown by the fire. The progress of the animal in the encompassing blackness was indicated by spirts of Tamil, "Pār, Pār, ang' irukk'adu," "Varukk'adu, varukk'adu," "Ayyō, ayyō," and, at each wild cry,

crash, crash, went the sticks on the kerosene tins. It was a moving scene and had highly picturesque elements. But, when a smashing in the wood alongside showed that the animal was retreating before the noise, the disappearance of the spectacular properties of the situation caused me little regret.

In the course of the resumed explorations of the following morning our guides, who had for some time been scouting warily ahead, announced their opinion that we were on the heels of an elephant, and that it was a dangerous rogue well known to them. B. was for pushing on, but the general opinion was in favour of a halt for tiffin, to give the animal ahead a good start. At the close of the meal, the guides were not satisfied that the beast had cleared off the path, and, after some debate, we resolved to return. On the way back, Dixon proposed to make a wide détour to inspect another part of the country for a water supply, but, when this was suggested to the guides, they took exception on the ground that the tract swarmed with elephants. Moved by pity for their fears, Dixon put forward the proposition that we should return to our camp, and this was carried.

I stood outside my tent next day and watched the dawn spread her allurements over the hills. Through the pale and scentless air there stole a radiance ; in the dark, dew-drenched thicket alongside a jungle-cock woke with a cry of joy ; low down an unsuspected wisp of cloud blazed into gold. Half an hour later we were stepping briskly homewards under a burning sun.

I should have had much more to say about Coimbatore had I not, with a suddenness which aroused my high indignation, been directed to make for the Central Provinces to do duty there as a Divisional Judge.

CHAPTER IX

THE CENTRAL PROVINCES

IN comparison with the towns of Madras, Jabalpur is clean and orderly. The climate becomes quite bearable with the advent of the south-west monsoon, but for a couple of months it is abominably hot, and almost worse than the heat of April and May is the daylong, nightlong, raving crescendo of that Hawk-cuckoo which goes by the appropriate name "the Brainfever bird."

As a touring judge, I had to hold assize at Raipur and Bilāspur as well as to sit at Jabalpur, and the little I saw of the Central Provinces I liked, though I was always chafing to get back to Madras. Of two places which I visited, the Marble Rocks and Pachmarhi, I may give some particulars.

At the former place, the proper name of which is Bhēra Ghāt, the Nerbadda runs between marble cliffs which rise perhaps seventy or eighty feet above the river when it is low. In the rains, I was told, the stream in the narrowest part at times actually overflows these banks. In places the cliffs are stained, but elsewhere they are almost as white as snow. The winding gorge alters incessantly in form and width with the movement of the boat and, where the river contracts to twenty or thirty yards between its shining walls, the scene is one of haunting beauty. But it is needful to beware of the bees. People have been killed by

them ; rash smokers in boats, persecuted until they took to the water, and then so harried, when they put their heads above the surface, that drowning resulted. I remember a military funeral at Madras being broken up by a swarm of bees. The vibration of the drum or of the bell is supposed to have annoyed the insects, which attacked the party at the grave. The ensuing scene resembled a football match, and a lot of people were badly stung. Some of these were quite ill for days, diarrhœa being a prominent symptom.

Pachmarhī, in the Sātpura range, is the sanitarium of the Central Provinces. It is only about 3,500 feet above the sea, but that means a drop of some ten degrees of temperature. The place is pretty, too ; a park-like plain encircled by sandstone hills culminating in 4,500 feet at Dhūp Garh, which means, I suppose, House of Sunshine. The truly remarkable feature of the locality is the rifts or earth-cracks, known locally as khads. Every here and there the ground has split into very narrow clefts with sheer sides. How deep they are I wot not ; perhaps five hundred feet, perhaps more. I went down one of them, Fuller's Khad. It was terribly hot work, but the toil had its recompense at the bottom in a luxuriant growth of tree-ferns and a deep, delightful, blue pool. From one point five of these great cañons spread like the rays of a star, and the poetry of the English race has found for it the romantic appellation, " Fleetwood Junction " From Pachmarhī I went to see a big cave near the picturesque peak Mahādeo. The cavern is sacred to Siva and was in old days a famous place of pilgrimage. There the pious left the instruments of torture with which they had vexed their route, and very business-like things these are. Beds studded thickly with sharp spikes two or three inches long, sandals bristling with points of more moderate

size, spits to run through the cheeks, and heavy iron bars to be used for the same purpose and to be carried between the aching jaws. There were numerous other unpleasant articles which testified to the reality of devotion in former days. Manifestations of religious emotion are more restrained nowadays, but I have seen a man measuring his way along the ground—with extraordinary rapidity, up and down, up and down—and another with an uplifted arm which had presumably been fastened in that position until, at the expense of what agony, it had withered immovably so. Again, I saw an ascetic in hospital at Srīrangam who, fearing lest carnal temptation should some day overpower principle, had mutilated himself in such a way as to leave desire unaffected while rendering its assuagement impossible. There was the root of the matter in that man. A person I saw during the Dasserah festival at Trichinopoly rolling over and over in the road was probably only on the look-out for alms. Upon his hands he balanced the lid of a basket in which lay peacefully an infant, and the man was marvellously clever in so manipulating the cradle by a circular movement of his arms that the child lay undisturbed at the same level all the time.

I was struck by the simplicity of the Civil and Criminal work in the Central Provinces as compared with that arising in Madras, where the enormous elaboration of perjury is an outstanding feature. In the happier Central Provinces of those days the accused, if guilty (and perhaps, sometimes, if innocent), confessed or, if he did essay a defence, made a very clumsy job of it. At Raipur I was trying a young Muhammadan for some offence or other when I noticed a constable wrench something out of his hand. Immediately afterwards there was an outcry just outside the Court, and, on my demanding the cause, an

old man with a long, white beard was brought in and declared that the police had been beating him for handing something to the accused, who was his son. This something was what the constable had snatched from the prisoner, and it consisted of two bits of twig wrapped in paper. These, after spells had been uttered over them in a graveyard, formed a charm potent to protect the holder from misfortune, and, in handing the packet to his son when the trial began, the old man had done what he could for him. The spell worked in fact, for the case ended in acquittal. Two of the various murder cases which have come before me I particularly remember ; one because of the criminal's description of the monstrous, shadowy shapes which hung over him counselling to slay ; the other because of the horror in the voice of the old woman who described the victim staggering out of the house of slaughter with his head wobbling about on his half-severed neck.

Perhaps I may as well continue from this point with a few judicial reminiscences of a trifling character, for I have little more to say about the Central Provinces.

An impudent attempt was once made to befool the Madras High Court. The plaintiff was a gosha woman and the defendant, a young man, cited her as a witness. She was brought into Court in a closed palankeen, from behind the curtains of which she squeaked evidence so wholly detrimental to her case that suspicion was aroused. Therefore the curtains were drawn back and the bashful form of the defendant was disclosed.

I think that it is to somewhere about this period that one must assign the once-famous Noakhāli Judgment. This lengthy document, of a character unique in judicial records, was penned by a talented Civilian, who, after a varied career, found himself

posted as Judge to Noakhālī. He considered, apparently, that he had been badly treated, and, in his resentment, he seems to have laid himself out to obtain what I have seen described as "the Right Worshipful and Very Ancient Order of the N.O.K." An opportunity for this was found in a criminal case committed for trial to his Court. The judgment was retailed in sections by the daily papers, "for an enraptured public to muse on over its matutinal muffin," but unfortunately I have to depend upon my memory for an account of it. The case under consideration was first disposed of with contemptuous comments upon the conduct of the prosecution, and the Judge then turned to general matters. He began with some remarks upon the qualities and pedigree of the then reigning Viceroy, and, having brought down that rocketeer, he turned his attention to humbler game. The qualities of the Lieutenant-Governor, under the *soubriquet* of "Soapy John," were discussed, the financial transactions of certain High Court Judges were touched upon, the Chief Secretary came under criticism for receiving the writer "in his shirt," and the efforts of the Executive to overawe the Judiciary were exposed in an anecdote of a dispute between the Judge and the Deputy Commissioner over the right of one to graze a pony in the other's compound. Having launched this judgment upon the world, the author of it gave himself leave out of India and went home. Every one was much interested as to the line which the Secretary of State would adopt, and we all felt it to be a disappointing evasion of the real issue when he dismissed the Judge from the public service on the merely technical ground of absence without leave.

The Code of Civil Procedure contains a sensible provision which authorizes settlement of a dispute in

accordance with a test which both parties accept as conclusive, a provision which might usefully be extended to certain minor criminal offences. Tredegar saw an interesting example of the working of this clause somewhere in Ganjam. The presiding officer of the Court led the parties to a gloomy pool in the jungle. The plaintiff was young and lusty, the defendant an aged man, and, as the test was to enter the pool and keep head and body under water as long as possible, the odds seemed to be on the former. But there was this peculiarity about the tarn that the party who was lying would, on immersion, surrender himself helpless into the talons of devils who swarmed in the water. The old man walked boldly in, planted his stick and disappeared from view. The youth had hardly dipped his nose when he let forth a wild scream and came splashing to the shore, where blows and revilings awaited him on the part of the spectators.

Probably few people in England have any idea what rural life in India really is, of the dissensions which rend villages asunder, and of the foul conspiracies and crimes to which these factious quarrels give birth. The acuteness of the enmities engendered may be gauged from the fact that I have heard of a mother dashing out her baby's brains in order to bring heavenly condemnation upon an enemy (an example of the idea underlying the strange and now prohibited practice of "sitting dharna") as well as from the following incidents. In a village of Coimbatore Faction A. had been so continuously predominant over Faction B. that the latter had become reduced to the person of one old woman and her son. The mother brooded deeply over the misfortunes of her party and formed a heroic resolution. Summoning her son to her side, she informed him that, as she had not long to live, she proposed to sanctify her end by a

powerful stroke at Faction A. She therefore adjured the youth to kill her, and so dispose of her remains as to ensure suspicion falling on the enemy. It was, of course, to be his further pious duty to see that oral evidence was forthcoming to drive suspicion home. The son, after some argument, accepted the sacred trust, killed the stout old partisan, and made so fair a case that certain members of Faction A. found themselves committed to the Sessions Court on a charge of murder. There, however, an unexpected witness turned up whose testimony resulted, I believe, in the son being put on trial and convicted. Again, in a village in Madura, there were two parties involved in a struggle *à outrance*, and, the time having come in the opinion of Faction A. for vigorous action, they commissioned a certain C. to procure a person who might be murdered, without risk to themselves, in such a manner that, with fair semblance of probability, the death might be laid at the door of Faction B. The commissary called in some friends to help him, and they discussed ways and means and cast about for a suitable victim. An unknown wandering beggar who chanced to be touring the locality was selected, the choice was ratified by the party-leaders, and the beggar was duly killed by C. and his mates. The next step was that C. laid a complaint before the police to the effect that the beggar was his own nephew, and that he had been done to death by Faction B. The resulting investigation went, however, so ill for the conspirators that C., who had, perhaps, been treated too parsimoniously, was brought to make a full confession.

Our subordinate civil judiciary in Madras have a tendency to long-windedness in their decisions, but are industrious and intelligent. One of the cleverest members of that body whom I have met was a District

Munsif named Krishna Rāo, who wrote in English a play called "Chandrahāsa," a copy of which he sent to Tennyson. The poet acknowledged the gift with the remark that he had never seen anything like it before which ambiguous compliment gave the liveliest satisfaction to the author. The play was really quite a respectable production for a man writing in a foreign language (if English can be called a foreign language in respect of the educated South Indian Brahman), but I recall no detail of it save a funny stage direction. The heroine, in frantic grief over something, shrieks her intention to dash out her brains and rushes off the stage; then comes the direction "(dashing of brains heard within)"

Print supplies my recollection with other unusual scraps of English. I saw, for example, in the *By-stander of India* the remark, "We believe that Lady Hardinge has a warm heart under her petticoats," and, in an Indian novelette dealing with the adventures of a man disguised as a woman, the crisis at which the revelation of sex took place was described in the following words: "Then she undressed her breast and stood in his trousers."

As to the written and spoken tongue a hundred deliciously quaint bits of Indian-English flit through my mind, but oh, how much more deliciously quaint bits of Tamil, Telugu, and Canarese must enliven the retrospect of those ryots and coolies who have met me!

Before, on the intervention of my very good friend the then Governor (he died soon afterwards as a result of injuries inflicted upon him by brigands in North Africa), I return to Madras, I will make mention of an episode which greatly stirred society at Jabalpur shortly before I reached the place. A leading Educational Officer there went home on leave, and he

returned with a wife who, without doubt, vastly enhanced the gaiety of the station. It was altogether a better, brighter place, and, from the Chief Commissioner downwards through Generals and Commissioners, the men treated the new-comer with the utmost suavity and consideration. Alas and alack ! There arrived at Jabalpur a lady who knew the Principal's wife in England, and she declared unequivocally that that lady and the new-comer were not one and the same person. Enquiries followed. The lady was found to be on a temporary footing and the audacious educationist disappeared.

CHAPTER X

THE NĪLGIRIS

OUTSIDE the valley in which lies the town of Ootacamund a wide expanse of green downland swells and sinks like a heaving sea with a multitude of balsams and louseworts to touch it to colour and strobilanthes to patch it with a plumlike bloom. The nooks and folds generally contain little woods, known locally as sholas. In these is a subdued merriment of brooks, and aged boughs, dropping beards of gray lichen, carpet the ground with a shifting pattern of light and shade. Over the downs sweeps the Ooty Hunt, sharp-drawn in a blaze of sunshine or vaguely seen through a shroud of fine rain. There, too, on gray mornings of fitful brightening, the blue swallows hang, almost within hand's reach, motionless against the thrumming wind. To the south-east the vast and rather gloomy mass of Doddabetta strives to reach nine thousand feet.

Below the northern and eastern confines of this aerial island lie the jungles of the Wynaad (the "Sickly Land") and the great, malarious ravine known as the Mysore Ditch. To the west enormous, forest-clad hillsides slope into Malabar. From the southern edge one looks down upon the plains of Coimbatore or, as often as not, upon a sheet of milk-white cloud which rolls in billows over the lower hills

and tosses in stainless spray against the summit of Lambton's Peak.

So much in general terms for a locality which is favourably known throughout India for the sport it supplies in the form of jackal hunting. I was out one morning with the hounds when they swam the Pykāra river on the track of a sambhur which turned to bay on the further bank. The Master, fearing for his hounds, started, booted as he was, to swim across. Halfway over he sank and was seen huddled together in the clear water. He was dead when he was brought to the surface. The hounds often go astray after wild pigs also, and one old boar which they tackled injured nine of them before it was shot. Sometimes other game attract them off the right path. I heard that, a good many years ago, the Hunt got out a professional huntsman from England. On the first occasion on which he was out with the hounds they dashed into a shola where they gave tongue loudly. The huntsman leapt off his horse and rushed into the spinney swearing fiercely. He went in quickly but he came out faster, and, with an ashen face, jumped on to his horse and galloped away. It was found then that the hounds were baying a panther.

These latter animals are often shot near Ootacamund, and one which Moxon turned out of Doddabelta shola bit one beater through the shoulder and another through the face. Tigers are less frequent but not uncommon, even on the Upper Plateau. One was shot by a fine sportsman of over seventy close to the Ooty Club, but that was before my time. Another rushed out at a bicyclist on the Kōtagiri road, but soon abandoned the chase, being of a less determined character than the animal which, in another district, sprang at a horseman, clawed the horse, and carried on the pursuit until rider and horse fell into a nullah,

was killed it was scared off by the man setting fire to the grass near him. When I was at Kōtāgiri I was told that a tiger had killed a cow and two donkeys some mile off, and that this animal had been previously wounded in a beat in the course of which she had killed three better.

H., a planter I knew, was walking over a hill near Kōtāgiri when he saw a tiger advancing towards him out of a thicket. To account for her minatory attitude one must presume that she had cub with her, but her courage failed before the yell and frantic capers in which H. indulged. Finally, it was on the Upper Plateau that a tiger killed our Commander-in-Chief in the day when Mearns had a separate army.

Except in that instance no European fell a victim to a wild beast on the Upper Plateau in my time, and, more remarkably, I can recall only one death in the hunting-field. In that case the accident happened to a mere lad, the son of a deservedly popular Governor. The poor boy was found lying in a ditch under his horse, which was so firmly wedged in that it had to be dug out; the rider had been smothered in the mud. After I left India, however, the veteran MacCulloch died as the result of a fall while hunting.

My duties as Collector involved touring, of course, but I was not long in the district and have not much to say about it. Coonoor and Kōtāgiri are ordinary hill-stations and call for no remark. The fine waterfall at Pykāra is worth a visit, and so is Avalanche in the Kundah range, which gets its name from a landslide which occurred there a while back. There was a solitary bungalow at Avalanche which was reached by a basket slung across a stream on a rope. From the high hill behind, on a fine day, a marvellous scene is disclosed. The Ootacamund valley with its ring

disputed, although I have heard of a single wounded tiger clawing and putting to flight a herd of ten. The boldness of the tame buffalo is inherited from the wild animal, which is very rare and local in the Madras Presidency. I have not seen anything of these animals except their enormous horns in the houses of old "Agency" officers. Some years ago the Indian newspapers contained an account of a deplorable incident which happened in the North. W. killed a buffalo and wounded its mate, which made off but soon returned to the side of the dead animal. W., carrying a single-barrel rifle, walked to within sixty paces of the wounded beast, which then charged. Having waited until it was ten yards off, W. fired, but he failed to stop it. The sportsman's instantaneous decision was that there was no time to dodge and that the best chance of avoiding the horns was to take the shock sideways, and, as his mind decided, his body moved. Missed by the horns but struck by the forehead, W. was flung over the buffalo's back into a wallow which was so slippery that he could not get on to his feet. The beast at that moment caught sight of a shikāri or other Indian running away and set off after him. It caught him up, passed a horn clean through him, and galloped some distance carrying the bleeding trophy. Then it shook off its burden and returned to finish off W., who was still struggling to stand up. He was quite at the animal's mercy, but at the edge of the wallow it dropped dead. I have met only one man who had been injured by a wild buffalo. In that case the animal got the point of one horn into the thigh and the other point into the cheek and tossed its enemy. His life was probably saved by his orderly, who called the beast off by firing into its rump.

I heard of a different sort of injury which was

inflicted upon a riot by a domestic buffalo. He sold his cotton crop for five hundred rupee notes, which he wrapped in a plantain leaf and carried home. At his door he put down the packet for a moment in order to lift up a child who had fallen down, and then turned in time to see the precious parcel disappear down the throat of the family buffalo.

On my return to headquarters, I was entertained by my wife by the recital of two sermons she had heard. In the one the preacher, who affected a supposedly popular style, described a spiritual crisis in his own life in these impressive words, "Then I just turned to and prayed like Billy—O." In the other the chaplain, preaching on the text "Take no thought for the morrow," pointed his discourse by the case of the young widow of a curate who, on an income of £70 a year, was able, with Divine assistance, to live comfortably in London and at the same time to maintain a small house on the river.

The Ooty Club, pervaded by rowdy cavalry subalterns and by young planters ebullient after solitude, was, in the days before the calming influence of Bridge had made itself felt, a place not altogether to the taste of the staid and sober-minded. These young men found entertainment in playing various practical jokes on each other. Among the victims was Lipman, who was honourably known to all for the correctness of his life and the uncompromising strictness of his principles. Some of his friends penned to him a letter which was signed by an unknown female name. It begged Lipman to meet the writer after sundown in St. Stephen's churchyard. This despatched, the writers got from a milliner one of the frames on which women's dresses are exhibited, and this they accoutred in feminine attire, adding a becoming hat. The figure was set up in the churchyard and the plotters hid

CHAPTER XI

NELLORE AGAIN

I WAS uncommonly glad to find myself at work again in the paddy-fields among the gliding, glistening bee-eaters. The district of Nellore has already been mentioned. It consisted at this time of some eight or nine thousand square miles of scrub-land and tilth of a stony and somewhat impoverished order with, here and there, patches of paddy ; the whole bounded by a flat, harbourless shore and by a bare, steep range of hills attaining more than 3,000 feet. The European society was so small that it would sometimes be represented at headquarters by two or three deserted wives, and camp life generally meant long spells of loneliness and heat. Nevertheless the district has its merits. It is, or was, for the most part healthy. There is great store of birds of all sorts from pelicans and great bustards down to honeysuckers. There is also fishing to be got in both tanks and estuaries. In the Buchireddipālem temple-tank Hatfield, Baillie my Assistant, and I landed one day thirty-nine fish weighing 155 lbs., and most of these were labeo, which are not caught without some display of art, but are of no account as food. Indeed, almost the only palatable fresh-water fish is that voracious frog-eater, the murrel. It deserves mention not only on this account, but also because it is endowed with a warmth

is perhaps to be attributed to the formation of casuarina plantations along the shore and to the consequent spread of mosquitoes which at Dugarāzupatnam are so virulent that the people, according to report, secure their night's rest by burying themselves at the worst season in the sea-sand, leaving the face only uncovered. Not far from that spot, near Armeghon, where the English made their first settlement in 1625, a burning steamer came ashore and for two months it lay there on fire. The report of the occurrence sent to me by the Station-house Officer stated that there was "great burning and various sorts of smells."

At Kistnapatam occurred the only death from the bite of a sea-snake which came to my personal knowledge. A cooly was unloading a boat in the canal when he was bitten. He started to walk to his home a mile off, but died on the way. Anyone who wants to see these reptiles should go to the shallow lagoon which forms the mouth of the Pennēr. I lay a day or two there in a house-boat, and a pretty sight it was to see the surf springing up in silvery fountains from behind the sandspit which hid the sea. As to the snakes, they were everywhere; festooned along the shore, lying coiled and motionless just below the surface. To enter the water seemed certain death, yet the fishermen dashed in with nets, making, I noticed, an unusual amount of splashing and working in gangs. I asked whether they were not afraid. Yes, but what were they to do? They must live.

Shuttleworth, the doctor, told me that near Port Blair in the Andamans there is an island, known as Snake Island, which at high tide shows only a small patch of broken rock above the surface. He and another went to visit it and, in landing, they managed to damage the boat badly. Consequently

from 10 a.m. till after dark the pair were on the islet, for the most part under a blazing sun. They well-nigh died of thirst and were in much alarm over the sea-snakes, which came crawling in great numbers out of the sea on to the rocks. They had no sticks, but killed a score or so with stones and suffered no mishap.

Nellore is quite as prolific of land-snakes as of sea-snakes. The former are indeed extraordinarily abundant, and among them is the Banded Krait, which is not generally supposed, as I understand, to come so far south. As a fact I met with this snake in the south of Madura district, so it clearly occurs throughout the Peninsula. Twice I saw in my garden snakes in conjugation; in the one case rat-snakes, in the other remarkably fine kraits. Reared up to a third or a half of their length, they swing from side to side in graceful unison and at times interlace their necks and assume the exact position of the serpents on Hermes' wand in a sinuous and charming dance.

Scorpions also swarm, and, out Udayagiri way, there is said to be a particularly dangerous sort. In the school of S., the missionary, a boy was stung by a big black one, became unconscious, and sweated to such an extent that he lay in a sort of puddle. This boy seemingly recovered, but both S. and a Tahsildar testified to cases of adults dying from scorpion-sting, and a native gentleman told me that his son had been killed by one. L. saw one of the large black ones seize, sting to death, and carry off a young squirrel. My peons and servants were often stung and used indigenous remedies which seemed to be effective, or were treated with the electric battery which generally, though not always, gave early relief. When the battery was applied to my servant Muniswāmi, and he found that he could not

let go of the handles, his terror was ludicrous. He rolled over and over on the ground yelling, "Bub-bub-bubba" and "Ammā, Ammā" (Mamma, Mamma), until we let him free and applied a native drug.

In the matter of heat, the district of Nellore deserves the utmost respect for the business-like way in which it works up the temperature. May is simply appalling. About the first of that month a wild and burning wind arrives from the west, and for weeks, under a sky gray with dust, that blast from the Pit rages and bellows. Yet even this horrible gale seems preferable to the breathless nocturnal intervals of sullen, brooding heat, and it is almost a relief when, with clash of doors and rattle of venetians, the wind sweeps down again on the suffering land.

Some small measure of respite is, indeed, obtainable. There are bungalows scattered along the shore where, at least, it looks cooler and where for a few hours a slight sea-breeze does bring some solace, and there are also two hills of well over 3,000 feet. Of these one, Pentsalakonda, is in the Veligondas. It attains 3,653 feet, and Bailie and I got in two hours to the top, where there is a level patch of grass, some trees and flowers, and a deep pool, but there is no house on this hill and it would be difficult to get tents up.

The other hill is Udayagiri—the Red Mountain. This is a detached summit with a grand scarp of high, ruddy cliffs and a fine, bluff outline. Walls encircle it, ruined walls which cling to cliff-edges and vanish amongst overspreading vegetation. When you have gained the tableland which slopes upward on either hand from the cleft through which creeps the one narrow and erstwhile defended path, you find yourself surrounded by tumbled boulders and masses of crumbling masonry. The fortress, or

Drūg, was of much importance in the days of the old dynasties and must have possessed great strength. Various inscriptions cut on stone are to be found on the hill. One, of the seventeenth century, records the laying-out of a garden which was the "Paradise of Paradises," and over which a wandering angel paused to murmur, "How beautifull" Another refers to some ancient battle on the hill, and a third recites the claims to admiration of a follower of the Prophet who burnt "the sweepings of idolatry," destroyed the worshippers of idols, and, by his capture of the stronghold, "filled the world as it were with jessamine flowers." It was this devoted servant of the All-Merciful who built the largest mosque in Udayagiri.

The village below the hill has since ancient days been supplied with water from it by a covered conduit, but the supply is inadequate and, in times of drought, the people wait for hours to get a potful from the bottom of wells which in wet weather hold forty or fifty feet of water.

On the hill the only inhabitants consist of a small community of Muttrāchas, of whose means of livelihood the gathering of honey is one. The bees' nest being on the face of a cliff, a man is let down by a rope to which is attached a stout stem of some sort with portions of the branches left on it to serve as steps. This compensates for any small excess or deficiency in the length of rope paid out. The climber carries a long pole with a bunch of grass at the end and a bamboo to which a leather bag is attached; a bundle of straw is tied to the stem. The bunch and bundle being lighted, the former is thrust under the nest, and the bees, which swarm out boisterously, are prevented from attacking the man by the smoke from the bundle. Then the comb is scooped off with the bag.

Occasionally a panther appears on the hill. The watchman of the forest bungalow bore the claw-marks of one. He wounded the animal, followed it boldly into a cave, and was lucky to escape as he did. There are said to be lots of pythons, and ants swarm to such an extent that at the mission bungalow, in one night, they killed, and for the most part devoured, sixteen chickens.

A Eurasian Forest Ranger, who visited me on the hill, entertained me with some stories. He claimed to have witnessed a fight between a tiger and a sambhur stag. The former came off victorious, but was so badly hurt that for hours it ranged about the scene of conflict roaring. Then came a more remarkable episode. The Ranger, when out with some others, met two men who declared that a tiger was on their heels. All the party thereupon took refuge in a hut, before which the baffled pursuer sat down. After keeping up the siege for a while, the tiger hid itself in the neighbourhood, but the besieged were not to be tempted out. Some hours passed and then a cart appeared with some women walking behind it. On one of these the tiger sprang. The narrator's account of the earlier history of that tiger was so improbable as to throw doubt upon the whole story.

I have referred to the inscriptions to be found on Udayagiri. Such, on stone or copper-plates, are common throughout the district and, to the number of more than nine hundred, ranging over eleven centuries, they were copied and translated through the efforts of a Sub-Collector of the district (Mr. Venugōpāl Chetti) and myself. Most of them are wholly uninteresting; grants of land for the support of temples and so on, sometimes ending with rather comically indecent curses upon those who may violate the grant. Some are queer spells to ward off

disease from men or cattle. A few are in an unknown script. Most are in Sanskrit, Telugu, or Tamil, but other languages are represented. There is pathos in this Arabic one, which seems to be addressed to some woman in the writer's family. "Continuous severe illness which wears out the sufferer. Compared with such illness Death is of no account. Indeed, O Ayesha, such illness makes life bitter. Death is near to furnish the proof [*i.e.* that it is preferable to life]"

The only other inscription which I will quote is this one: "Never have I desire for the enjoyment of celestial maidens. I seek not the glory of attaining the illustrious abode of Brahmā and the other Gods, nor does my mind dwell upon the eight forms of wealth. But I pray, O Hara, for very deep faith in the lotus of Thy feet." Not far, this man, from the Kingdom of God

There is not in Nellore a single building of any structural merit, and it may be said generally that the Telugus show little trace of the architectural capacity of the Tamils. The most noticeable pagoda is that of Ranganāyakaluswāmī at Nellore. There, at the Rathotsava festival, when the huge temple-car is dragged, creaking and groaning, along the streets, people may be seen casting down pumpkins to be squashed under the wheels, possibly an attenuated survival of the old-time horrors of the Car of Jugger-naut, and perchance there will be observed a devotee standing steady on his head with legs apart and chanting, "Harē, Harē."

Opposite the temple at Sangam, where the Pennēr is dammed to form the rice-growing delta, there is a very large obelisk. Unhappily it has been broken into three pieces, but the portion still upright may be thirty feet high. It is decorated with scrollwork

of a stereotyped but remarkably pleasing pattern. Tanks there are in plenty, ranging downwards from the vast Kaligiri Reservoir with a waterspread of twenty-five square miles. One lay just behind my house. It was generally thronged with waders and swimmers and always swept by the long wings of the graceful, circling terns. On its shore I saw one morning a pariah-dog which had adopted me as its patron gnawing the corpse of a woman. The servants prophesied that the dog would go mad after its horrible meal, but it did not do so. The woman was supposed to have committed suicide, for which this land of tanks and wells affords women every facility. A remarkable case of suicide by drowning occurred at Coonoor. Three Badaga women swathed themselves and two babies in a winding-sheet formed of their united cloths and flung themselves into the drinking-water reservoir. All the five were drowned, and I never heard the reason for the act. I recall, too, the case of an old man in Nellore (he was said to be eighty or ninety years of age) who, weary of the ceaseless come and go of days flavoured only with bitter poverty, sought to end his troubles by the horrible device of chopping off his genital organs with an axe. Strange to say, he recovered from his frightful injuries and lived for a year or so longer. Arrangements were made that, during that remnant of life, he should not want for food at all events. Only too many of my European acquaintances in India have died by their own hands, and I do not remember a single case where a motive could be assigned; always the deed was done in response to the muttered promptings of that *nescio quid doloris* which lurks in our souls.

Our small society at Nellore included a *corps d'élite* of alcoholists and a group of Baptist missionaries.

On one, and only one, occasion there were signs of a *rapprochement* between these two bodies. It happened, says tradition, in the days when the district was under Guest, Guest whom everybody loved. At the Collector's Christmas dinner Duffy, the little missionary, was present. As the champagne circulated, Duffy grew animated. He slapped his host on the back, called him "old fellow," and laughed heartily. Later he grew very grave and silent and seemed sunk in meditation as he slipped lower and lower in his chair. The ladies left. The cup went round. When the men rose in their turn, Duffy was on the floor, but his absence was not noticed until later on, in the drawing-room, Mrs Duffy raised the question of his whereabouts. Some idle speculation on the subject followed. Suddenly the lady gave a piercing scream and pointed. At the door stood Duffy. His mournful face was mostly occupied with mud and green slime. His clothes were similarly stained and clung closely to him. From his hair drops oozed, and with it were mingled waterweeds. What had happened was never clearly explained, but it seems that, finding himself under the table, Duffy lay for a space wondering and then rose and strayed in bewilderment into the garden, where he fell into one of the sunk cisterns used for watering the plants.

The arrival of Baillie, a newly-landed Civilian, for the purpose of undergoing training provided me with companionship in camp which partially reconciled me to the tactless rapidity with which he outdistanced me in shooting and in Telugu. I appointed him to be my Taster, as at times I liked to make trial of strange foods, and I was convinced of the utility of the post when he started hungrily upon a dogfish as to the edibility of which I felt curious. This happened at Rāmayyapatnam where of yore a Sub-

Collector was stationed. In the compound of his house, which has passed to the missionaries, there stands a large tomb built apparently over a favourite dog. The inscription on it is, "To Cæto. Cur non? 1827."

At Isakapalli both Baillie and I had visions of sudden death. The former swam out some way from the beach, then turned and came hastily back, his face working strangely. Arrived, he spoke no word, but sped homewards stark naked. Fortunately our temporary abode was not far off. When I in turn got there, I found that he was suffering from symptoms more comical than alarming, and we came to the conclusion that he had been stung by a jelly-fish and not bitten by a sea-snake as he at first supposed. As for my own experience, it happened when Baillie and I were out on catamarans, which consist of four or five curved and shaped logs lashed together—the safest craft in the world. We resolved to swim back through the surf. My strength proved inadequate, and I was about to surrender to the soft allurements of repose which steeped my every sense when instinct prompted two more strokes and I was helped on to a catamaran. I felt ill for some days afterwards.

The District of Nellore contains the huge Zamin-dāri of Venkatagiri, which covers some 2,000 square miles and is owned by a family which for centuries has held high position in the south. When I first came in sight, on topping a rise, of the Raja's capital, I reined in, as I remember, in surprise at the scene. I do not know why it was, but for some time previously I had been, as it were, obsessed by visions of a wonderful country wherein white palaces showed against green hills. These came to me so often in a half-waking state that, at times, I almost doubted whether I was moving in that world or in this. What I saw,

looking at Ventakam from a distance, was much the scene of *Mayadom*, but the illusion faded as I drew nearer and as the marble figure degenerated into the white front of the large but commonplace houses of the Raja and his brother.

In the Ventakam Dargah there is a wooden throne covered with thin gold plate, or, where renewal has been necessary, with plate of gilded silver. This throne is by tradition said to have been presented to the Zamindar of the place by one of the Kings of Vijayanagar and to have seen many vicissitudes. An unusual thing to be seen at Ventakam is a mosque built by a Hindu, to wit, the great-grandfather of the Raja of Mysore, a little previous on the part of the Muhammadan ruler may be surmised. There are, of course, temples in the town, and my way to one of them served as a reason for squeezing my money out of the Raja for the performance of ceremonies of purification. I found in the town, in addition, a must elephant moving restlessly in chains which it had worn for three months. The recollection calls before me another Zamindar, who may be referred to as Z. This gentleman borrowed a temple elephant to grace his Dargah procession. In the first place, it had to be towed behind a steamer across a mile or so of water and well-nigh perished in the process. Then, when it had recovered, the Sub-Divisional Magistrate forbade its use in procession on the ground that it was must and was reported to have injured two people. Against this order Z. appealed to the District Magistrate, asking that officer to consider whether he was the sort of man who would have anything to do with a must elephant. As the District Magistrate was able conscientiously to answer this question in the negative, he cancelled the prohibition, but did so conditionally upon Z. riding the animal

himself in the procession. Apparently this was not the plan which Z. had in view, and he fell to regretting his ill-advised appeal. However, his reputation being now involved, he bravely determined to face the risk. Meanwhile precautionary measures would not be out of place. The elephant was continuously and heavily dosed with opium so that, indeed, it could hardly keep its feet when, on the ceremonial day, the portly frame of the unhappy nobleman was hoisted on to it. The procession passed off without a hitch, but the Sub-Divisional Magistrate's order found justification when, a few weeks later, the animal made its condition manifest by killing its mahout.

From Venkatagiri I went on with Baillie to Pālemkōta, where the Raja had two small shooting-boxes. In spite of the woodmanship of our Yānādis, no sport was got. Tigers now and again visit this locality and are sometimes shot from behind low screens of leaves run up alongside the tracks down which the beaters will drive them. It sounds a very dangerous method, but it is asserted to be quite the reverse, the tiger, on receiving the ball, either dropping or bounding straight forward on its path without a glance to right or left.

Over Pālemkōta tower to a height of 3,200 feet the red cliffs of Venkatagiri Drūg. It took a couple of hours to reach the top. The last thousand feet or so consist of a monstrous shaft of rock which is scaled by steps and a winding path. There are traces of works of defence: two gateways, some rough walls, and, on the summit which is only about two hundred yards across, a few intact buildings, and even fragments of a cannon. The hill used to serve as a place of refuge for the Chiefs of Venkatagiri when oppressed by more powerful potentates.

Not far from this neighbourhood and near Rāpur

I spent a good deal of time and toil in fruitless attempts to gain trophies. On one occasion my efforts extended over four days and I was accompanied by Yānādi shikāris and fifty beaters. The first day, from behind a screen of leaves, I heard a panther go off roaring to one side and a sambhur crashing to the other. Pigs also approached, but nothing bigger than a mongoose came into view, so four hours of trudging were wasted. The next day we drew blank. On its successor a she-bear with cubs was started, and the beaters amused me afterwards with a spirited imitation of the "gug-gug-gug" of the mother as she made for one of the party and the shrill cries of that person as he mounted a tree. But I saw nothing of the animal, and the fourth day also was a blank. On another occasion Baillic and I beat a fine ravine after a long walk. It contained three bears, a panther, and a sambhur, but they did not show up. Then, gasping and sweating, we climbed some 800 feet to another glen. A scratch of a claw on a rock, a whispered "puli," and I turned in time to see the fat tail of a tiger flourish as it disappeared over a rock. A great disappointment, for we failed to get another glimpse of the animal.

The then Raja of Venkatagiri told me that there used to be bison in the southern part of his estate and that his father killed the last of them, thus destroying for ever a most interesting portion of the fauna of Nellore. The Raja himself did a good deal of shooting at one time, and, after my time in the district, fell a victim to a stray bullet during a beat. I remember only one similar fatal accident in a beat, but I have heard of a man killing his companion when sitting over a tie. In that case the other man left his tree, apparently in order to see whether the bait was secure, and in the darkness was mistaken by his

friend for the animal they were after. Incidentally I may give here an example of the boldness of the panther. Baillie was sitting on the ground by a kill awaiting one of these animals. Some wild-dogs appeared, and he shot one and laid it behind him. Soon afterwards a slight sound in the rear made him turn just in time to get a glimpse of the panther making off with the dead dog.

The people of Nellore are firmly convinced that the tiger and panther breed together and produce an animal which they call "ibbandigādu" (the troublesome one), a term applied in some places to the panther itself. A Tahsildar told me that he had seen skins of this animal and that they bore both spots and stripes, but my belief is that any unusually big panther may get credit for such mixed parentage.

It was another of my Tahsildars who was regarded as an expert on indigenous medicine. He supplied me with a remedy for the bite of a mad dog, which is to sit for some time alongside a Yerakkam plant (*Calotropis gigantea*). To secure general health, he advocated breathing on alternate days through alternate nostrils, but how he compassed this I do not know. Doubtless quite as efficacious was a prescription for whooping-cough which was supplied by an ayah: "Give the child black-monkey's mutton or, if that cannot be got, worms chopped up and fried in ghee." From a book called "Thirty Minor Upanishads" I learnt that graying of the hair can be staved off by standing on the head for some time every day for three months.

There was a schoolmaster, I remember, who put in an application for a licence to carry a gun in order to shoot flying-foxes to be eaten as a cure for short-sight. This application being rejected, he put in another in which he stated that he needed a gun to

kill "jackals, pigs, hyænas, and other herbivorous insects."

As another instance of the strange notions prevalent on the subject of disease, I may refer to a question put to the Government by a member of the local Legislative Council. Remarking that there was a burning ground close to the Madura Bridge railway station, he asked whether the Government would order the removal of that station to another site for the reason that the reek of burning grounds is prejudicial to the health of persons suffering from the bites of mad dogs. The Government declined to take any action, not being convinced that any considerable proportion of the travelling public is affected with hydrophobia in an incipient form. Conceivably the percentage may be high in the case of the stationary population of Nellore, for outbreaks of rabies are remarkably frequent there. The unhappy case of S. of the Police did not, however, occur in that district. He had wounded a tiger or panther near his abode, and at night his servants came to tell him that some animal with glaring eyes was in the elephant shed. They thought that it might be the wounded beast, and S. went out to see. When he got to the shed, a mad wild-dog rushed out and bit him. He went to the Pasteur Institute at Coonoor, but succumbed, dying peacefully, however. Just outside the Nellore district, not far from Tada, where people quarry a beautiful, pinkish building-stone and whence they take boat to cross the large, shallow lagoon known as Pulicat Lake for the overgrown island of Sṛīharikōta, there is a place which abounds in panthers. There Hatfield had a narrow escape while following a wounded one. The shikārī told him that the beast was lying in a clump of bushes. He peered into it, but, in that diaphanous of shine and shadow, could see

nothing. A spot of white flicked across. He knew that it was the animal's tail, yet, sharp as his eyes are and gaze as he would, he still could not distinguish the body. Again the warning signal flew, and still he peered in vain. Then up against his face was a sudden vision of teeth and flashing eyes. He leapt to the rear and fell on his back over a root. The panther's spring carried it to his feet, and there it stayed a space. Hatfield could not help laughing at the absurdity of their postures, but the scene was broken into by a Yānādi who bravely sprang between, and with shouts and flourishings of his bill-hook scared the animal away.

I have loitered about the southern part of the district quite long enough and will now move elsewhere, village after village welcoming my arrival with a band, a bevy of dancing-girls, or even a *posse* of capering, somersaulting Mādīgas. My carts labouring across the fields at the rate of ten miles in nine hours, I reached Tsundi, the headquarters of a small Zamindāri, which perhaps represents in shrunken form the domains of the old Reddi dynasty. The place contains the outline of a fort, two or three small temples, and a fine monolithic obelisk about forty feet high. The estate had been neglected in the usual way and, after some negotiations, the Court of Wards stepped in and appointed a Manager. Apparently the change created some ill-feeling, for soon afterwards I received from the Manager the following telegram : " Attempted murdering Revenue Inspector. Fourth night hundreds besieged camp. Deadly stones rained 9 to 2. Very narrow escape. Great consternation in camp. Frenzy throughout estate. Possession very dangerous. Retreating for safety till sufficiently reinforced " The Superintendent of Police went to the spot and found that

there had been a trifling *fracas*. No doubt he made his opinion of the Manager sufficiently clear to that functionary.

This northern part of the district was then under the control of a Sub-Collector named Aylwin, who presented a rather unusual combination of literary proclivities with a positive zest for danger. It fell to his lot once to quell a serious riot, and, in describing the occurrence to me, he mentioned that he had always envied the experiences of those who knew India during the Mutiny. Fate in the end did not deny him a full share of that which he coveted, for a few years later he was murdered by one of the so-called Nationalist party. Like several other victims of political fanaticism, he went out of his way to be cordial to, and familiar with, the Indian community.

In company with Aylwin I toured the Sub-Division, which included those detached portions of the Venkatagiri estate which are known as Pōdili and Darsi. The latter is one of the dreariest parts of the world, but the humble village from which it takes its name showed unexpected consciousness of co-partnership in empire when it sent through me a present to the King, which doubtless reached him in due course. The gift consisted of a talisman which, after being consecrated and worshipped in the temple, was enclosed in a rough gold locket. Along with this was sent an account in English of the ceremony attendant upon consecration. The procession of villagers was said to have been of "indescribable grandeur," and the speeches, reported in full, were punctuated with such remarks as "Thanks with loud shouts," "No, no, shouts of joy"

Pōdili is not so unattractive an area as Darsi, for it includes a group of hills which rise above 2,000 feet, and the general monotonous flatness is further relieved

here and there by high knife-blades produced by the weathering of rocky outcrops into vertical slabs. We made several ascents of the Pōdili Hills after bears, of which some were sighted but none was got. There is a village called Pōdili close to the hills, and the principal industry of that place seemed to be the stoning of unpopular characters. At one time this business centred round a Baptist missionary, but, when I visited the place, the Deputy Tahsildar was engaging attention, and was stoned nightly by the serious-minded.

I returned to Nellore to encounter a small disturbance between Hindus and Muhammadans in the town and trouble in my own house. There was a quarrel between the servants, and one of them found on the premises two small metal plates figured as spells. There fell upon the household great fear in the midst of which I moved into camp again. Then the maty died, crying out that he was the victim of evil practices which would have come to naught had the "Doragāru" only remained in the place. The cause of his death was never clearly ascertained.

At Nellore I witnessed the Firewalking Ceremony. In this exhibition there was dug a trench about eight yards long by three broad. This was filled with glowing embers, the heat from which was so great as to turn me somewhat faint. At the end of the trench was a ditch full of water. The performers were Pallikāpus from North Arcot. They were smeared with saffron and hung with garlands, and one wore on his head a huge structure made apparently of paper. It was said that, before the show began, a sheep had been killed and its blood had been sprinkled in the trench. The performers walked quickly, barefoot, over the embers, and jumped into the ditch when they got to the end of the trench. They

repeated the performance twice or thrice, some walking and others running. None apparently was hurt in any way. It was stated that the men had previously soaked their feet in water for a long while, and, of course, people who habitually go barefoot can bear a degree of heat which would be intolerable to our soles.

When His Excellency the Governor came to stay with me at this time, I noticed with regret that all the native inhabitants who came to pay him their respects and who habitually wore a loin-cloth and a strip of muslin over one shoulder and, so attired, looked respectable and amply dressed, had thought it proper to indue shabby "Europe" coats, which, with the collars turned up, gave them a dilapidated look. The unsuitability of our ugly European costume for the tropics is so obvious that it is somewhat surprising that it has not been materially modified, but I remember only one reformer in this direction. He presided in Court in a cotton vest with a towel round his waist, but had the usual fate of reformers.

A visit by a Governor to a Collector has been defined as a sentence of three days' rigorous imprisonment and a fine of a thousand rupees. I was in fear lest my sentence should be enhanced, for on the last night there fell a deluge of rain equalling, or exceeding, anything I have known on the West Coast. In twelve hours ten inches of water descended. I lay quaking, in anticipation of the flooding of the railway line, and it was in fact breached, but an hour after the Governor had left. His last view of Nellore embraced a heavy and complicated fall on the part of a mounted Inspector. His whole visit had been brightened by such impromptu entertainments on the part of the mounted Police. They culminated in a grand acrobatic display at the Judge's exhibition of fireworks.

At that period breaches of the East Coast railway line were a common sequence of a heavy downpour. I remember a train pulling up at a place where, owing to damage to the permanent way, water was rushing under the rails. The passengers were carried across in trolleys, but there was a Frenchman who preferred to do the bit on foot. On the other side we were joined by this gentleman, who was much excited and pouring with sweat. A compatriot remarked that he seemed to feel the heat a good deal. I liked the frank answer : "Ce n'est pas la chaleur ; c'est la peur." A man I knew was in a train which was held up by breaches in front and behind. The whole country was under water, and the wretched passengers, who could get very little food, were kept there for four days. Very violent rain is sometimes presaged by the appearance of enormous rays of pink light which spring from the setting sun.

I had many guests besides the Governor, among them Humby and MacIntyre. Both were gifted conversationally ; the former with a prodigious, dull loquacity ; the other with a delightful capacity for telling facetious stories. Humby was a man of exemplary piety, and very kind and generous to boot. He also ran to fat. A man said of him, with extraordinary aptness, "I have often heard of the milk of human kindness but I never came across the cow before."

MacIntyre had just been to visit the Kolar gold-mines, round which he had been shown by a Cornish miner, who gave him to understand that, albeit deficient in the grammatical and literary niceties of Tamil, he possessed a fluent, conversational knowledge of that tongue. The only examples of his Tamil which MacIntyre heard were these : "'Ere, pēsādē, there's good fellows. Why I can 'ardly 'ear

a heavy and painful fall. A few yards farther up the road the pony ran into something, and the empty dogcart was smashed to pieces, so that it is permissible to regard the accidents which had befallen the two men as providentially designed for the saving of their lives.

The last episode which I shall refer to as affecting Nellore presents some pleasingly Oriental *traits*. Some two years or so previously a serious railway accident had happened in Cuddapah. Amongst the victims was a Parsi jeweller from Bombay, who had in his possession a quantity of valuables, which disappeared from the scene of the disaster and were never traced. One day a European mica-miner of the Nellore district came to the Superintendent of Police with information that a gang of Kattiras (a tribe of wandering thieves) were trying to dispose in his neighbourhood of various valuable things. It occurred to the Superintendent that this might be a party which had looted the wrecked train, and, the case being important, he procured from Madras two detectives, of whom one was sent to the mica-miner to pose as his butler, while the other was told off, disguised as a beggar, to fraternize with the Kattiras. The latter played his part so well that the suspects gave him one of their women to serve as a wife. For awhile nothing happened. Then it befell that the constable who, as a matter of form, had been attached to the gang to keep ostensible watch upon its movements and who daily collected a gratuity for himself from each of the Kattiras and from the beggar whose identity was unknown to him—it befell, I say, that this constable called upon the beggar to make to him a second payment of four annas on one and the same day. The beggar refused to comply with this novel and unjust demand, whereupon the constable, moved with indignation, called together the village magistrate

and other elders and invited them to declare the beggar to be a rogue, vagabond, and general *badmāsh*. This having been duly done, the beggar was formally arrested by the constable and stowed in the lock-up attached to the police-station at Y. At the moment the Superintendent, satisfied with the information which had so far reached him, was engaged in quietly collecting his reserve and in perfecting arrangements for a great midnight drive which was to sweep all the Kattiras and their belongings into his net. The beggar's stay in the lock-up had exceeded by four times the legal limit when a constable entered the Y. police-station and, in conversation with the head constable, remarked that the Superintendent was getting the reserve together. The head constable was shrewd. "That means," he said, "that he is going to raid the Kattiras"; and he added, foreseeing much advantage to himself, "we must hasten to warn them." So saying, the head constable departed on his charitable mission. That night the drive took place but the birds had flown. Then the beggar-detective made revelation of himself, and the head constable was haled before the Magistrate.

Whilst serving in this district I made a tour of some of the principal places in Northern India. I saw, of course, the Tāj-mahāl, and so realized that sense of deep and abiding sorrow which in some inexplicable way it leaves on the mind and which no picture of it indicates in the smallest degree. Why the tomb of Itiwād-ud-doulah of similar design, though on a much smaller scale, should produce an effect in such sharp contrast, an effect of gay and charming coquetry, I am at a loss to understand. The supreme beauty of Shah Jehān's edifice impressed me more than it did an American tourist whom B. met. Coming across that gentleman at the close of his visit to

Northern India, B. asked him the usual question whether he had seen the Tāj. The American hesitated a moment and then answered : "The Tajj—well, I can't say that I exactly recall it ; but I saw it, you bet I saw it ; I had a very good guide."

Of the other glories of the north it is not my purpose to speak.

Lucknow's crowd of mean palaces and Cañnpore, still instinct with tragedy, may be passed by.

Benares I recall only to mention the strange, narrow alleys where they sell among other things, smooth, testiculate stones for application to the persons of women in want of children, and the enclosure which forms the burial-place of "brave men who died" (in 1781) "in the execution of their duty."

Fattehpur-Sikri I visited in company with two Americans, father and son. On the way we came on a fine bull which the young man wanted to photograph. So the carriage was stopped and he got out, set up his camera in the road, and disappeared under the cloth. Then the bull charged, and the agility of the young man's subsequent movements caused lively satisfaction to me and his unnatural parent.

Imperial Delhi itself shall supply but one reminiscence, the well-known and touching epitaph : "Let no rich coverlet adorn my grave. This grass is the best covering for the tomb of the poor in spirit, the humble, the transitory Jahānārā, the disciple of the holy men of Chist, the daughter of the Emperor Shah Jehān." Of lowlier parentage was the woman who lies in the little cemetery at Nellore. Her tombstone bears the name "Mary Dalrymple," nothing more, and to whom this musical assemblage of syllables belonged I do not know.

CHAPTER XII

TRICHINOPOLY

IT is fortunate that among the Tamils the profound religiousness of India has taken concrete form in temples, because, in whatever way these may offend against the canons of Art, they are yet, by virtue of size, originality, and luxuriance of detail, among the prominent architectural products of the world. The general type of structure, reproduced indeed with monotonous frequency, has been described already. Its main characteristic may be said to be the principle of diminishing effect, an inevitable result of the growth of these great edifices by successive accretions to ancient shrines of small size. There are, however, instances of divergence from the ordinary plan. In the Tanjore temple, for example, the vimāna (the structure surmounting the shrine) is much higher than the gopurams over the gateways of approach, while, in the little-known but more boldly wrought temple at Gangaikandapuram in the Trichinopoly district, the vimāna is the only conspicuous feature. In this latter district there are pagodas of a third sort ; high, solid, stone buildings, reared on hillocks and dominating the country like baronial castles. This resemblance has not always stopped at outward seeming, for sharp fights for the possession of some of them took place in the days of English and French warfare. Of such struggles

the best known is that which filled with spirits of flame and cries and sudden tramlings a strange night of surprises, the night when Clive, faint from loss of blood, reeled against a door-jamb of the Samayavaram temple and so escaped the bullet which killed the soldier alongside him.

Conspicuous among the hill-sanctuaries of the district is that which crowns the great rock at Trichinopoly. The approach thereto is unusual, for the long flight of steps leading up the rock is roofed over to form a tunnel which is broken here and there by openings to admit light and by recesses containing shrines. At dawn the summit hovers as a floating island above the misty ground, and the sun, when it outlines sharply the high and frowning walls of the temple and the bold crag on which it stands, strikes from the gilded pinnacle a flash which is visible a score of miles away. The rock contains some cave-temples of about the seventh century, and at its foot lies a handsome, square, stone tank surrounded by an irregular mass of buildings comprising the old main-guard, shops, houses, and colleges. That bit of the town makes an admirable picture, but, for the most part, the city is ill-built and ill-kept. It is matter for surprise that Trichinopoly should be so poorly provided with relics of the past, for it was long the headquarters of the great Chōla dynasty. No material indications of that fact remain, and, although there are some traces of the later Nāyakkar line of Madura, they have no particular merit, while of the subsequent period of warfare no notable memorial exists except Dalton's Battery and the Main Guard gate. One other edifice may be mentioned for the sake of the inscription in Tamil and Hindustani which it bears. That building is the old Court-house, and the inscription runs as follows :—

"Whereas the men of this country foolishly deceived persons in various ways and ruined them and with a view to prevent the commission of similar misdeeds in the future and to administer justice, be it known that this Court-house was, under the orders of the Honourable English Company, built on the 1st day of July 1804 by Walter Colfield Lennan in the style which seemed good to his mind."

As to the condition of Mr. Lennan's mind from the artistic point of view people who see the building will draw their own conclusions.

Treasure-trove, memorials of troublous times, are frequent in India. In Nellore there was in my time a find of Roman *aurei* at Tangatūr. It was believed that all the coins were melted down by the finder except one, which was in excellent preservation and bore on one side a well-executed head of Hadrianus Augustus and on the other a clumsy figure of a mounted spearman with "C. OS III." Again, at Kodūr in that district a man dug up a potful of gold coins valued at R.50,000. He did not report the matter, but it reached the ears of the Tahsildar, who declared the find forfeit and started further excavations. As a result, several copper pots covered with a sort of plaster and containing gold coins valued at R.100,000 were unearthed by the Tahsildar, who claimed the finder's legal share. The claim was rejected and perhaps was not tenable, but the Government acted meanly in allowing to the Tahsildar only a thousand rupees out of this large windfall to the exchequer.

While I was at Trichinopoly there were several discoveries of buried bronze idols (one a work of great merit) and other things. The best batch of images was found in a rather curious way. A certain native Christian, it appears, made profession of his

ability to find hidden treasure in a specified place. Ramsay and Babbage of the Railway and others formed a syndicate to find funds for digging under the Christian's directions, and one day Babbage, with a broad smile on his face, brought into my office several peculiar, old metal pots containing 500 small gold coins and, also, a number of gold ornaments, some of which were of tasteful design and delicate finish. Later on the bronze figures were dug up at the same place, which was the site of an old brick building, by tradition a palace.

There is at Trichinopoly a rock called Chōlam-pārai which bears an inscription relative to the endowment of a temple with certain lands. An old mis-translation represented it as stating that a number of chests of treasure lay buried under the rock. A Collector of past days who found nothing remarkable in such public advertisement of the concealment of wealth induced an equally simple Government to undertake excavations which were, of course, fruitless. Afterwards the quest was undertaken again, this time by a syndicate composed of Babbage and others, who secured, on payment of a fee, a permit to dig under the rock. Undaunted by initial ill-success, they applied to me for an extension of the permit and, although informed of the true meaning of the epigraph, pressed their request. In the end the members of the syndicate were the richer by the lid of a pot and a modern copper coin. However, they were more fortunate than some treasure-seekers in Nellore, who set to work to dig under a big inscribed stone, with the result that it fell and killed one of the excavators.

A treasure-hunter of another sort was a Brahman, who devoted a remarkable talent for climbing to collecting the apical ornaments of temples, such being sometimes covered with gold more or less alloyed.

Among other trophies he secured by a perilous climb the "stūpi" of the Rock Temple at Trichinopoly. He was captured after this exploit, and amused himself by telling the police that the ornament was in the river. They groped and dived there for hours before he confessed to the real hiding-place, which was the adjacent tank.

If I remember rightly, my district covered between three and four thousand square miles. It has since been somewhat enlarged, but I speak of it as it then existed. Physical features of interest are scarce, but a range called Pachaimalai rises to over 3,000 feet in the north and, southward, the district ends against steep hills, for the most part bare of trees save that here and there the flat-crowned "umbrella trees" project like shelves from their sides. Between these bounds lies a flat tract bisected by the sacred river Kāvēri, which, a little above Trichinopoly town, throws off a great branch, the Coleroon. The main river loses itself in the irrigation channels of Tanjore, into which it is diverted by a dam known as the Grand Anikat. This work dates back to the Chōla kings, but in its present form is modern, and the great barrier makes a fine show of masonry.

The colossal humps and cones of hard, crystalline rock which form so conspicuous a part of Southern Indian scenery are not wanting in Trichinopoly, and away to the west is a mountain-mass called Talaimalai, which culminates in a great dorsal fin of gray stone. On the highest spine of the fin stands a small, mean temple which is said to have been struck by lightning more than once. I found the summit a pleasant spot, although there is nothing to be seen there except a clump of fruit trees, a few acres of grass and hill-dates, abundance of sunshine, and, finally, the temple which, by reason of its defiant position, has something

of the charm attaching to fairy-tale pictures of Enchanted Castles.

Of temple-crested hills I had, however, most reason to remember the Perumālkōvil near Turaiyūr. They told me that a thousand steps led to this fane, and I did not believe them. By the time I gained the pagoda, which proved after all to be but a common-place thing, I had counted 1576 steep, high, glassy steps, and it was an afternoon of March. To descend in safety it was necessary to take the boots off. It may safely be asserted that this is the longest staircase in the world. I certainly felt it to be so.

This hill-pagoda is not far from the Pachaimalai Hills, which bear pretty good forest on their flanks. The ridge-and-dale tableland would grow fine timber, but it is mostly under cultivation. These hills used to be much overpopulated with devils. To abate the nuisance a holy man was imported shortly before my first visit, and by his exertions the number was considerably reduced, but the demon Malaria he was unable to expel.

The southernmost range I ascended at Tōpīswāmi-malai, which is some 3,000 feet high. At that point there is some jungle, and it actually contained bison, a fact which I carefully concealed from the sportsmen of Trichinopoly. That any game survived in this patch of woodland was somewhat remarkable, for at the main water-holes were small, cell-like buildings for the use of the Zamindars of Kadavūr, and the Indian sportsman rarely discriminates between male and female, young and old.

The population of the capital of the district runs to six figures, and this mass of humanity included some eighty Europeans, mainly connected with the South Indian Railway. Amongst our military officers was a subaltern named Crowe. One morning the body of this

unfortunate young man was found floating in a well in a compound. The head was injured and, of course, rumours of foul play got about. A local amateur detective even took me to see a footmark, alleged to be Crowe's, alongside the print of a bare foot, presumed to be the murderer's. But there was no sufficient reason to doubt that Crowe, wandering for some reason at night into the compound, had stumbled over the low curb of the well and damaged his head in falling. I was at the funeral. The coffin was on a hand-truck, covered with a dirty Union Jack and a tawdry purple pall. Round the grave swarmed a crowd of dog-boys, coolies, and beggars. Eurasians in shabby, ill-made clothes, and Europeans, not much better clad and wearing straw hats or tops of various sorts, completed the attendance. The regiment furnished a discordant band. Not a blade of grass on the iron-bound earth. A melancholy sight. The church by which Crowe is buried contains a tablet in honour of another young man, one Benjamin Horne, who died in 1819. His epitaph closes on a tender note: "This marble was erected by a few friends who knew and loved him."

Concerning our Civil functionaries there is little to say. After I left, one of them was dismissed for corruption, and his was well-nigh the only case of corruption on the part of a European official which occurred in my time. The more to their honour, for many were very inadequately paid. One of our Judges created some excitement by unauthorizedly closing his Court to business. He had been temporarily invalided, and, owing to some irregularity in the filling up of forms, he got no allowances while on leave. The matter being still unsettled when he returned, the Judge declared that he was not going to do any work until he got his pay and closed the

Court for two or three weeks. This led to his removal from the district. One of his successors was, after I left the place, murdered by a Muhammadan who had a grievance against some one and was dissatisfied because the Magistracy would not take action. He appeared with his complaint before the Judge, who could only refer him back to the Magistrate. Enraged by the Judge's refusal to take action, the man lay in wait for him at the entrance of the Court-house and stabbed him as he passed. The murderer was seized at once but broke free, seized a tulwar from one of his guards and wounded another person with it. He was, however, recaptured and executed.

There was a criminal with whom I had something to do in Trichinopoly who showed a somewhat remarkable pertinacity in carrying out his homicidal plans. He was first arraigned for murdering his father, but, although there was little doubt as to his guilt, the evidence was incomplete. On release he made a furious attack upon his mother who had given evidence against him, but the blow he aimed at her was intercepted by a beam in the roof, and he was seized before he could repeat it. For this outrage he went to jail, and, while there, announced his intention to kill all the witnesses who had deposed against him. These threats led to further punishment, but, as soon as he got free, he made murderous assaults on three persons. I found him in jail again on this account, and directed that the Security sections should be applied immediately on the expiry of his term. What happened to him ultimately I do not know.

When I arrived in the district the Railway section of the European community was being annoyed by some person who nursed animosity against it. A mendacious notice appeared in the *Madras Mail* that Mrs. S. had been prematurely delivered of a son.

This was followed by an announcement of her death, but meanwhile S. had got into communication with the editor and this was suppressed. Then, in response to a fictitious order, Mrs. Poulter, who was immensely fat, received from a Madras chemist a communication expressing regret that no "expecting belts" of the size specified were procurable. Finally, there came out in a native newspaper a report that a certain railway official whose identity was but thinly veiled had, in a transport of amorous passion, bitten a Brahman girl so severely in the breast that she had died. The official aimed at secured an apology from the editor, but, as always, it was the lie which made the deeper impression, and many were convinced that the story was true, and, further, that the District Medical Officer had colluded with the culprit in making away with the corpse. Indeed, for some time afterwards, Brahmans would drop in to see the doctor on various pretexts and fish about for inculpatory admissions.

But, if the Railway officers had their secret foes, they were quite capable of holding their own in the open field. One of them, Black, was a tremendous fighter, and constituted a valuable bodyguard to the Traffic Manager. An engine-driver who treated that officer with disrespect was so handled by Black that a party of his mates came in from the works at Negapatam and waylaid the pugilist. A pitiable troop took the return journey. One they left behind as not being in a condition to travel. Black first stunned him and then chivalrously pitched him down a steep bank to save him from being run over on the road.

Babbage of the Railway has been mentioned already. He was a fat man, but Poulter of the Railway was fatter. Indeed Mr. and Mrs. Poulter, together,

scaled 34 stone. Babbage and Poulter, forgathering in London, drove in a hansom to a restaurant and tendered the legal fare. Strange to say the driver was not satisfied ; stranger still he did not resort to senseless profanity to express his feelings. What he said was this : " Well, it's my legal fare, but all I can say is that I hope, next time you come here in my cab, you'll send your stomachs on in front by Pickford's van."

There grew up in my time a scandal which for a space tore the European community asunder. It would take too long to tell the story, farcical as were some of the details, of that drama of incriminating telegrams, secret conclaves and missives, plans of abduction, and even disguises. In the end the law pronounced the lady to be innocent. She had a way with her, and one of her admirers besought that, in the event of her securing freedom by divorce, she would give him " the second refusal " of her hand, it being assumed, of course, that the expected correspondent would have the first option. Surely this is a very unusual form of proposal.

There is held every year at Trichinopoly a festival which is highly popular and barbarous. It is called the Blood-drinking ceremony, and the principal performer was an old man, to outward seeming respectable. Black kids were slain by hundreds, and from each victim the venerable vampire drank a drop or two of blood. This feat accomplished, he was raised aloft and borne in triumph by blood-besmeared enthusiasts through a dense crowd of people flinging up their hands to receive the gift of flowers from the garlands which he wore. The ceremony is accompanied by the discordant sounds produced by slender, brass trumpets of such length (over nine feet sometimes) that they are upheld on sticks when blown.

At this period it was still the custom, and it may be so now, for Europeans living at Trichinopoly to suppose that one or at least of their servants should be of the Hindu or Thial caste. It was the general belief that, under such arrangement, burglary was avoidable. Outside headquarters the ryots groined under a system of blackmail known as Duppukûli, which organized theft of cattle followed by restitution on payment. The police and magistracy acted in vain to suppress the form of brigandage by license, even, or imprisonment for failure to procure the same, those who committed crimes or treachery towards the police or village by and by had obtained for themselves evil reputation.

Across the river, northward of Trichinopoly, lies the three-holed city of Srirangam, which is rather a populated temple than a town *plus* a temple, for the houses are built within the three outermost of the five or six walled ambit of the parada. The permanent population is mainly Brahman, as one might judge from the comparative cleanliness of the place. The floating population is gathered from all parts of India, and now and again one may see there a devotee wandering stark naked through the indifferent crowd. Despite the walls and a superb, unfinished gateway, the great Vishnu temple is a disappointment. It possesses the usual stock of gems which, being uncut, are ineffective, and of ornaments which are in general of stereotyped and inartistic design. Indeed the most noticeable things in this collection are some large golden "chattis," or waterpots. But if the Vaishnavite temple possesses few architectural merits, the Saivite temple of Jambukēśvara, hard by, was, when I last saw it, fast climbing into the first rank. When I first went to Trichinopoly, this latter edifice, although much sanctity attached to it, was

comparatively insignificant. Then the Nāttukkottai Chettis took it in hand. This group of Chettis has its headquarters in what is now the Rāmnād district, but has extended its trading transactions to Burma and its money-lending business to a great part of the south of the Presidency. It is an ill day for a village when the Chettis get their talons into it. By means of trade and loans they often amass great wealth, and so close is their spirit of fraternity that, as report says, every Nāttukkottai Chetti has the credit of the rest of the community behind him. They build in their homeland large houses, to be referred to anon, but they have elected to spend a great part of their wealth upon the renovation and beautifying of Saivite temples. In this latter operation they have, most fortunately, eschewed all modern abominations, such as plastered pseudo-classical columns, and follow scrupulously the Sāstras which lay down the principles of Dravidian temple-building in such detail that at the Jambukēśvara pagoda they found it sufficient to employ a "maistry" on forty rupees a month to supervise work costing lakhs of rupees. When I last visited the place, I found the improvements approaching completion. The new work is of the purest Dravidian type and in the best style. All the complicated grotesqueness of Tamil stonecraft is there, executed with such skill and patient toil in fine, hard stone that the result, in its richness and elaboration, does not fall far short of magnificence.

Tiruvellarai, a march farther on, is worth a visit because the temple possesses an unfinished gopuram which, though marred by the whitewash and red paint with which it is daubed (as religious edifices too often are), is a fine bit of work. The pagoda is surrounded by a grand wall the stability of which is threatened by rending vegetation.

The main northern road leads on to Pādalūr, near which is a hill. On this hill there was found the body of a boy, and a man was prosecuted for murdering him. The defence was that the boy had been killed by a panther. This was disbelieved and the accused was committed to the Sessions, where the evidence was held to be inadequate. Strange as it seems that the maulings of a wild beast should be mistaken for injuries inflicted in the course of a murder, there is some reason to suppose that the defence put forward was true, for soon after the trial a panther did kill on that knoll a woman and a boy from whose throat it sucked the blood.

The next camp beyond is Toramangalam, where I saw a man who had been bitten by a big bear which came into Kilipuliyūr village. The inhabitants tried to scare it away by shouting, but it rushed at the crowd, injured one man and killed another.

It is not very far on to Ranjagudi, where, on a high rock overlooking the tank, is the fine, bold fortress which witnessed during the French wars a panic among some of our besieging forces. Whilst I was encamped hereabouts, I received a petition marked by a singular precision of prediction. It was from a woman, who solicited my assistance on the night of the second day following the date of the petition when she anticipated that she would be ravished. I do not remember whether the poor lady's forebodings were fulfilled. More than once women less strict in their morals than that petitioner have appeared before me with written applications that I would certify officially that young and coy maidens accompanying them were old enough to do duty as dancing-girls.

If you strike westward from Toramangalam along the road which skirts the Pachaimalais, you reach

Turaiyūr, the abode of a Zamindāri family which, probably on account of a decline in fortune, kept itself so secluded that I never met any member of it. The place has little to show, but there is a handsome masonry tank and in the irrigation tank there stands a small, three-storeyed structure where the Zamindars used to sit and enjoy the air. This latter tank serves in the hot weather as a latrine for the village. It is connected with the stone tank, and in the rainy season supplies it with water which is drawn thence for drinking. Yet people survive in India.

Starting again from Toramangalam and moving eastward, one traverses the dismembered Zamindāri of Ariyalūr and an old sea-floor, one of the rare fossiliferous tracts of Southern India, and so reaches Udaiyārpālaiyam. Here the Zamindar came to visit me in state, attired in a green velvet coat embroidered with gold, white silk trousers with gold bands round the ankles, and a large, flat turban of gold thread carrying an aigrette adorned with emeralds and pearls. Of his followers, some were on horseback, and they wore peaked turbans of gold thread or head-dress of more antiquated design. This dignitary claimed to be the twenty-third Polegār of Udaiyārpālaiyam, and, prior to the remote date of its settlement in that place, his family supplied, according to tradition, Polegārs to Conjeevaram. My return visit to this member of the old aristocracy was paid, in accordance with custom, on the same day. Painfully aware of the unimposing character of my own costume, I was met by retainers on horseback and afoot, an aged sick elephant, a baby elephant, and some camels. The Zamindar's house proved to be well worth a visit. It is the only inhabited specimen of an old Dravidian dwelling of the palace type which I have seen. The Darbar and Dancing Halls are

ornamented with figures in plaster and wood and with designs which are not without a touch of barbaric richness. Amidst trash of the sort usually stored in Zamindars' houses, there was a bit of ivory-work wrought with extraordinary delicacy and ingenuity. It was probably Chinese, but the Zamindar bought it for two hundred rupees from a Kābuli who visited the village in a state of penury. On the way back from the house I passed the Siva temple on the edge of a fine tank which has a kiosque in it and is flanked on one side by a long, pillared corridor. It was dusk then, and the temple was only a vague and sombre shape encasing a block of blackness and a twinkling point of light.

Passing through Jayankondachōlapuram (Town of the Chōla who gained victory), I reached Gangaikandapuram, which probably stands for Gangaikandachōlapuram (Town of the Chōla who saw the Ganges). The outlying portions of the important but neglected temple here are much damaged. The inner shrine is, as usual, approached through a large, dark hall. The vimāna forms a pyramid of great size and is remarkable because (if I mistake not) it is constructed of stone throughout, and because of the boldness of its sculptural adornments. Some of these figures are of considerable size, and, although they are conventional in design and rough in execution, they are in certain cases rendered pleasing by the archly tender smile on their lips, a result perhaps of no conscious art on the part of the sculptor. It is difficult to understand how the immense blocks of granite or charnockite used in construction were lifted into position ; probably ramps of earth were used. It is said that all the stone used for the building of the temple had to be carried a distance of ten miles. There is, alongside the pagoda, a brickwork lion with a

door in its breast, entering by which one comes on some dirty water which is supposed to flow underground from the Ganges.

I have been talking of Zamindars, and perhaps may mention that some of them have taken of late to literature, occasionally with results more curious than impressive. Every one who has dipped into Sanskrit literature knows its passion for classifying and subclassifying all things in Heaven and earth. This tendency affected the work of one of our Zamindar authors with rather comic effect. His book is entitled "On Heroes," and these he divided into twelve classes. Of these classes one consisted of "Heroes of Love," who are grouped under "Male" and "Female" and again subdivided into three genera. So we come to a discussion dealing in order, on the male side, with

(1) Husbands ;

(2) Gallants ;

(3) Whoremongers ;

and, on the female side, with

(1) Wives ;

(2) Neighbours' wives ;

(3) Harlots.

In the southern half of the district by far the most agreeable halting-place is the Upper Anikat, where a clean and retired bungalow stands on the Kāvēri behind some splendid *marudai* trees. Waterfield nearly lost his life there. The river was running full when he went for a bathe. A mighty eddy seized him and span him round and round until he was upright in the vortex, when he was flung out of the whirlpool, exhausted but with just enough strength to reach the bank.

Waterfield's brother recited to me quite a good Irish bull. He and his sister were travelling in Ireland

and so nearly missed a train that one jumped into one carriage and the other into another. At the next station a ticket inspector asked the younger Waterfield for his ticket. "I am afraid I have not got it," he replied; "it is with my sister, who is in another carriage." "Ah, faith," was the response, "it's no matter. It's if you hadn't got a ticket that I should want to see it, but if you have, it's all right" Miss Waterfield once gave a party for Indian women, and one of the answers to her invitations deserves transcription: "I regret to say that my family consists of a kind of hysterical female who is not of a nature to enjoy your pleasures etcetera."

There are more Roman Catholic than Protestant missionaries in the district. The former, who are mostly French, live very humbly and indeed received then a stipend of only about thirty rupees a month. Nevertheless they have great influence with their flocks. I asked one of them whether he ever had trouble with his congregation, and he told me that, if such arose, he beat the offender hard with a stick and so secured peace and good behaviour. This example of benevolent tyranny recalls to my mind Widcombe, the Forest Officer, who gained great influence among the natives round Nilambur in Malabar. I cannot repeat the incident of Widcombe, the graciously apologetic Governor and the hustled carters, so will confine myself to mentioning an example of Widcombe's authority which a friend of mine witnessed. They were walking through the jungle when they saw on the other side of a river a stalwart Moplah. Widcombe shouted to him, and he plunged into the river and swam across. When he landed, Widcombe seized him and gave him a sound thrashing with his stick. At the conclusion of the ceremony the man salāmed, swam back, and went

on his way, while Widcombe explained that the punishment had been inflicted on the Moplah for stealing some fowls from an old woman.

The Roman Catholics adopt in India their time-honoured policy of spreading the faith with the least possible disturbance of existing practices. Thus one may see in Trichinopoly regular Christian Car-Festivals, the great vehicle moving slowly and pompously through the village just as if the heathen god of the land were being honoured. The only ostensible difference is that the car carries the image of a Christian Saint instead of that of a deity, that it exhibits no obscenities, and that the carvings thereon represent angels and devils instead of *dēvas* and *rākshasas*.

One missionary whom I heard of, an American, founded a celibate sect in India. It fell to pieces when he married an Indian, but his austerities did not cease. Barefooted and bareheaded he wandered about the country living upon seven and a half rupees a month, though blessed with ample means. The true Apostolic spirit, but he went to such an extreme that none of his children was allowed to learn English until the age of fourteen lest his mind should be polluted by Western books, which may seem strange to those acquainted with some parts of Indian literature.

The subject of religious austerities leads my thoughts to privations undergone for less praiseworthy reasons. I shall not enlarge on the subject, but I feel that, as concerning meanness generally, a hint, a comment, and an instance are worth quoting as examples severally of delicacy, bitterness, and impudence. The first was tendered to old M., whose notorious stinginess made itself too evident in the state of his horses. One day, crawling along on a sorry nag, M. met the Master of the Ooty Hounds,

who made some reference to the animal's appearance. On that, affecting much concern, M. begged for advice as to effecting an improvement. The Master, who was a doctor, cast an eye over the steed and, assuming his professional manner, replied, "Well, if I were you, I should try a tablespoonful of gram three times a day." Gram is, of course, the pulse which forms the staple food of horses in Southern India. So much for the hint. N., who was seriously ill, went to England with his wife, who was supposed to be miserly to a degree. Some people, gathered together, were discussing the case and one suggested that N. would never return to the East. "Return?" a man ejaculated, "of course he will return. Do you suppose that Mrs. N. would let him die in England when burial is so much cheaper out here?" So much for the comment. Now for the example, and I think all will agree that it would be hard to match it in the long record of dirty tricks. C. was employed by Newton, the lawyer, as his agent and was paid by commission on the sums passing through his hands. C. fell into debt, and Newton generously discharged his liabilities. When Newton came afterwards to examine C.'s accounts, he found that C. had credited himself with commission on the sum which Newton had given him to pay his debts.

I have strayed a long way from the southern part of Trichinopoly, but, in fact, it is not a very interesting country nor are the inhabitants attractive on the whole. Generally speaking, the Tamil is inferior in physique to the Telugu, and perhaps the southern part of Trichinopoly supplies the worst of the Tamil rural population. For the most part the people are ill-favoured and they are frequently of low facial type with that poverty of development which indicates an ungrateful soil and a scanty rainfall. They are a

simple, backward folk. The women, who are often bare above the waist, flee helter-skelter at sight of a European, while the men will surround an encampment for hours, staring in silence at the tents. Among the lowest classes in some places a peculiarly ugly mode of salutation is in vogue. Crouching the body in an unseemly way, they utter a sort of guttural groan, "Oo-ahhh." Scattered about the country are a number of small Zamindars, or Polegārs, of the Tottiyār caste. Amongst them, I was told, not only is a man's wife common property to all his brothers, but even his father has access to her.

The decorations with which one is welcomed while on tour are, in Trichinopoly, particularly pretty, for they comprise, in addition to the usual mango leaves, coco-nut fronds, and plantain shoots, large cones formed of oleander blossoms strung together.

I have already mentioned that the district generally is wanting in picturesque features and touring is not so interesting as it is in many places. Still, away across the stony fields where the dewy stems of the castor-plants form a violet haze in the early light, there are to be found agreeable nooks and corners where a man may get through his day's office-work in peace and quietness; encamped, it may be, alongside an irrigation well, with a glimpse through the tent-door of empty red land sloping down to a clump of dark mango trees and up again to a naked, blistered hill. The Collector, in flight before Vakīls and petitioners, finds refreshment in such remote halting-places, especially at night when the dark earth yields no sound save the occasional lamentation of an owl.

It is when on tour that one learns best to appreciate the many admirable qualities of the Pariah servants,

the snake's bleeding snout and obvious helplessness moved me, greatly to the disgust of its owner, to kill it. I then found that the fangs had been removed, and the charmer, interrogated, averred that, at the beginning of the fight, the mongoose invariably bites out the snake's fangs. I have heard of a case of a mongoose killing a dog. A man, accompanied by his terrier, called on a friend who owned a mongoose. The dog flew at the little animal, which seized it by the throat and held on until the dog, after rushing wildly about the compound for a time, dropped dead.

This chapter may close with a benediction invoked upon me at Christmastide by a resident of Trichinopoly who had doubtless some favour in view :

"Many happy returns of the season await you ! May the thorns of care never beset your path ! May peace be an inmate of your bosom and rapture a frequent visitor of your soul ! May the bloodhounds of misfortune never track your steps nor the screech-owl of sorrow alarm your dwelling ! May enjoyments tell your hours and pleasures number your days ! Blessed be he that blesses you and cursed be he that curses you !"

CHAPTER XIII

PUDUKKOTTAI

THE Collector of Trichinopoly is *ex officio* Political Agent for the small Native State of Pudukkottai, which owes its continued existence to the foresight of a Polegār who backed the right horse in the race between England and France. The ruling family is of Kallan caste, but, in respect of language and habits, the Raja and his brothers might pass as Englishmen. The Raja himself married an Australian lady, and, on the occasion of his wedding, some well-meaning persons among his subjects sent him the following telegram : "Loving people of Pudukkottai send sympathy on Your Highness' marriage."

The Raja usually wears European costume, but on rare State occasions he may be seen magnificent in gold-embroidered white satin with jewels round his neck. The ancient ceremonial garb of the ruling family was probably, however, more correctly represented on the person of the Western Palace Jāghīrdār when he paid me a formal visit. He wore voluminous white muslin petticoats which two attendants held up in order to display the decorated shoes, a great, dish-shaped turban of gold tissue bearing a plume of black feathers, and, at the waist, a gold, or brass, hilted scimitar in a velvet sheath. He was accompanied by retainers carrying silver sticks and silver-handled chowries. The little old man might just

who had got into his head the whimsical notion that his Guru, or Spiritual Adviser, had taken to hiding himself in a railway carriage. The disciple felt the loss of his Guru terribly, and conceived the plan of derailing the engine until he should light upon the particular carriage for concealment. When arrangements for a derailment were complete, the crazy searcher hid himself close by in readiness to pounce upon his evasive Preceptor as he rushed from the overturned engine.

There was for many years in the Madras Asylum a feeble European patient, one B, to whom visitors were formally introduced by Captain M., the Superintendent. Tredegar, when making an official inspection, found the old gentleman somewhat ruffled. Putting to the Superintendent, he observed, "This man is quite useless. I do not want to hurt Captain M.'s feelings, but I must repeat that he neglects his work. For instance, the bread and plantains which are supplied are ungraceful." Tredegar asked for a sample of the things complained, and remarked, on the production of some plantains, that they looked all right. "What?" cried the old man, falling back a touch, "What? Do you call those plantains fit to set before the Holy Ghost?"

At Tirumūyam there is a rather picturesque fort. It used to contain a good deal of armour, some of which has been removed to Pudukkottai. Among other things were hauberks and helmets composed of flat, iron ribs connected together by strips of chain-mail.

At Virūmalai, if I mistake not, I visited a temple which contains four large figures representing, as was said, certain ancient Polegārs of the Madura district. Here two plain, fat-hipped dancing-girls, pearls on head, trousers on legs, tinsel-cloths above, postured before me with quick tinkling of ankle-bells

and clash of cymbals, to the throbbing of a drum and the squeaking of a bagpipe, and then I passed on to a cave in the rocky hill, where a filthy, matted-haired anchorite accepted eight annas from me. His holier colleague who occupied an adjacent cave was unfortunately absent, and I particularly wanted to see that person because of the peculiar diet which he affected. The Sub-Magistrate who accompanied and who informed me on the way that the use of soapnut as a cleansing material was dying out in the locality "owing to the introduction of enlightened soaps," assured me that he had seen that person make a meal of a handful of quicksilver mixed with two handfuls of green chillies.

A strange banquet, but Sanyāsis can do much worse than that. There happened in my time an inroad of Aghōra Pants into the Madras Presidency. These beastly ghouls used to dig up corpses in the burial-grounds and devour the putrid flesh. Whence the wretches came I do not know, and the police soon hustled them out of our area.

At Iluppūr, where I passed again into my own territory, there is another temple containing portrait statues, the figures being those of chiefs of the Nāyakkār dynasty. Hard by I found eloquent and painful testimony to the poverty of the tract in the shape of gaunt women with flat, hanging breasts, who were creeping about among the bushes in search of frogs to eat. The Jesuit missionaries work about here, and they seem to inculcate a good deal more ceremony and respect than do our Protestant pastors, if I may judge from my experience in one of these Jesuit villages, where the people bowed to the earth as I passed through and some of the women and children even knelt beside my path.

I shall end with an anecdote about a Native

State\up Orissa way. It is hard to believe that it is a tale of twentieth-century India, but it is so and it is true. A sudden epidemic of murders in the State attracted the attention of the Government of India, who directed an inquiry which resulted in fastening the guilt on the Raja. It appears that cholera broke out in the capital of that amiable potentate, and he fell into such fear that he swore to offer, as the price of his own life, thirty-six human victims to the goddess Bowrinī. In this country certain estates were held on "inām" tenure subject to the condition that the holders would supply offerings of human blood twice a year to the deity aforesaid. We may presume that this well-nigh incredible incident of tenure had not been enforced in recent years, but the Raja found it ready to hand for the attainment of his purpose. Orders went out to the ināmdārs to fulfil their duty, and the orders were obeyed. Victims were selected and disposed of, and their blood began to arrive in gourds and sections of bamboos at the palace of the Raja, who duly offered the consignments to Bowrinī as they came in. Whether this monster had completed his vow before the Government of India stepped in I do not remember.

CHAPTER XIV

BURMA

WHILE stationed at Trichinopoly I paid a visit of a few weeks' duration to Burma, travelling from Madras in a steamer which contained 1800 coolies on their way to work in the rice-fields of that country.

At Rangoon the first thing visited was, of course, the Shwe Dagōn. It is nothing but a tall, gilded spire of queer shape rising from a circular base adorned with large bulbous "jewels," and abominable "Washington lights" do their utmost to vulgarize the place at night. Yet it satisfies some hunger of the mind because, incomprehensibly, it seems to belong to a visionary world where domes gleam against the blue and palaces throw up horned eaves and everything is beautiful, strange, and confused ; to the Orient, in fact, as it appeared to the youthful imagination of many of us. Probably the Shwe Dagōn owes a good deal of its fascination to the fantastic kiosques which, around the spire, taper into the semblance of flickering flames and display wood-carving in its ultimate perfection.

Having seen this and admired the stone dragons which writhe round the columns of the new Chinese joss-house and the glow of light and colour which fills after sunset the Street of Courtesans, I went on to Mandalay. This town stands in an unattractive

champaign, and the disastrous influence of the West is only too apparent there in the use of Turkish towels as waist-cloths, of corrugated iron for the roofing of pretty wooden houses, and of coloured pictures from illustrated papers for the decoration of sanctuaries. The inhabitants, too, were a disappointment. They are not over-cleanly, and I missed the *bonhomie* of expression which I had expected of Burmese. They are, however, a sturdy enough people and their stout calves form a contrast to the thin shanks of India. Against such disappointments are to be set a wealth of notable buildings ; monasteries and pagodas with haunting names, wrought most beautifully and dazzlingly gilt. Sad it is that so much skill, taste, and toil should have been expended upon material so perishable as wood. A building which must not be overlooked is the King's Palace, which, for some time after the occupation, was used as the English Club. It is of wood, lavishly gilded, with a roof of great height borne upon noble posts of teak. The peculiar glass-inlay work of the country is freely employed there and has a brilliant effect. One of the most interesting things about the palace is the collection of royal robes, some of them truly regal in a charmingly bizarre fashion.

Beyond Mandalay a night in the train was followed by twenty-four hours in a river steamer. The boat was fitted forward with a saloon glazed on three sides to provide a good view ; the cabins were clean and comfortable. No pleasanter, idler mode of travel could be devised. Generally, too, the scenery is tame and monotonous which conduces to reposefulness. At Shwegu, however, the eye is caught by the glitter of a glass-inlaid column surmounted by a dragon, and in the Lower Defile the rugged, wooded banks demand continuous observation.

At Bhāmo the only object of interest, apart from the quaintly attired people, is the Chinese joss-house. ("Is" should, I fear, be "was," for it is said that the building has since been burnt down.) It contains a set of large figures upon whose countenances every vile and brutal passion is depicted with such abominable power as to leave one marvelling at the Chinese genius. In India we do not come in contact with the Chinese. In Burma I saw among them some fine, lusty bodies and some countenances expressive of a serene intellectuality which may or may not have been a reality. I conceive that it would be easy to learn to appreciate the Mongolian cast of feature.

On the return boat to Mandalay I had as companions some American tourists. They closed the venetian shutters of the deck-saloon and devoted their whole time to cards. A remark by one, "Burma is a side-show, and I do not want to see any more like it," seemed to meet with general approval. The beneficial effects of travel were similarly illustrated by a young Englishman who devoted two years to touring about the world for the stimulation of his intellect. Asked at the end of the time what he regarded as the most remarkable sight he had seen, he replied, after a little thought, "Well, do you know, I think the thing that struck me most was the way those fellows in Australia light a match in a gale of wind."

My last journey was to Gokteik in the Shān Hills, where a cold night was spent in a bungalow alongside a chasm which is spanned by a natural bridge about 550 feet above the floor of the glen. This bridge is in turn surmounted by a remarkable, spider-web-like railway bridge, of American design, 320 feet above it. The narrow cleft is eight or nine hundred feet deep. Its steep sides are covered with trees, and at the bottom is a clear, green stream which enters

the great cavern formed by the natural bridge. The roof of the cave is hung with stalactites, and its floor is covered with stalagmites which form large cones or terraces with surfaces scooped into pools of limpid water. Admiration is equally divided here between Nature and the beautiful ingenuity of man.

I have met many English officials from Burma and never one who had not a word of praise for the Burmese. It is their *insouciance* which seems to be their particular charm. K. had occasion after an extensive flood to pay a visit to a Burmese landholder. The scene he came upon is this. On the unsubmerged top of a hillock was crowded the scanty undrowned remnant of the farm-stock ; the house was under water to the eaves ; on the ridge of the roof were seated the disconsolate housewife and her children ; on the face of the waters the goodman was practising briskly for a canoe-race. In the Hindu, while there is not this *insouciance*, there is often a touch of rather engaging simplicity. MacIntyre met a man walking alone along a road, carrying in his hands a constable's turban and tulwar and on his head a large bundle. There ensued conversation. "What are you doing with that turban and sword?" "They are the constable's. I am a prisoner and he is taking me to the lock-up." "Where is the constable?" "He has stopped behind for a bit in the village over yonder. He will be coming along soon." "What is the bundle on your head?" "Oh, that is the stolen property." I had an experience of the same sort of *naïveté* myself. A visitor came bearing a certificate of success at the Pleader-ship examination. Without a voucher as to character he would not, however, be allowed to practise, and the object of his call was to get such a testimonial from me. "But," I objected, "how can I give you a

character when I do not know you?" "Not know me!" he exclaimed in surprise. "Why, your Honour dismissed me from the post of overseer in Trichinopoly." Then my memory went back to a scamp I had got rid of for dishonesty.

Such things provoke a sympathetic laugh, but the fact remains that, while, to the average Englishman, the average Burman is apparently congenial, the same cannot be said of the average Hindu, despite the latter's numerous estimable qualities. Many reasons may be suggested for this distinction, but undoubtedly the predominant one is the chilling and isolating influence of Caste. In certain places and among a certain class that form of social structure shows, for good or for ill, signs of disintegration, but, generally speaking, it is sound and rigid as ever. When I was in the Treasury at Trichinopoly I saw a retired peon come in to draw his pensionary pittance. I asked one of the clerks why the man was in such a shocking state of emaciation, and got the reply that the man's pension was insufficient for the purchase of food for himself as well as his children, and that, although the local Brahmans were quite willing to help him with food, he, being a Northern Brahman, was not permitted to touch it. So, between parental and ceremonial obligations, the man was just starving himself to death. There is more than a little fineness in that preference of lingering misery on earth to the risk of a spiritual stain. While I was in Trichinopoly I made a small private addition to the man's income, and this no caste scruple hindered him from accepting.

Well-meaning people often try to bridge the gap between European and Hindu by means of social gatherings comprising both races. It may be questioned whether they serve any useful purpose. They are certainly terribly boring to both parties. The

irreverent speak of such entertainments as "East-and-Westerns" and classify them as forms of the "Social Stunt" which they assert to be an invaluable instrument for the extraction of Honours, even to the extent of Knighthoods, from Governors of an earnest and "sympathetic" disposition.

I remember that when Tibbit went to South Arcot he found in existence there a Society to encourage friendly relations between Occidentals and Orientals which had been established by the wife of his predecessor. Through sheer inertia, I fancy, Tibbit continued the unifying festivities which were the main form which the activities of the Society took. The Scrymgeours went to stay with him about that time, and this subject cropped up in conversation. Tibbit maundered on, in the dreamy way he had, about the beneficial work which was being done until he got as tired of the topic as his audience and ended abruptly, "In short, Mrs Scrymgeour, the object of the Society is the encouragement of sexual intercourse between Europeans and Natives." The verbal slip restored the company to cheerfulness.

The Burma trip over, I took the train for Trichinopoly at Madras. On the platform raged and shouted a white man in an ecstasy of rage. It was all because an order booking a seat had not been complied with, and the degree of passion developed as a consequence was quite extraordinary. The man, who was an American, got into my carriage and, when his anger had burnt itself out, proved to be an agreeable companion who descanted enthusiastically upon the beauty of Borneo, whence he had just come. At Chingleput I got out for dinner, but the American stated that it was not his intention to take anything to eat. I had the curiosity to ask whether he often

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dispensed with meals, and was amused by his answer :
"Yes, I often go without food for a day, sometimes
for two days, and once I had nothing to eat for three
days. I find that fasting has a peculiar effect on me.
I used once to have an ungovernable temper, but,
since I took to occasional fasting, I have had it
completely under control."

CHAPTER XV

MADURA

WHEN I took charge of Madura, it was a district of great size with a population of two and three-quarter millions. The eastern portion consisted of the great Zamindāris of Rīmṇīd and Sivaganga, to no small extent a roadless expanse of sand where travelling was difficult. The tract of black cotton-soil to the south formed the region of the Kallar people. The northern part was a more stony country bounded by hills and jungle. The western frontier was formed by mountains which in the Upper Palnis exceed 8,000 feet. To the central portion the Periyār Project has contributed irrigation, greatly to its enrichment and to the improvement of the Kallars holding land there in respect of their tribal tendency to steal. Strangely enough, the mass of the Kallars, though they regard theft as a reputable calling, are said to excel in truthfulness. They form, I believe, a self-governing community of unusual distinctiveness, owning allegiance to a chief whose decisions are final law. Their women frequently appear without the upper cloth, like many of the women on the West Coast, but they have not the pale-golden skin which renders the clean and shapely Nāyar women so attractive.

Madura Town lies on the Vaigai river, which is of the usual South Indian type, occasionally in turbid

flood, more often a dazzling ribbon of white sand with here and there a runnel of clear water. The whereabouts of the town is indicated by the low, bare ridge known, for some reason or other, as Pasumalai or Cow-Hill, by the rock called Yānaimalai or Elephant Hill, which really does resemble that animal, and by the gigantic mass of black stone named Tirupāran-kunram. The town contains over 100,000 people and is built on a rectangular plan which suggests that it was originally constructed within the walls, now vanished, of the temple in the middle. It is crowded and cramped and in certain parts and at certain hours particularly objectionable, the northern river-bank, the river-bed, and, at night, the streets being used as latrines, a practice difficult to check. There is a piped water-supply, but an inadequate one, and the river water is freely drunk by a people to whom bacterial infection would seem the wildest nonsense.

It is not, then, matter for surprise that cholera is always hanging about the place. What toll that disease took of young English life in bygone days is apparent from cemeteries and scattered tombstones. Now it is comparatively rare among Europeans, and the towns are being gradually rendered safe by the introduction of water-supply systems. It remains, however, a terrible scourge. I saw a long while back a reprint in an Indian newspaper of an old poem which is supposed to have been written by one Bartholomew Dowling at a time when his regiment was writhing under the lash of cholera. It struck me as somewhat remarkable, but I will quote only two of the verses :

“ There’s many a hand that’s shaking,
 There’s many a cheek that’s sunk,
 But soon, though our hearts are breaking,
 They’ll burn with the wine we’ve drunk,

So stand to your glasses steady,
'Tis here the revival lies
A cup to the dead already,
Hurrah for the next that dies.

“ Who dreads to the dust returning ?
Who shrinks from the sable shore
Where the high and haughty yearning
Of the soul shall sting no more ?
No, stand to your glasses steady,
The world is a world of lies
A cup for the dead already,
Hurrah for the next that dies.”

There is more to be seen in the city of Madura than in any other town of Southern India. The great temple of Sundarēśvara and Minākshī is of much interest. Its principal feature is the statuary which is less conventional and, so, more lifelike than usual. One group of figures attains somewhat of the terrible which is rare among the works of Dravidian sculptors, who, when they aim at horror, commonly produce only ugliness. Some of the best or, at all events, most ornate of the stonework is quite modern, such as the Kambhattadi mantapam, a particularly rich mass of carving. The outside of the pagoda is unimpressive. It is roofed over to an unusual extent, the roof being pierced by the vimānas over the principal shrines. In most large Dravidian places of worship the darkness of the interior produces an oppressive sense of mystery. Here this effect is pronounced, for the gloom is in places profound and the golden flame before the idol seems illimitably far.

You emerge into sunlight when you reach the Golden Lily tank, the beauty of which resides mainly in its name. The stone basin is filled with water of the filthiest sort. I do not know whether it is drunk, but, judging by its appearance, surmise that the pious appreciate it as a beverage. Round the tank

is a cloister the walls of which are painted with horrid scenes of impalements and other tortures inflicted on the Jains or Buddhists, scenes incongruous with the character of a people naturally averse from cruelty and violence.

Among the temple treasures are a number of stones which, if sapphires as stated, must be of considerable value, for they vary from about half an inch square to nearly double that size. In the hoard, which is generally uninteresting, is a gold plate presented by that remarkable old Collector, Mr. Peter. He was known as Peter Pāndya among the people, the Pāndyans being a very ancient dynasty of the south, and like a king he ruled. To do this he needed money, and such he found by borrowing from the Government Treasury. When he realized the extent of his indebtedness, he tried to make good by instructing his Sheristadar to trade with the public money in his charge, but he died with a considerable balance against him, protesting at the end his innocence of fraudulent intention.

Frauds on the Treasury still happen from time to time, and in one case they involved a Collector in very heavy loss. At that period the rupees were stored in canvas bags, and P., the incoming Collector, contented himself, when taking over charge of the Treasury, with counting the bags. Unfortunately the silver contents had been replaced by copper in many instances, and I believe that P. had to make good to the extent of a lakh of rupees. Net bags for silver coins were introduced as a result of this occurrence.

Before passing to the other public buildings of Madura, I may make a brief reference to the village shrines which abound in Southern India and strike the eye by reason of the rough representations, in

clay or whitewashed brick, of horses and elephants, sometimes over life-size, which are ranged beside them, along with iron spears or tridents, points uppermost. The figured animals are dedicated to the use of Aiyānār, who goes a-hunting on them at night, armed with the weapons provided at the spot. Riding one day towards such a shrine situated in a grove, I was besought to turn aside and, on asking the reason, was told that the deity will not tolerate in his neighbourhood any rival equestrian and that, if I passed his temple on horseback, he would smite the adjacent village with cholera. I dismounted, of course, though I had ridden past scores of shrines elsewhere without protest. I heard of a European official climbing on to a brick elephant beside a shrine of Aiyānār and taking his seat on it. The marvellous tidings that the god had deigned to visit the place in full light of day flew round the village and an excited crowd poured out. When they found out what had actually occurred, they were seized with fury and chased the stranger away with stones and revilings. He, on his part, lodged a complaint before a magistrate, but, on learning that he had unwittingly wounded the religious feelings of the people, he withdrew the charge and apologized.

To return to Madura. Opposite the big temple is the largest mantapam of Southern India, an oblong, wall-less, stone structure known as Pudumantapam or Tirumāl Nāyak's Choultry. It is just over a hundred yards long, and the flat stone roof is supported by many pillars adorned with the customary figures, on a large scale, of rearing horses and of the monsters known as Yālis. It is a striking example of Tamil architecture.

Tirumāla Nāyakkar, who reigned in the seventeenth century, has left, in addition to the mantapam, a remarkable palace which is still used as a Court-

house. The outer courtyard, whatever may be the professional view of its style, is extraordinarily imposing by reason of the vast columns, of European type, which flank it. Behind lies the Darbar Hall, a peculiar combination of Dravidian and Western styles. The effect is heavy, but this is atoned for by the originality and strangeness of the design. Some distance from the palace is the handsome, square, stone-built tank known as the Teppakulam (Teppam means a raft, and most temples of any size have a raft-tank for the performance of a ceremony in which a raft plays a part). The tank is, for a temple tank, of great size, but its happiest feature is the group of white structures on the square islet in the middle. The central building is a six-storeyed pavilion, and at each corner stands a little kiosk. If you choose, you can cross to the islet on an impromptu raft supported by earthenware pots, but the only result will be that lovely edifices of perforated marble embowered among trees and shrubs are degraded into whitewashed brick and plaster.

Near the tank is the famous banyan tree in a garden which was once regularly rented by the District Judge, but afterwards came again into the hands of the Zamindar who owns it. Old descriptions of the banyan of India exaggerated its size, though they could hardly exaggerate its beauty and utility as an avenue tree, but in this particular case the magnitude almost realizes the expectations of the inexperienced. Its branches extend over a rough circle the diameter of which is about a hundred yards, but this result was not attained, as I was informed by Sir Philip Hutchins, long well known as Judge of Madura, without a lot of care and trouble on his part. There is another very fine banyan at the public bungalow at Mēlūr with a shade diameter of

nearly eighty yards. The banyan is always a delight to those who care to watch the busy life of bird, reptile, and insect which focuses in it.

Across the river lies the Collector's house, the *Turukuru*, which also is attributed to Tirumālā Nivālar. The core of the edifice is a mound, probably artificial, and, seen from a distance, the building rises barometrically above its surroundings. It is a singular place, full of ghostly shadows. The moonlight, pouring into the main room, breaks against forty square pillars whence spring cinquefoil arches. From the point of view of lighting and furnishing it was a wife's despair. To the three-floored original structure the Public Works Department have added a wing of an uncompromising, rectilinear order.

There is, finally, the Perumāl temple with its adjunct the Lakshmi temple. The lower part of the former is sumptuously ornamented in bold relief, but it is the latter which gave me the more pleasure. I saw it under unusually favourable conditions, for, the temple being out of use owing to reconstruction, I was able to inspect the penetralia which in ordinary circumstances are closed to Europeans. If the fine, gray, crystalline stone called charnockite is worked over with oil and iron filings, it takes a glossy, jet-black surface, very handsome. The new shrine in the Lakshmi temple is made of this stone so treated, is shaped on most harmonious lines, and is decorated richly but with fine restraint. The encompassing pillars are well carved, and their grayness contrasts very pleasingly with the blackness of the mausoleum-like central structure. The whole a noble piece of workmanship.

A couple of miles or so from Madura is the forbidding and stupendous crag already referred to as Tirupārānkunram. At the top is a mosque, in the

This bore the remains of a fort which was garrisoned in the early days of our occupation, but proved, as they say, to be so malarious that the troops were shifted. This is curious, for Dindigul town is as free from fever as any place in the Peninsula. I had my first experience of plague on a large scale at Dindigul and Palni. Trouble threatened at the former, the people being naturally annoyed at the prospect of being driven out of their houses into a temporary encampment. I had to hurry to the place and applied the lenitive of a general meeting at which I talked about terms in language as simple as I could command. At the end of the discussion the Kāzi laid his hand indulgently on my head and uttered a blessing over me, which was good of him, for, of course, neither he nor anybody else believed a word I had said. In fact, a missionary told me afterwards that a person of some position in the town was spreading the story that the officials had started the plague-scare in order to provoke a riot and so get an opportunity to kill people. It was more to the point that I promised to evict no one who got himself and his family inoculated. There was a great rush thereupon to the inoculators and the epidemic was soon stayed. The same plan was followed with similar success at Palni. There was no such *contretemps* as thwarted Lascelles' efforts on a similar occasion. He called a general meeting in a stricken town, spoke strongly for inoculation, and even had himself inoculated *coram populo*, but he failed to arouse enthusiasm, for the audience knew well that the dose administered to Lascelles was merely water, whereas for others a lethal brewage was ready. However, in the end, Lascelles' impassioned appeals induced a stalwart cooly to come forward. This valiant fellow, for he was all that to face the horrible, imaginary risk, no sooner felt the

prick of the needle than he fell down in a swoon, and against the ensuing panic entreaties were of no avail.

Neither at Dindigul nor at Palni was there any disturbance of the peace, and the only place in the district where rioting occurred in my time was a village on the coast, where the fishermen, as they rose in the world, had been growing resentful of their thralldom to the Muhammadan Labbais. A show of discontent led to an attack by the Labbais, who burnt down nearly the whole village. The fisherfolk, however, escaped out to sea, and the affair ended in the quartering of punitive police on the Labbais and the collection of compensation from them.

Some said that Madura was seething with sedition at that period, but I saw no signs of it. Perhaps my eyes would have been opened had I roamed the bazaars at night in disguise. Perhaps not. I have heard of several Europeans who tried to gain information in this way, but they were always detected with ease, and their motive for assuming disguise was generally lamentably misinterpreted.

The possession of a hill-station 7,000 feet above the sea makes Madura a crowned queen among the districts. The road to this Elysium, through Periyakulam, has from time immemorial had an evil reputation for highway robbery. One of my earliest recollections of Madras is seeing at a dinner-party Sparsholt of the Board of Revenue with his head swathed in bandages. The then Collector of Madras was Sneyd. Both Sparsholt and Sneyd were tall, personable men, and the latter had that quality of sinister beauty which one associates with the Master of Ballantrae. Between the two men there was ill-will, and when Sparsholt was knocked about by dacoits in Sneyd's district, he conceived the idea that his assailants were the henchmen

of a certain Zamindar whom Sneyd was using as an instrument of his rancour. A criminal case developed out of the matter and reached the High Court. The proceedings there did not end as Spars-holt wished, and from that time forward he regarded the Chief Justice with loathing and contempt, solacing himself at times with the surmise, poignant with unexpressed desire, that that dignitary was drinking himself to death.

Buckle was another European who suffered a dacoity, though not in Madura. The cart in which he was travelling was stopped by a rope across the road and he jumped out into a gang of men, from one of whom he wrested a stick. The man bolted with Buckle in pursuit, hitting at him. The fugitive fell down and the pursuer fell over him. The rest formed a ring and pelted Buckle with stones until his arm was broken and he lay unconscious and bleeding. When he came to, he started on a painful tramp of seven miles to Pollāchi. Arriving at the toll-bar, he begged for water, but the turnpike man took him for a devil on its rounds and had no disposition to attend to his wants. He crawled on to the Travellers' bungalow, where he got help. He was ill for a long time afterwards.

There was no driving-road to Kodaikānal at the period I am talking about ; only a steep bridle-path up which women were carried in chairs, while men usually rode the little " tats," or country ponies, which look so miserably weak and thin but can go such extraordinary distances. The lower part of the path traverses a feverish zone of forest, an object of such solicitude to the Forest Officers that Eyre posted up a universally ignored notice requesting gentlemen not to smoke when passing through it, while Dumbleton inserted in the coupe-leases a condition binding

lessees to forbid their coolies from easing themselves therein "in order to prevent the spread of prickly-pear." A long, hot ascent by "the zigzag" ends in a region of tree-fern and bracken; the Roman Catholic seminary at Shembaganūr is passed, and, after a last, sharp rise, bungalows scattered round a hill-encircled lake are revealed.

The house which I occupied here stands at the edge of a mighty cliff across the face of which a small stream throws a ribbon of foam. Far below the hills and plains of Madura glow in the sunlight. The owner of the house was Bewley, who will be remembered by many as an omnivorous reader and a book-collector of such ardour that, in his Madras abode, his bed occupied a small clearing reached by a lane through a waist-deep undergrowth of volumes. He had not neglected to stock his Kodaikānal residence also on a generous scale, for the books there were reputed to number twenty-five thousand and may have been half as many. Of such a mass of literature it was inevitable that a portion should be unsuitable for the family circle, and that was so even during my tenancy, which was after the library had passed through the winnowing hands of Gandy. That gentleman, when previously occupying the house, took the opportunity to remove the volumes which he thought unfit for perusal, and, embarking with the objectionable works, he discharged them into the lake. Bewley was, not unnaturally, indignant at his tenant's conduct and used to declare in the freest terms his conviction that the books had not been destroyed as alleged. In this I am sure that he did grave injustice to Gandy, because, soon afterwards, Gandy issued a circular enjoining upon his subordinates the strictest purity of life, even to the extent of eschewing all entertainments at which dancing-girls were present, for, as he

very properly observed, "we must avoid the very appearance of Evil."

Kodaikānal is frequented by missionaries to such an extent that a wit divided society there into Kodai-carnal and Kodaispiritual. Many of these missionaries are Americans of the Madura district, and it was one of them who told me that, on the occasion of the death of a Christian from snake-bite at Mēlūr, the kinsfolk of the deceased refused to bury the man until they had ascertained that he himself was not prepared to view the corpse and restore it to life by the exercise of his spiritual powers.

A good time ago a missionary whom I knew was much exercised over a drought which was affecting part of the country. He considered that the Government were treating the situation too lightly, and communicated to a home paper some pictures of the alleged victims of starvation. They attracted the attention of the Secretary of State, who brought them to the notice of the Madras Government. An enquiry elicited the fact that the pictures were reproductions of photographs taken in a real famine of earlier date. The missionary's motives hardly justified his act in the opinion of most people.

Kodaikānal, which possesses an observatory where solar work is done by a well-known astronomer, stands on a plateau somewhat resembling that of the Nilgiris, but the sweeping, grassy hills have not been grazed and trodden smooth by generations of buffaloes and are too rough for galloping. There are some neat bungalows to put up in, some rounded holts to diversify the landscape, and always fresh, clean air and wide-spreading views of hill and plain.

A pathway which has since been merged in a road giving access to the plains used to drop from Kodaikānal in the direction of the outstanding cone

of Perumāl, then cross Neutral Saddle, and, a little way beyond, creep round the face of a cliff, at which point it consisted of planks stayed to the rock. This was not a nice bit, and a high official has been known to do the passage on all-fours. On the other hand, one daring person tried to accomplish it on horseback, but in the middle the animal stopped and began to tremble violently. The rider had hardly time to slip off before the horse rolled over the edge and was killed. After a descent of three or four thousand feet, the old path debouched into a country very different from that in which it started, for it had then reached the plateau of the Lower Palnis; a rough region clothed with a thick jungle in which the cardamom spice flourishes and with the rank growth of abandoned coffee estates. The place produces some very fine trees and any quantity of fever. Having crossed this shaggy tableland, one descends by bridle-paths, and so, in two or three stages, reaches Palni, where are to be found a temple of much sanctity and a water supply which, through the agency of an unceasing current of pilgrims, serves effectively to diffuse cholera over a considerable part of the Presidency.

One often meets far afield the pilgrims making for Palni, carrying on their shoulders those flat poles with a burden slung from each of the upturned ends which are known as "kāvadis." What exactly the pilgrims carry on these poles I am not certain; offerings to the god Subramanya presumably. I met a European Police officer who performed one of these pilgrimages along with a party of Nāyars from Malabar. They took him readily, and, wearing similar costume and sharing their food, he accompanied them to the temple, into which he was admitted, unnoticed or, at all events, unchallenged, as a worshipper.

The chequered career of another Police officer, one Blewitt, perhaps merits a passing allusion. I met him first in India and next leading the life of a man of fashion in London. On his return to India from this golden spell of leave, he went to see the Inspector-General of Police to ask him for the post of Assistant Commissioner of Madras. At this interview he enlarged to his astonished Chief upon his desire to secure the amenities of metropolitan life for a married lady who had fallen in love with him, closing his address with the words, "She is coming out to me and, as soon as her husband divorces her, I shall marry her. She will like Madras better than up-country, and she really is tip-top." The lady did not, in fact, come out to Madras, though it is said that her boxes arrived, and Blewitt consoled himself for the disappointment by taking into his charge another married woman. This step, combined with unauthorized absence from his district, led to his removal from the service. After that, through a series of episodes, he quickly faded off the scene of Indian life.

The repair of the temple at Palmi led to a dispute as to the class of the community which had the right to replace in position the stūpi, or apical ornament, of the building, and feeling ran so high that my presence seemed necessary. I found that the situation had been exaggerated, but, as both parties clamoured to be heard, I devised a means of satisfying them without subjecting myself to a long wrangle over details of ritual. The temple stands on a hill and is approached by a long and tiring succession of flights of steps. I announced to the Vakils, or counsel, for both parties that I was about to visit the temple, and that they could expound their respective cases to me on the way up. By the time I was halfway up both Vakils had

intimated that they had completed their addresses. So the contending parties were satisfied, and they came to some amicable arrangement or other.

When Ramsay of the Railway and I were in a boat off Mantapam in the Pāmban Straits, he looked round at the sea, the flat, scattered islets, the long spit of sand with a mantapam at the point and the palmyras growing here and there, and remarked that the scene was just like a picture out of some old mission book on India. I can give no better description of it.

This shallow water between India and Ceylon is a treasury of pearls and a museum of marine zoology. There is said to be good seer-fishing, but, though I went out several times after that dashing fish, I never caught any. Occasionally a dugong is brought ashore, and, just before my first visit to Pāmban, a whale, twenty-eight feet long, got into shallow water there and was killed and cut up for the oil.

Of the islands in these parts Rāmēsvaram, or Pāmban, Island is much the biggest. The village of Pāmban is unhealthy and has nothing to offer to the sightseer, except the diving-bell used for cutting a passage for ships through the coral reef which connects the island with the mainland, and now carries a great railway bridge. There is always a drift of ships past the island, mostly square-rigged vessels of a few hundred tons built at Colombo, things of wistful beauty as seen from the shore.

The greater part of the island is an undulating desert of bleached sand. A railway line crosses it to the famous temple of Rāmēsvaram, the main feature of which is its great corridors. These extend to an enormous length. Their flat roofs are upheld by square pillars with the heads of grinning monsters for brackets. There is no variety of style, but the size and strangeness of these cloisters render them imposing.

From the colonnade at the back I caught a glimpse of the shore with its plummeting lights. It looked immensely distant, and here and there a sunbeam, spluttering the intervening obscurity, struck a flame from a rust-encrusted patch of metal. The occasional clang of a bell or harsh bray of a conch, the uncouth shapes in some half-seen in the shrouding darkness, the illusion of great space, he drew upon this part of the temple's solemnity with which mingles a suggestion of crudity as it, in the dark recesses of the building, bloody sacrifices were being furtively offered.

I visited the place with Spinkie & my companion, and we were met at the station by a band of priests who conferred upon us the *puvattam* by binding muslin towels round our heads. We were then heavily laden with garlands of flower and tinsel. The musical instruments struck up, palm-leaf umbrellas were raised above our heads, and so we advanced toward the temple in great state. The fillet tied round Spinkie's head soon slipped over one eye and his appearance became very singular indeed. But, in fact, Indian mode of personal adornment do not go well with European clothes. A few miles beyond Rāmesvaram the railway attains Dhanushkodi, at the end of the sand-spit which points to Ceylon. This is a spot to which pilgrims throng, because a bathe in the sea there is efficacious for the removal of sin.

A tragic incident occurred about this time in connection with the islands of the neighbourhood. A party of eleven Mussalmāns from the north who were over in Ceylon wanted to return to their homes. They had got into their heads the erroneous idea that, if they travelled in the ordinary way, they would be detained in a plague-quarantine camp on arrival in India, so they hired a sailing boat and left Ceylon at night, with intent to be landed secretly on Rāmesvaram Island.

At dawn they were off a shore which the boatmen, probably in a hurry to be gone, but perhaps in good faith, declared to be that of the island in question, and the northerners landed and started to walk to Rāmēsvaram village, which they understood to be about five miles off. After walking half a mile or so, they discovered that they were on a deserted, sandy islet, a mile or so from the main island. There are always plenty of boats moving about in the Straits, and it is difficult to understand how the party failed to attract attention, but fail they apparently did. The first victim was a boy, who was drowned in trying to swim to the main island. The rest resigned themselves to the agonies of hunger and thirst, and when, ten days afterwards, a fisherman sighted the unhappy people, only six were alive. The skipper of the boat was prosecuted in Ceylon and convicted of rash and dangerous navigation, or some such offence, but I do not suppose that the conviction was upheld on appeal.

These islands and the adjacent coast appertain to the great Zamindāri of Rāmnād, the proprietor of which bears the hereditary title of Raja. Its chief town, of the same name, is a disagreeable place through which cholera sweeps ever and again. In one of its visitations it quenched the vivid life of Hawke, of the Survey Department, who left his widow in such bad circumstances that a general subscription was started among his European friends, which meant every one who knew him. The sum raised was, I believe, R.30,000, and, although that did not go far towards the purpose in view, it was much more, I am certain, than would have been collected for anyone else.

At Rāmnād lies the talented Francis Ellis, a Civilian who died in 1817. An epitaph record his merits in English and Tamil. The English version, which alludes to his "playful disposition" and energy in

work, is graceful and appropriate, and the Tamil version, too, is said to be in the best style. Ellis was an Orientalist and had gathered a great store of manuscripts which it was his intention to publish, but they say that he had made a resolution not to start on his great work until he reached the age of forty, and, just before doing so, he was accidentally poisoned. It is also said that for months his successor's cook used the precious hoard for lighting the kitchen fire.

At the headquarters of the adjacent large Zamin-dāri of Sivaganga there is an interesting collection of weapons, which includes double-pointed daggers made of antelopes' horns, a bow of great size, and, strange link perhaps with Australia, some of those boomerangs which were, and possibly still are, in use among the Maravars. From Sivaganga town I went to Nātūsankottai to see some of the houses, occupied by Nāttukkottai Chettis, for which the locality is famous. Those which I saw were decorated outwardly with glaring colours and plaster figures. One which I entered contained good carving in wood and the interior walls were glossy with that nice, clean "shell-chunam" which used to be largely employed in the construction of European houses in Madras. There were lots of little pictures, religious or discreetly amorous, and hundreds of those tinted glass balls which, with musical-boxes and, nowadays, gramophones, afford such delight to the unsophisticated Hindu of means. The bedrooms were minute cells without light or air, and intolerably hot. Many of these houses have private electrical installations, and large sums are often spent upon the erection of them. House inspection over, I visited the temple, where I received the paravattam and the sacred ashes of burnt cow-dung, whilst a dancing-girl threw saffron-water at my feet to ward off the evil eye. The Nāttukkottai

men wear nothing above the waist, not even on their shaven heads, and are a stolid-looking set, black and often portly. The women carry peculiar, heavy ornaments, and the tāli, or token of wedlock, worn by the married ones is of unusual size.

Both these Zamindāris are inhabited to a large extent by Maravars, a class which seems to be particularly prone to the commission of murders. Several cases of unusually savage crimes on the part of these people occurred in my time, and in one instance a party of them, after killing the Karnam, or Accountant, of their village, cut off his head and paraded the streets carrying it stuck on a pole.

Although predominantly Tamil, the district contains both Canarese and Telugus. These last are mostly Reddis, a caste, in local opinion, equally competent as husbandmen and complaisant as husbands. It is said to be settled custom with them to abstain from entering their homes when the presence of a pair of shoes at the door shows that the housewife is closeted with a lover. In the Varushanād Valley there are to be found, or were until lately, people who procure fire by friction. I regret that I know very little about the inhabitants of the district, for it is doubtless very interesting ethnologically. My excuse is that I was absorbed in contemplation of the activities of sundry minor officials "wearying themselves to commit iniquity."

Official business took me away from Madura for a time and carried me to Simla, a town with a singularly makeshift, unsubstantial look, perched upon a gigantic slag-heap, a term which seems to describe as aptly as any the dingy foothills of the Himālayas. The place was then still full of the story of a dramatic performance given by the Viceroy's children. The play, which was understood to have been composed by

the children, related to the separation of a wife from her husband whom cruel fate, or inclination, drove to roam abroad for a long term of years. The *dénouement* represented the return of the wanderer with a full account, E. and O. E., of his adventures. His spouse listened with wisely patience to the recital and then, rising with dignity, exclaimed, "And, in the meantime, I too have not been idle." So saying, she swept aside a curtain and revealed a group of children of all ages.

I returned to Madura to learn there of the death from poison of a French artist who, though I was previously unaware of it, had long been living in great poverty in the bazaar. He left behind him a collection of pictures which was afterwards sent to relatives in France, and a letter expressive of disappointment over the past and despair for the future. This notwithstanding, a verdict of accidental death was returned.

I was engaged in planning a trip to Jaffna by sailing-boat and a shooting excursion to the High Wavy Mountains, when there arrived the summons to headquarters which closed my district life. I left with regret, although the burden of my duties in Madura had been such as to demand some such valedictory gift as another outgoing collector received along with the following letter:—

"God save our District Magistrate.

"Honoured Sir, I beg you to accept as kindly gifts in departing 5 pomegranate fruits, 5 oranges, 2 dozen walnuts, and 1 bottle hair-lotion. The latter is restorative to hair and invaluable after much toil to weak brain."

CHAPTER XVI

A VOL D'OISEAU

IN my last phase I had the opportunity of getting a fleeting glimpse of the whole Presidency, and this chapter will contain the remarks which it occurs to me to make about places not dealt with before.

When I reached Madras from Madura, the agitation caused by the circular letter issued by the Reverend Anthony Smatters to the young Englishmen of Madras was subsiding. That epistle enlarged upon a certain text in Thessalonians with such copiousness and vigour as to arouse curiosity, and earnest enquirers, who set to work to investigate the subject, announced that the house occupied by the minister and his consort stood in a compound containing several other dwellings, one of which was occupied by a woman of light reputation. It was reported, as possibly bearing upon the tone of the epistle, that the proximity of the two houses had resulted in several regrettable mistakes.

So I was informed by the Director of Agriculture, a gentleman of humorous turn, concerning whom certain aggrieved ryots, memorializing the Board of Revenue, remarked, "Presenting petitions to him is like playing music before a buffalo." It was in that officer's time that the Department of Agriculture came to life after its long cataleptic trance in the Limbo

where paper departments lead their half-sentient existence. In its earliest days the Department, which might have found a suitable device in the words "Rusticus expectat," consisted of a single Agricultural Expert who was kept quiet in the office of the Board of Revenue by supplies of inaccurate statistics. The Revenue Divisional Officers used to furnish some of these in the form of reports on the outturn of various crops as ascertained by personal experiments. Cholmondeley gave me a proof of the worthlessness of these returns. He had taken a lot of trouble over three of the outturn experiments before he left his Division, and was annoyed later to find that the Board had rejected the results obtained by him as untrustworthy. On the other hand, that authority had commended two other experiments in his name as affording valuable information. As Cholmondeley had never made these other experiments, he wrote to the head clerk of his former office for an explanation. The answer he got ran : " Your Honour made only three experiments, but, as the rules require that five shall be made, we made up in the office suitable figures for two other experiments and sent them to the Board." The wife of the Agricultural Expert referred to above underwent the unusual misfortune of being struck by lightning and, although she was not killed, her health was permanently affected. I have heard of other instances among Europeans of injury due to the same cause. A curious case was that of two children of the T.s who, with their ayah, were struck while on the Kudiremukh. The boy lost strips of skin from his back. The girl had a hole neatly drilled through her hand, and the ayah suffered like the girl. The children recovered, but their attendant died of tetanus.

As nominal head of the Agricultural Department, I was approached by a German baron with a scheme

for improving the supply of natural indigo to enable it to compete with the synthetic dye. Assistance from public funds was given, but the experiment proved a failure and aroused doubts as to the baron's *bona fides*. His subsequent career was disastrous. His then wife was his fourth, rumour having it that the first died, the second was divorced, and the third bigamously remarried. He and the lady then received as his wife got a young girl possessed of some means under their influence, and it needed the intervention of the German Consul to remove her from a companionship which was proving unduly expensive to her. The baron, possibly as a consequence of this intervention, fell into financial difficulties while at Ootacamund and, being besieged by incensed creditors, made a bolt through a side door for Fern Hill Station, but a bailiff was on him before he could board a train. What followed I do not know, but soon afterwards the baron was back in Europe with the police on his track for bigamy or trigamy. It all ended with a suicide at Antwerp.

I have not hitherto made any allusion to the annual Fine Arts Exhibition at Madras. Just a word may be permitted. Of late years artists with futurist tendencies have invaded it and contributed works of such a remarkable character as to move, one year, a facetious person to send in a caricature of their style. To his great surprise the committee accepted it as a serious work and even accorded to it "Honourable Mention." The pictures exhibited by the Southern Indians are often amazingly bad, in fact hardly rise above the art of the nursery ; they are greatly inferior on the average to the works of Indians from farther north. One of these last stays in my memory by reason of its quaint superscription. The subject of the picture was two beggars with a baby, and it was

thought necessary to explain it by appending the following verse :—

“ Remote Full moon bleb blue rly
Sheds her lustre silver rhy
Her beambled beering couple,
Also the baby under grapple ”

And now I must start on my Grand Tour, but I may very well fill in the minute before the train starts with the recital of an instance of sturdy racial prejudice which recurs to my memory

The first Indian Judge of the High Court was Muttuswami Aiyar, whom I always heard spoken of as a good judge and worthy of respect in other ways. The door-keeper of his Court-room was an old soldier. Wright, the solicitor, passing the door of that room and hearing a voice droning within, asked the door-keeper what was going on. The answer was, “ It’s Mr. Justice Muttuswamy Haiyar delivering judgment.” When Wright passed the room about an hour later, the voice was still to be heard, and he asked what was then up. He got the exasperated reply, “ Oh, it’s that there Muttuswamy Haiyar still delivering judgment. But, Lord love you, sir, what can you expect when you ’as these black-a—d savages in the ’igh Court ? ”

SECTION I.

GANJAM

At the back of the Ganjam, Vizagapatam, and Gōdāvari districts lies a vast area of hill and jungle known as the Agency Tracts, an area administered on primitive lines by the three Collectors in their capacity as Agents. I myself was never in this region, which is notorious for fevers “ fed,” as an old report funnily

puts it, "by the gross atmosphere and fat fogs of the country." Even Blackwater fever is to be found there as well as the deer known as Bārasingh and the wild buffalo, while man-eating tigers seem to be particularly voracious, one of them being credited with over eighty victims. Moreover, one of the rivers of this part gives harbourage to a remarkable monster known as the Âvudu, which possesses a red head and four feet in shape resembling those of a peacock, attains a length of a hundred yards and feeds indiscriminately on cattle and elephants. The office work is or was a negligible quantity, insomuch that, when an Assistant Agent wants a day's shooting, all and sundry have been known to be summoned to help in beating by the announcement, "The Sarkar does business to-day."

Disturbances are not infrequent in these wild tracts in parts of which the people habitually carry neatly made and murderous-looking axes or tangis which they are apt when excited to use too freely. Of general outbreaks, or fituris, the worst in the last half-century or so was the rising in the Rampa country of Godāvāri, in the course of which one of the Civilians concerned lost his wits under the stress of affairs, shot a harmless individual, and had to be removed to a lunatic asylum. The Agents and their Assistants have power to arrest mischievous persons under a sort of *lettre de cachet*, known as an Agency Warrant. I have known one to be issued by an Assistant for the recapture of a deserting cook, but it was generally recognized that he had overstrained the prerogative. The Agents have also the powers of District and Sessions Judges, the whole administration of the country being designed for the governance of people in an early stage of development. The way in which these people are regarded by the inhabitants of the

ordinary areas was illustrated during the trial of a case of dacoity by H., one of the Agents. He was assisted by Assessors belonging to the low country, and at the end of the trial asked the First Assessor for his opinion. This was given in the following terms : " I think, your Honour, that there is no evidence that the accused are guilty, but, as they are Agency people, they may be convicted "

Ganjam and its Agency, or Mālah, tracts are associated in my mind with Tredegar, who, beginning life as a merchant, passed into the Police and spent many years at Bālligudda. He was riding one day through his wild domain when, to his vast surprise, he was accosted in French by an old man issuing from a hut. The language-puzzle was soon explained. The old man had been chosen as a boy to be a Meriah sacrifice, but had been rescued and taken to Europe as his servant by a military officer. In that capacity he spent many years in Paris, but there came upon him a yearning for the feverish hills and miserable hovels of his native land, and somehow or other he found his way back to them.

The Meriahs were human sacrifices offered by the Khonds to the Earth-goddess. The youths selected for the purpose, after being sumptuously treated for a year or so, were, when their time came, tied to a log, shaped roughly at one end like an elephant's head, which revolved upon an upright post. The tribesmen formed a circle, the log was swung round, and, as it passed them, the onlookers slashed strips of flesh off the miserable wretch with their knives, then hurried away to bury the bloody fragments in their fields to ensure fertility. This abominable practice was suppressed in the 'thirties or 'forties, but in my own time, during a period of scarcity, the Government received a petition from a number of Khonds in which

they prayed that, as a special favour, one human sacrifice might be allowed to them that year.

Another echo of past savagery came to me from Ganjam through a Sessions case. There was a temple of Kālī, and attached thereto a priest who brooded over the decay of faith. At last he unburdened his mind to a friend, a goldsmith, to whom he pointed out how bad season followed bad season and epidemic epidemic as a consequence of the unsatisfied thirst of Kālī for human blood. He then brought the conversation round to a certain carpenter, an enemy of the goldsmith, and suggested that, if this person could be enticed into the temple and slain there, the goddess would be propitiated and the world would be the better for the departure of an evil man. This proposition commended itself to the goldsmith, and it was arranged that he should seek reconciliation and, after sealing the truce by a liberal supply of liquor, lead the carpenter to his doom. To a certain point the plot succeeded, for the carpenter proved placable and accepted refreshment readily, but Fate ironically decreed that the carpenter should possess the stronger head and, by the time that a visit to the temple was mooted, he was by far the more sober. In fact, when the pair arrived at the shrine, the goldsmith was so drunk that, on prostrating himself before the idol, he was unable to get up again. The priest, whose detachment of mind and quickness of decision compel respect, grasped the position and its possibilities at once. He hurriedly expounded to the carpenter what religion and personal interest demanded of him and, meeting with a ready acceptance of his views, the enthusiastic minister of Kālī struck off the head of the goldsmith as he lay grunting before the altar.

The existence of a lingering belief in the efficacy of human sacrifice was indicated again at a time when

a comet had sailed into view. I suppose it must have disturbed some people's minds, for a certain Sādhu, or ascetic, came into the Court of one of the Presidency Magistrates, declared that the apparition foreboded grave disasters to the people and the Government, and in the noblest manner besought the Magistrate to arrange that he should be offered up as a sacrifice to avert the impending afflictions.

Tredegar was the only man I have known who saw an elephant which had gone must, or maste, run amuck. The beast made a general onslaught upon a small village, and it was an extraordinary spectacle to see it going through the little houses as if they were made of cardboard and the people swarming out like ants. After raging about for a while, overturning and trampling underfoot, the elephant plunged down into the village tank. The Police then lined up along the walls of the tank and fired volleys until the maniac sank down.

My friend had various other experiences. He was sleeping one night upon straw when he woke up feeling something on his leg. He tried sleepily to brush it off with his other foot and received a sharp bite. Starting up, he saw by the light of the lamp the tail of a snake vanish under the kanāt of the tent and blood upon his leg. The butler had the reputation of being wise in snake-lore, and was sharply summoned. The question whether the bite was that of a venomous snake being urgently put, the butler examined the wound with intolerable deliberation before he replied, "I am not sure, but if Master begins to foam at the mouth, I shall know." On these words Tredegar foamed copiously, but nothing more happened in the course of the next agonizing hour or so.

Another time Tredegar had MacDonell as his companion in camp. They had separate sleeping-pāls,

between which stood the tent for common use which contained the guns. Tredegar was awakened by a loud sniff at the foot of the kanāt, and his heart stood still. A few seconds later a tiger slouched slowly past the open door of the tent. Probably the light in the tent daunted it, for it moved off and made its presence in other parts of the encampment known by the scuffling of horses and trumpeting of elephants. Tredegar took advantage of the respite to dash across to the other tent. "MacDonell, MacDonell, there's a tiger in the camp." "Rot," replied MacDonell, awaking. He was answered from just without the tent by a long, threatening growl. MacDonell swung up on his haunches and the sweat sprang out on his face. In this case, too, the matter ended with the alarm, for, although the tiger roamed about the encampment all night and kept all on the alert, it did no more. Next morning, when the tents were struck, it reappeared and, by following the cavalcade for some distance, stimulated the rear-guard to give no cause of complaint for loitering.

Tredegar and Manning arranged a beat for bears and asked a little man called Jubb, an assistant in a merchant's office on the coast, to join them in camp for it. Jubb was posted in the middle and the beat began. Anon a deep "woof-woof" was heard, and the noise was repeated again and again with continuous, alternate rise and fall in the volume of sound. Tredegar could not imagine what was going on. As soon as the appearance of the beaters showed that the drive was over, Tredegar and Manning closed in upon Jubb. Him they found on his back, his face purple, his mouth open. What had happened was this. A she-bear with cubs had been started and she had come up against Jubb and gone for him. To and fro rushed the distracted little man with the

bear at his heels. When the bear's teeth were just closing on him, he gained a respite by swinging round a tree and sprinting back again. So they kept at it, ding-dong, till the worried mother gave up the pursuit. A proposal for a second beat fell on deaf ears. Jubb returned to the camp, collected his effects, and made his way back to the coast.

Of man-hunting, also, Tredegar had some experience, for he was employed in suppressing the Rampa rebellion and also carried his police over the frontier to help in putting down a later rising on the part of Khonds in the Central Provinces. In the camp which he then joined, there were two ladies and a child. The camp was beleaguered, and one night the alarm spread that an attack was impending. Tredegar's movements were impeded by two night-gowned women who clung to him, but fortunately there was no onslaught to repel, and the outbreak was soon got under with the aid of measures of more severity than Tredegar considered to be necessary.

I heard a story of telepathy which concerns this very good friend of mine. At a time when, invalided on account of dysentery, he was on his way to his wife in England, she was sitting one day reading. Before her eyes the familiar surroundings changed suddenly into a scene at sea. She heard some one pronounce the words relating to committal of the body to the deep, saw a corpse dropped over the side of a ship, and noticed the splash which followed. Then the room regained its wonted look. In much agitation she telegraphed to Port Said for news and, after receiving a reassuring answer, wrote an account, to meet her husband at Marseilles, of what she had seen. When Tredegar got home he told his wife that, at the time when her vision occurred, a funeral was really in progress on his boat. A lady had died

of dysentery and the service was held just by the deck-cabin where he was lying in the grip of the same disease. In much depression of mind he followed sentences which might soon be read over himself, and the words and the sound which his wife seemed to hear struck on his senses with particular force.

In the ugly house occupied by the Collector at Chatrapur I have spent some pleasant days. The programme of events was simple. Chhōta hāzirī in the freshness to the strains of the usual crow-and-squirrel band, a strolling inspection in the fields, a comforting bath, enough papers to occupy the hot hours, three sets of tennis, an hour or two of Bridge, and perhaps a couple more men in to dinner ; these things, amid the informality of a bachelor establishment and in the entertaining society of McCrerrick, filled the time very agreeably.

Sometimes the routine was broken by an excursion. Thus McCrerrick and I went out for a night to a knot of stony hills some ten miles off after bears and, hearing on arrival that some had been seen, we sallied forth and traced a bear to a cave. McCrerrick got a shot through a cleft and out came the bear yelling and flung off helter-skelter down the hill pursued by ineffective bullets. We followed it to another cave, whence we had not dislodged it when darkness fell. Next morning we located a bear in a cave on the other side of the hill. A shikārī boldly entered and the animal retreated into an inner recess separated from the first by an opening to the air. Down the opening a man scrambled, only to return with monkey-like agility at the sound of a growl. Then the bear appeared and I shot it from above. Its groans went to my heart. We found it to be the animal wounded the previous day, and, considering the nature of the wound, it was amazing that the poor creature

should have survived so long, and should have had strength to cross the ridge. One rarely hears of Europeans being injured by bears, but I knew one who had a mouthful which, fortunately, he could well spare taken out of his buttock, and heard of another being so badly bitten in the face that a part of the cheek-bone had to be removed.

Again I went with McCrerrick to Rambha, passing through the dreary, water-logged tract in which lie the remains of Old Ganjam, which was once the headquarters of the district, but was abandoned on account of outbreaks of virulent fever. We stayed in a house belonging to the Raja of Kallikōta on the brim of the Chilka Lake, a large, shallow lagoon shut off from the sea, for the most part, by a strip of high land. On the lake great bags of duck and teal are made, and prawn-catching is carried on there on a large scale. The house at Rambha was comfortable enough, and actually possessed electric lights and a piped water supply, but it was choked with European furniture and the knick-knacks which Zamindars love to collect. From it we went to Kallikōta on the northernmost boundary of the Presidency, and found there a temple with the high curvilinear "sikra," which distinguishes the Northern Indian style. Inspection of this building showed that obscenity of adornment is not restricted to the Dravidian Vaishnavaité temple. The return to Rambha was effected by motor-car, canoe, and motor-launch, which last carried us for an hour or so on the pretty lake, passing several eyots covered with vegetation, on one of which is a bungalow built by a former Zamindar and in favour with honeymooning couples.

In the lake near Rambha is a little edifice which rises abruptly from the surface and is presumably built on a sunken rock. It is said to have been constructed by the old Collector Snodgrass that he might

do his work there in peace and coolness and, one may fairly add, in secrecy. It is certainly not big enough to contain the mass of a modern Collector's daily correspondence, and perhaps Snodgrass resorted to it only to meditate on his sins. Tradition runs that, on rumours of his corruptness, the Government sent a Commissioner to make enquiries, and that, to frustrate these, Snodgrass threw the incriminating records into the lake. In the upshot he was, nevertheless, dismissed, and, the tale continues, made his way to London, where he took a crossing opposite the building occupied by the Court of Directors. Here, besom in hand, he stood humbly touching his hat to old acquaintances until the nuisance grew unbearable. So the Court voted him a pension, and the following day, being in fact in affluent circumstances all the while, he drove up in a coach and four to tender his thanks to that body.

There was another old Collector of Ganjam whose renown, an honourable renown, long lingered in the district, and C, when Assistant Collector, was greatly interested to learn that there still lived an old man who had known him. C. sent for this patriarch and began to question him eagerly. "Is it true that you once saw Mr. —?" "It is true." "And did he speak to you?" "He did." "What did he say to you?" "He said," the old man answered with simple pride, "Pō bāhinchūt" ("Get away, you —"). Strange that this light, familiar greeting should have lain embalmed for half a century in the aged man's heart and perfumed, as one may say, his whole life.

There is another building in Ganjam which is attributed to Snodgrass who, at least, left his mark on the district. It used to be known far and wide as "The house at Aska." I never saw it; from accounts it was a palatial dwelling, "bright with

porphyry and syenite." It passed into the hands of a man whose hospitality became famous, and it was whispered that the domestic service therein was, on occasions of high festival, rendered by damsels who did not possess even that ultimate garment which the poet reserves for Lady Godiva. In the house stood two life-sized, wooden figures of women. It chanced that Colonel Campbell came to stay there at a time when some young men also were being entertained as guests, and a tent for his use was pitched in the compound. Colonel Campbell was well known as a man of sage conduct and sober conversation. Actuated by no ignoble motive, but by a desire to give their senior an opportunity to demonstrate the strength of his principles, those young men took one of the aforesaid figures and, towards eventide, laid it reverently in the Colonel's bed, covering it with a sheet. Ten o'clock came and the young men, feigning weariness, went off to hold vigil by the tent. A quarter of an hour later Colonel Campbell bade good night to his host. He crossed the compound at a slow pace, calling loudly as he went, "Boy, Boy." "Sah," answered a distant voice. The servant hastened; the officer entered the tent. Instantly he reappeared outside and in hurried but kindly accents cried out, "All right, Boy. I shan't want you to-night. You can go back to bed."

SECTION 2

VIZAGAPATAM

A great and noble district of which I know little more than could be gained from a few visits to Waltair, lying up against the high headland known as the Dolphin's Nose, which forms a striking contrast to

not long afterwards, and on his return voyage caused amusement by a letter written to a fellow-passenger whom he reproached for want of respect towards one possessing power over life and death, and, in order that the recipient of the letter might appreciate the danger of arousing his anger, he cited the case of a Vakīl who, having offended him in Court and having received as a consequence the full blast of his wrath, fell down insensible and lay in a swoon for a long while. Back again in India, he soon, as might be expected, caused scandal by further eccentricities. For example, the Government received a complaint against him written by a Vakīl who had reason to demur to the treatment accorded to him on the occasion of a call. The memorialist began by describing his visit, and his friendly talk with the Judge. It was when the Vakīl rose from his seat, in response to the customary hint, that D.-B. departed from the usual formalities of farewell. What happened then can best be described in the words of the petition : "He shook me by the hand, and, saying in a mocking way, 'Well, good-bye, old fellow,' kicked me down the stairs."

As a result of such matters D.-B. was summoned to Madras for an inquiry into the state of his mind. Arrived there, he visited a horse-dealer, from whom he ordered some fifty animals. His object in making such an extensive purchase was, as he explained, to have all these animals paraded, in jhools bearing his initials, in front of Government House, and by this means to impress the Governor with a sense of the social importance of the man whose case was under consideration.

It need hardly be said that the medical opinion on the case resulted in D.-B.'s removal from the active list, but I caught one or two more glimpses of him.

Once in a letter to a newspaper. In this he enlarged upon his favourite subject, the Drake-Ballater family, and mentioned that he had observed the same favourable physical type in a princely stock in India and also in the neighbourhood of Boulogne. This remark was followed immediately by the words : " I had an uncle who lived for a long time at Boulogne. There may be more in this than meets the eye." Again in a puff of a hair restorer. Therein appeared his likeness with a letter asserting that he had been bald, or nearly so, before using the wash to which was to be ascribed the thick crop of curly hair visible in the photograph. As a fact he was all his life the possessor of a fine head of hair.

SECTION 3

KISTNA

Largely a monotonous rice-flat, Kistna is notorious officially for the inordinate amount of work which it supplies to the Collector and universally for intolerable heat. There was a day in the month of May some years ago which has become locally historical on account of the temperature reached. That day White was engaged on the Divi pumping-works. Thirteen of the coolies employed there under him died of sun-stroke, crows dropped dead out of the trees, his dog was kept alive by wrapping it in a grass-mat over which water trickled continuously. The night was almost as dreadful as the day. White shared a tent with another man. They kept a lamp burning between the beds so that each might be able to detect on the other's face the first symptoms of trouble, for they hardly expected to get safely through those suffocating hours.

passed to Bēzwāda, where, a prey to sand-flies, I once spent some weeks. The town chokes in the clutch of arid hills which end in a bluff up against the broad Kistna river at the point of radiation of the canals for the irrigation of two deltas. In the middle of the town rises a rocky hillock bearing a couple of small houses, in one of which an English lady died of heat-apoplexy on the May day already mentioned. Scrambling one morning over this eminence, I almost fell over a bear. On recovery from the stupefaction caused by encountering such an animal in such a place, I made off in search of a rifle. I returned with a companion, both of us armed to the teeth. We selected one of the bungalows as the point from which we should work the hill, climbed up to it, and found the bear tied up in the verandah. It proved to be the property of a man who was passing through the place. At the foot of this hillock is a humble structure which forms the Freemasons' Lodge. I have seen it stated that such Lodges are often known among the people as Headcutting Houses. This may be so, and perhaps in public estimation they are associated with unholy rites. Anyway, some years ago, the Acting Governor of Madras who was a Mason attended a ceremony at this particular house and departed. Soon afterwards an excited mob of some five hundred persons armed with sticks gathered together and began to make a disturbance. They were dispersed with some difficulty as they were firmly persuaded that the high functionary in question had been occupied at the Lodge in offering up a human sacrifice.

Opposite Bēzwāda, across the river, at Ūndavallī, there is a cave-temple excavated in the side of a hill. The cave, which is probably artificial in part, is provided (one can hardly say adorned) with pillars and figures, and is arranged to form a temple of four floors

connected, as regards three of them, by steps. I have not seen elsewhere anything of quite the same sort. The workmanship which is of the roughest is generally attributed to the Pallavas and the sixth or seventh century.

Kondapalli is reached by a short railway journey from Bēzwāda. It is well known as a place where a score or so of families manufacture out of "pōlikī" wood small figures known as Kondapalli toys, purely trivial articles which tourists buy for some reason or other. The village is rotten with fever, and the inhabitants are miserably poor. A walk of forty minutes up rugged, overgrown hills which reach perhaps 1500 feet at the summits brings one to a ridge and to a gateway in the innermost of two walls which embrace part of the miniature range. At that point there opens out a view of rocky peaks, a large pool, much growth of tree and bush, high walls extending over a considerable area, and the remnants of a palace of which there exist intact only some big vaults, and a corner which is used as a sort of Travellers' bungalow. The evening light flooded the scene with gold and struck a green sparkle from the parrots as they whizzed across with piercing shrieks.

Many chieftains, Reddis, Gajapatis, Mussalmāns, have made their cypress behind the ramparts which still weave their complicated pattern over the hillsides. At the foot of the hills is one of those little graveyards, more than sufficiently abundant in India, in which the dreams of youth have ended. For they are dedicated mainly to the young; subalterns and corporals and privates; the prey of Battle and Disease, humble and forgotten workers upon the vast, frail edifice of Empire.

SECTION 4

KURNOOL

The backbone of the inland district of Kurnool is the wooded, malarious range known as the Nallamalais, where dwell the Chentsus who take their simple pleasures in the form of fights, murders, and drinking bouts. These primitive people still use bows and arrows, and quite recently a Superintendent of Police, who went with a *posse* into the hills to round up an offender, was received with a shower of arrows, one of which went through his topi. A grateful folk, too; they deified Tibbit, who had a lot to do with them, and, on his departure, put up in his honour a shrine at which suitable oblations were offered. I do not know whether this is still done. Very likely it is. For many years a lonely European tomb in the Tinnevelly district was laden at appointed seasons by the people living around with gifts of alcohol and cheroots.

European officers usually like Kurnool. I do not know why, for a more dreary and forbidding country I have rarely seen. Also it is for the most part feverish. Round Kurnool Town—a withered hag, in the tatters of outworn finery, crouching on the bank of the Tungabhadra—the scenery is particularly morose, a black desolation when the crops are off the ground. The town itself is worthy of some attention. The view of the old walls from the river is not without charm, and there are crumbling ruins which speak of better days. One of these contains some good stucco window-tracery, and the place possesses the best Muhammadan tomb of the Presidency, that of Abdul Wahāb. This does not mean that the building is comparable with such grave and

stately edifices as the tomb of Humāyūn at Delhi, but it is worth seeing, and the dome is said to be composed of a single, hollowed stone. In the river a high, spindle-shaped, stone structure formed, as they say, the basement of a pleasure-house of the Nawābs of Kurnool, whose possessions were annexed in or about the 'thirties.

A smaller river on the other side of the town, the Hendri, is notorious for the floods which it brings down. When Stark was Collector the water rose nine or ten feet above the ground-level of his house, and he had quite an exciting 'night of it. While I stayed with him he regaled me with accounts of his adventures on that occasion and of experiences in the North of India. One of these latter, a ridiculous little story, sticks in my memory. At some Viceregal function or other, at which there was a terrible crush, his eye was drawn to a little Bengali Bābu who was wedged tightly between two stalwart military officers bristling with hard points, sword-hilts, spurs, elbows, and so on. The pressure increased, and, when it reached its highest point, the little Bābu bleated protestingly, "Please, I am about to vomit." It was fine to see the martial promptitude and decision with which those two warriors thereupon clove themselves a way through the palpitating mass.

When the railway-line was first opened in the district, W. passed over it on a pilot engine. He told me that numbers of women ran to the side of the line on that occasion, and awaited the approaching engine with uplifted cloths. It was supposed that these were persons afflicted with barrenness who expected fecundation by the rushing power of the locomotive.

There is a small Native State, Banganapalli, which is supervised by the Collector of Kurnool in the capacity of Political Agent. At one time, during a

minority, the State was under the management of a Civilian, O'Connell, who, visiting the jail of the place, found some prisoners who had got into it in a rather unusual way. It seems that some years before a civil suit had been instituted before the Dewān, who came to the, doubtless correct, conclusion that both the parties and all the witnesses were lying. So without more ado he there and then clapped the whole lot into prison with instructions that they should remain there for periods ranging up to seven years. This must have had a most discouraging effect upon Civil litigation. It was part of O'Connell's duty to introduce a system of local self-government into the State. It may surprise some to learn that this reform was not universally welcomed, and an old Mussalmān probably voiced general opinion when he condemned the change in an indignant conversation with O'Connell. "Are you not paid to govern us?" "Well, yes, I am." "Then why do you trouble us by asking us to help you?"

SECTION 5

ANANTAPUR

The capital town, of the same name, is a nice enough little place with a cheerful appearance of adolescence. It is the centre of the Munro tradition, for it is here that that great man had his headquarters when he ruled as Principal Collector the wide realm of the Ceded Districts. His house still stands, but it is so mean an abode for so important a personage that local legend represents it as merely his seraglio. The most interesting places in the district are, however, Gooty and Penukonda. The former boasts a hill-fort which (Gingee, which I have not seen, excepted) may be regarded as the most noteworthy in Madras.

little town contains many Muhammadans who have an air of desperate poverty. It is ringed round with stony fells the highest of which carries some ruins of no consequence, and there is a profusion of shattered buildings and defensive walls. Nothing has any architectural merit, but there are a few things which deserve a hasty visit. For instance, there is the Moslemized Hindu temple called Bāpayya's tomb, through the roof of which grows a tree strange to the townsfolk as to myself. It is known as the Sugar tree because of the quality of the sap. There is also a mosque within two of the pillars of which are small, carved, revolving columns—a curious freak of fancy. Finally, there is the Gāgana Mahāl, which is the palace, or part of the palace, wherein the reduced and impoverished rulers took refuge. It looks well from a distance, and is an interesting relic of civil architecture, but it is of poor workmanship and cramped dimensions.

Shortly before my visit there was an outbreak of plague at Penukonda. One of the victims was a monkey, and, on its death, its companions would not allow any human being to approach the carcass. In the end they carried it away and deserted the town in a body. I give the above on the authority of the Indian Collector of the district. He had formerly been a Deputy Collector under me, and did well in rising to the position of Collector, but another of my Deputies, soared higher still by establishing a claim to a peerage.

SECTION 6

CHITTOOR

Following the trail of the wounded and expiring Vijayanagar Monarchy, one passes into the favoured district of Chittoor, which was carved, not long ago,

out of the districts of North Arcot and Cuddapah. Half of it is a high tableland which produces in particular profusion that yellow-flowered cassia bush, known as tangedu or āvaram, which, for some obscure reason, no caste-man may cut. The other half is an engaging combination of fell and flat.

On the plateau stands Madanapalli, which has already been referred to, and Punganūr, where the Zamindar accommodates European travellers in a small house distinguished by a verandah-balustrade composed of empty beer-bottles. It stands in a garden which is said to have been designed by that cunning Civilian-gardener Wrigley, who set up the stone bearing lines from Pindar which surprises the passing traveller at Palmanēr. That officer is my authority for saying that, once upon a time, the Board of Revenue possessed a Secretary named Jackson who, being of an aggressive disposition while the Members whom he served sought only for tranquillity, gradually drew all power into his own hands. In the end he was issuing orders freely of his own authority, although, in cases of exceptional importance, he sent these to the Members "for perusal" after issue. In course of time there came upon the scene a new Member of less retiring character, and a quarrel between him and the masterful Secretary was attended by such insubordination on the part of the latter that the Government, with some sharp comments, transferred him to the post of Divisional Officer in Kurnool. Indignant at this treatment, Jackson declined to do any work, and, on the Collector's complaint, a Member of the Board went down to investigate. He found in Jackson's office piles of unopened covers, and reported the fact to the Government. Called upon to answer the charge, Jackson declined to furnish any explanation until the Government had withdrawn the remarks

they had made about his conduct as Secretary. On this he was reduced to the post of Assistant Collector, and in that position he remained for several years. Then Lord Napier came out as Governor, and, finding a comparatively senior officer kicking his heels as Assistant Collector, made some inquiry into his case and gazetted him to act as Collector of Kistna. Of this order of transfer and promotion Jackson took no manner of notice, and, when called on to explain, he replied that, until the Government withdrew their previous obnoxious remarks, he must decline to recognize their existence or the validity of any orders issued by them. This was too much, and Jackson was removed from the service by the Secretary of State.

When I reached Punganūr with my wife and the Collector, the Raja asked us to dine at his house. It is not to be understood that we were asked to dine *with* him. The dinner was cooked and served by our own servants, and we and the Collector dined alone. It is only in India that such a form of hospitality would be conceivable. The host did, however, supply some of the dishes, notably a good curry, the main constituent of which was a confection of wheat tasting much like meat. Before dinner we had seen over part of the Raja's house. It contains a museum instituted by a former Zamindār. The principal feature of this is a set of almost life-size figures, representing people of various castes, made of plaster and coloured. These figures, some of which are very good, were made on the spot and certain of them by the former Raja himself. There is also in the house a handsome throne covered with silver plates. This is said to have been presented to the family in its original wooden form by the Emperor Alauddīn, and to have been overlaid with the metal afterwards.

The town of Chittoor is a pretty place of rocky

hillocks, trees, and bushes. Its well-wooded appearance may be partly due to Wrigley, who employed one of his Assistants on going to and fro in stony places and dropping seeds in likely spots. The place is wild enough to produce an occasional panther, and one of these animals has been known to sit on the hill above the Vakils' tennis-court watching the play.

While staying at Chittoor, I was told of a faction feud which had some unusual features. Faction A, by judicious arrangements, had got a member of Faction B. into jail. The next move was to B., and they sent for a famous Yōgi to do a little blasting on A. He demanded fifty rupees for the job. This was felt to be profiteering in magic, and B. demurred to paying so much until, at all events, the Yōgi had given a satisfactory sample of his power. Thereupon the Yōgi pointed to a flourishing tree and declared that on the following day it would be found to be withered and dead. So, indeed, it befell, and the bargain was struck. Then things began to happen. A member of A. died suddenly. This was gratifying, and, when other deaths followed in quick succession in A, the members of B. felt that they had laid out their money on a really first-class line of witchcraft. Afterwards, however, deaths began to occur outside the circle of A., and it turned out that pneumonic plague had settled on the village. Such dangers have to be faced by those who dabble in the Black Art, and the visitation does not seem to have affected the reputation of the sorcerer. In fact, the surviving villagers were at the time proudly showing the withered tree as a proof of his professional ability.

When the luckless representatives of the kingly house of Vijayanagar left Penukonda under imperious pressure, they migrated to Chandragiri, where, alongside a knife-edge of rock, they built them a palace

and a fortress. The latter is of rough and hasty workmanship. Of the former there remain the dwellings of the king and his consorts. They are of several storeys, and of rather remarkable shape, owing to their extreme shallowness among other things. The accommodation provided in them is scanty, and they arouse little interest except as good specimens of the elder Dravidian domestic architecture of which few examples survive. I have seen the remains of the Vijayanagar dynasty's buildings at all its three capitals, and they left on my mind the impression, not to be removed by glowing descriptions on the part of some contemporary writers, that, notwithstanding the extensiveness of their dominions, these rulers maintained little state and dwelt in comparatively humble surroundings. It was from Chandragiri that issued the fateful decree assigning to the English Company the site of Fort St. George.

From that place I made a shooting excursion with the Sub-Collector and his wife. I remember that we started on Good Friday, because a native gentleman concluded a visit to us on the previous evening by the polite wish that we should all enjoy "a happy Good Friday." We camped at Nāgapatla at the head of the Chāmila Valley, which cuts for ten miles or so into that tangle of hills which includes the sacred mount of Tirumalai. The valley is reported to swarm with tigers, and Hatfield came there upon a space of open ground which looked like a shambles, for within a few square yards lay the remains of four fine sambhur stags which had been killed by tigers. Further, the local tigers are reputed to be of such formidable strength that they can snap an elephant chain. An explanation of this saying occurred to me when I found that the buffaloes tied beneath our machāns were indeed tethered by chains,

but that these chains were attached to their necks by thin cords.

We stayed several days in our camp, and R. and I duly sat for hours in our machāns but no four-footed beast came near us. Perhaps the presence of wild-dogs accounted for this, the deer disappearing before them and, on the track of the deer, their feline foes. From my machān I got capital views of that charming bird the Paradise flycatcher which abounds in these woods. The cock has two very long tail-feathers, which are white in the adult, chestnut in the young. Attention is quite likely to be first drawn to the bird by the surprising spectacle of a white satin ribbon rippling, apparently of its own volition, through the foliage of a tree, the black body not being discernible. Whilst I was watching these birds dipping into a pool and listening intently for the stealthy footfalls which never came, the air was quivering to an oft-repeated sound, a long-drawn, soft, sweet braying. This seems like a contradiction in terms, but those who know the cry of the pretty little cock-Iora will understand what I mean.

The result of the expedition was a peahen and a miss at a Spotted stag.

In the company of the same young couple I paid a visit to Kālahastī. We put up in a building which was erected at the cost of a lakh of rupees by the then Zamindar for the purpose of housing for one or two days Lord Napier the Governor, and he never visited the place after all. The house contained the things usual in Zamindars' houses, but also a fine set of ivory chessmen of peculiar design. The town of Kālahastī was the headquarters of a chiefdom of power and renown, but the Zamindārī family has fallen upon evil days. I thought that I had never seen a more typically Indian picture when I first saw from

towers continued downwards in ornamental fashion, the common and graceful representation of the drooping plantain-flower being most conspicuous. Agreeable to the eye of the casual visitor, these ornaments must have been still more so to persons contemplating an escalade. Behind this outer wall rise higher ramparts with openings for cannon and rounded bastions. The temple within the fort is not in use, and so can be seen in its entirety. A gopuram with a fine, lofty door opens on to a handsome cloister, at one corner of which stands a mantapam rising in stages to a central dais. The mantapam has numerous pillars, many of which are provided with a round pilaster in front after the fashion at once so common and so effective. The pillars generally are carved with remarkable finish. Within the cloister is a second, plainer one which surrounds the principal building wherein an ambulatory encompasses dark, windowless cells, the innermost of which once contained the image of Īsvara.

The only other place which I have visited in the district is Arcot. There is little left there to indicate its past importance and performances, just a city-gate and a broad rampart alongside the river.

The district contains an unusually large proportion of Muhammadans, and, for that reason, religious disturbances are unusually rife there. At Arcot, at the time of the Mutiny, bigger things were threatened. The tale, as I remember it, runs that a Mussalmān raised the standard of revolt there, and, collecting some "badmāshes," marched about proclaiming his independent sovereignty. The District Magistrate, by name Brett, dealt with the situation with great discretion. Hurrying to the spot, he issued a summons to the new ruler. A considerable loss of reputation followed that potentate's compliance with the process, and his discomfiture was complete

when the District Magistrate disposed of his pretensions by inflicting a fine of ten rupees for causing a public nuisance in the streets.

When I went out to India all the Muhammadans wore their national turban, the most dignified and picturesque of head-dresses. Now that is giving way, a change significant of the growth of a pan-Islamic sentiment, to the abominable fez, which lends to the face a peculiarly vulgar and debauched appearance.

Those who wish to know more about an interesting district, I must refer to the *District Gazetteer*, or to the older *District Manual* compiled by Loosemore, long Collector there. Loosemore had great facility with the pen, and much curious information and many striking observations appeared, I believe, in the original draft of his Manual. The propriety which distinguishes all Anglo-Saxon Administrations threw the Government of Madras into a cold sweat of fear over the manuscript, and they directed one of their Under Secretaries to eliminate all passages unsuitable for family reading. The young man worked hard, but *non semper arcum tendit Apollo* and, at times, overwhelmed with the magnitude of the task, the censor nodded, so that there remain in the published work oases of unexpected refreshment.

They say that, shortly before Loosemore's retirement, he sent in a frolicsome protest against his supersession for some appointment or other in these terms : " When Mr. A. superseded me, I did not, of course, protest as he was a brother-in-law of the Senior Member of Council, nor, similarly, in the case of Mr. B. who was related to the Junior Member. Mr. C., however, has no such special claim to advancement, and I feel bound to represent my case." This memorial was leniently regarded as a mere joke, and perhaps the story is little better.

SECTION 8

SALEM

Of this district also I have seen very little. It is principally famous for mangoes and the Salem Riots. It also possesses the hill-station of Yercaud, which stands on the plateau of the Shevaroy's at an elevation of about 4,500 feet.

There is plenty of jungle on this mountain block, and it improves on the way up until, on the tableland, the vegetation is almost too rank. Flowers grow luxuriantly, especially plumbago, which forms high hedges, and shoe-flower or hibiscus, which produces blossoms almost as large as cheese-plates. There are shady ways for walking and a climate neither hot nor cold, but at times Yercaud is somewhat malarious. There is practically no game, but, in spite of the French priests who are charged with killing every small bird they see, the place is resonant at seasons with the cries of barbets.

One of the European houses on these hills deserves mention. It stands where Shevarāyan lifts his bald crown to the altitude of 5,400 feet, and is at the foot of a cliff in a grove of trees. To reach it an entrance has been cut through a big rock. A charming, though damp, dwelling for such as seek seclusion, and in England, in these houseless days, it makes the mouth water to remember that it was then offered for sale at 1200 rupees. There is at Ootacamund a house similarly remote from the main station. It was incautiously built beneath a great boulder, which, getting dislodged, crashed through the roof and filled most of the drawing-room; notwithstanding this the house is still occupied. Mrs B used to live there. One night she was disturbed by hearing something

moving about in a room. She got up and locked the door of the room, thinking that whatever was inside might as well stay there till the morning. Next day the inmates discovered that they had trapped a black panther, which they allowed to escape.

At the time of the Afrīdī campaign an extraordinary panic seized on the (Indian presumably) inhabitants of Yercaud. The rumour spread that the Afrīdīs, with fine disregard of distance, were marching upon the place, and, to allay fear, the local volunteers were actually put under arms and spent a night at the head of the ghāt-road, which is the main means of access to the station. As an alternative to it, there is a short-cut of seven miles, which may be done in a canvas-chair slung on poles, but the track is so rough and steep that most prefer to walk. Those who use the chair will find that the bearers soothe their labours by a continuous chant. The men behind start with "Wokkong," to which those in front respond with "Tāyī"; this is followed from the rear by "Yogong," to which the answer is "Tarmā." The sounds uttered by the hind bearers seem to have no particular meaning which, I am sure, is much to the credit of those toiling men.

The mention of the Afrīdī scare reminds me that many years ago there spread among the residents of Ootacamund a rumour that, on a certain night, the Muhammadans would rise and massacre the Europeans. This was fully believed by, among others, Mrs. C., the wife of a Member of Council, and she arranged to have a dinner-party that night for men only. Nor did she confine her hospitality to bachelors, for a married man whom I met got an invitation, at the foot of which was noted "Please bring your gun." He went, too, leaving his wife to her fate.

Just one more paltry anecdote from Salem, and I am done with the district. When B. was District Magistrate there, a Vakīl appeared before him in camp at a late hour to present an application on behalf of an acrobat, who was charged with some offence or other. B. refused to hear the Vakīl then, but told him that, if he did not mind unconventional attire, he might appear before him next morning before he moved camp. So the Vakīl appeared, and argued his case before B., who sat under a tree looking as dignified as a suit of striped pyjamas permitted. A comic background to the scene was furnished by the other members of the acrobatic troupe who, to awaken B's interest and sympathy, stood on their heads or turned somersaults while the Vakīl was delivering his address.

SECTION 9

SOUTH ARCOT

One evening in Madras I was with my wife in the house when we heard a low moaning out at sea. The noise grew until "the blast of the Terrible Ones" was full upon us. I sprang to close the French windows and the panes were blown in, the electric light went out, and instantly the room was full of things that fought and clutched and screamed. Suddenly the room was empty again, and the Jinns were wailing in the distance, leaving peace behind them. The track of the storm was only about fifty yards in width. Tiles had been torn off the next house, young trees, of no tough sort indeed, had been shorn through as by a knife, others had been uprooted.

That was my only and inadequate experience of such hurricanes as, in the season of the north-east monsoon, smite the districts to which I am now leading

the way. Some acquaintances of mine were on their way from Madras to Cuddalore, the chief town of South Arcot, when a gale of this sort leapt into being. So furious was the wind that the train was actually held up, and, after standing rocking on the rails for a bit, a part of it went quietly over on one side. I do not think that any of the passengers were injured, and they spent the night as best they could in the recumbent carriages. Another train, travelling in the reverse direction, was overturned at the same time, and the tempest reached such a pitch of fury that people were swept off their feet and struck dead against walls and trees.

In the European quarter of Cuddalore is peace, deep peace. For a few days the quietness of the forsaken roads and placid backwater, a tranquillity hardly stirred by the murmur of the surf and the rattling of the verandah-chicks in the sea-breeze, is vastly agreeable. I can, however, imagine that, in a short while, the leaden cope of lethargy becomes a torment, and I know few things more depressing than the dilapidated, half-lit, lone-standing bungalow which serves as a Club, where three or four men meet after sunset to play snookers and crack feeble jokes.

Evidence of more stirring times is afforded by the remains of a miniature stronghold, a work so small that it is with surprise one learns that it is the once well-known Fort St David. A glance suffices for that relic, and another may be bestowed upon the old "Garden House," where the Collector lives. The extensive, low-ceilinged room on the ground floor has watched two centuries or so pass by, but the story that Clive occupied the building is discredited.

In the suburb called Tīrupuliyūr is a temple conspicuous for its ill-mannered notice forbidding "Christians, Muhammadans, and lepers" from

entering any portion of it, and in New Town one more honourably distinguished by the fine stonework done therein by the Nāttukkottai Chettis.

In the church in Old Town is a tablet in memory of C. E. Macdonald, a young Civilian who was "barbarously massacred by a mob of Mussalmen" at Cuddapah in 1832, and of Agnes, his wife, who died of a broken heart three weeks later at the age of twenty. Another slab in the same edifice commemorates a missionary whose "most meek demeanour" is eulogized. Pleasing as is the quality ascribed to the deceased, one may doubt whether he himself would have selected it for special mention in his epitaph. Old Town also possesses some mercantile buildings of the early days of the Company, to which body even now the ignorant occasionally allude as still in being and control.

No reference to Cuddalore would be complete without an allusion to that astonishing person Raworth, whose history is recorded in Mr. Francis' excellent *Gazetteer of South Arcot*. More than two centuries ago Raworth held a position which may be described as that of a Collector. For some reason or other he was placed under suspension, and one Davenport was ordered to relieve him. Raworth, however, had other views. He had created a party devoted to himself among the military whose "intolerably sottish and disorderly" conduct was a source of anxiety to the authorities at Fort St. George, and it was far from his intention to allow himself to be divested of office at Cuddalore. Therefore, when the new Collector arrived, he found himself resisted by force and had to retire. Returning with sixty "chosen men," he was fired on with cannon. There is a Canarese folk-song which describes an attack by our forces upon a fort in North Canara and declares that, "when the

bullets fell among the English, they retired and wrote a report." So it was with Davenport. He retreated and reported the circumstances to the Government at Fort St. George. That body dealt with the crisis with energy and resolution. Having first recorded an opinion that it was necessary to "draw up a protest against Mr. Raworth for his unwarrantable way of proceeding," they took still more drastic measures. They sent two peacemakers, one being a chaplain, to remonstrate with Raworth about his "rash way of proceeding." That gentleman meanwhile had not been idle. He had spent the interval in vigorously attacking Davenport, with the result that several were killed and wounded on each side. Then the peacemakers arrived, but Raworth disdained to argue with them. All he would say was that, if the Governor came in person from Madras to parley with him, he would be prepared to resign his office on terms. The unfortunate Governor was so terrorized by his unruly subordinate that he actually came toiling by slow stages to Cuddalore. Then arrived the climax, for, as soon as that dignitary and his retinue came within the field of Raworth's activities, they found themselves, in the old chronicler's happily humorous phrase, "briskly entertained from the batteries with all the guns they could bring to bear." After this closing set-piece, Raworth, who on calm reflection felt that he had gone rather far, fled to Pondicherry, and thence he sailed for France, where oblivion unhappily falls on this bold and adventurous character. The Governor, who had done nothing, received, after the way of the world, a sword of honour in recognition of his services.

Attracted by its military and industrial associations, I went on to Porto Novo, but found there nothing worth seeing. The place shows, however, signs of

unusual prosperity, and is better built than the ordinary village, which is still, in the main, composed of mean huts. It possesses an old Dutch cemetery which is "protected," and kept structurally in good order but was then being used by certain persons as a latrine, a fact which gave occasion to the Muhammadan gentleman accompanying me on my walk to inveigh against Hindu lack of reverence for the resting-places of the dead. It possesses, in addition, a river of some size, the banks of which bear an abundant growth of "tillai" trees. This tree is a sort of *excæcaria*, and it is said that anyone who falls asleep near one will awake with a swollen head. The symptomatic evidence seems to point to a wide geographical range on the part of this plant.

The finest rock-fort of Southern India, Gingee, is in this district, but I have not seen it. I did, however, make a pilgrimage to the thrice-holy temple of Chidambaram, and stood in the presence of the "Chidambara rahasyam," the Secret of Chidambaram, the invisible Etheric Lingam. As used in this connection, the last word has a special meaning, but, in a general sense, the lingam is the phallus, and in Southern India there are countless representations of it in stone, an object of reverence to the Saivite and of embarrassing questions on the part of travelling ladies. Externally the pagoda is of ordinary type, but, when the Nāttukkottai Chettis have composed their differences with the great administrative brotherhood of Dīkshitaras, and have resumed their decorative labours which at that time had already accounted for some thirty lakhs of rupees, the interior is likely to be worthy of the renown of the fane. The place, as it then stood, left on the mind a confused impression of a jungle of carved pillars and of enormous toil undirected by art. The spacious enclosure contains

several subsidiary shrines of which one is dedicated to Sakti, the Female Principle. There are also within it a fine, deep-sunken tank and a mantapam of great size, modern (as shown by the undravidian, high, vaulted roof which gives it somewhat the appearance of a Cathedral nave), and adorned with tawdry chandeliers and crude painting. To the temple proper the multitude of pillars gives, by reason of their size and monstrosity of design, a certain impressiveness which is augmented by the occasional, solemn clang of a bell. The existence of shrines of both Vishnu and Siva is an unusual feature of the place. Many Tamil hymns, fine hymns too, have celebrated the connection of the latter deity with this his favoured abode.

SECTION 10

TANJORE

The Tanjore temple has been mentioned already, but a few additional remarks about it may not be amiss. Apparently the main structure is assigned to the eleventh century, and, if this is so, it is quite one of the oldest temples now in use in Southern India. The plan is not the usual square with gopurams on each side, but an oblong with two gopurams only, and those on the same side. A paved way leads under these into a brick-floored courtyard, which has an air of spaciousness and unusual cleanliness. In the middle soars the high and shapely vimāna in the form of an oblong, truncated pyramid. The effect is good, although the ornamentation of the vimāna is on somewhat mean lines. Alongside the main structure stands the Subramanya shrine, the lower part of which is well carved, but it is not otherwise remarkable, and

the praise lavished in books on this little building is perhaps excessive. On the wall of the cloister surrounding the courtyard are painted scenes from the incredibly grotesque Hindu mythology. The temple is the main show of Tanjore, but the Rajas' Palace must not be ignored. Of the history of the Marātha Kings of Tanjore, of their rise to power, vicissitudes and final loss of authority, it is unnecessary to say anything. Remains their abode, a maze of dirty, darksome passages and a huddled heap of worthless buildings. The last member of the dynasty, although already heavily married, distinguished himself by taking to his couch seventeen maidens in one year and survived the experience but a short time. There were other members of the family whose acquisitive tastes took different forms, and, as a consequence, there are to be found in the Palace a fine armoury containing some artistic weapons and a famous hoard of Oriental manuscripts, some of which are illuminated. The librarian who has charge of the manuscripts keeps also, under lock and key, an Indian *Ars libidinis*. I had not the courage to ask to see it, and decorum forbids me to repeat the remark about it which a Frenchman uttered in his surprise, but I understand that it is realistically, if crudely, illustrated.

There used to live at Tanjore a Roman Catholic poet of whose religious lays I possess some specimens in print. They are worthy of quotation *in extenso*, but, to economize space, I shall content myself with giving extracts from two of them. The first is from a hymn to St. Joseph:

“ Saint Joseph was the father-nurse
Of our Lord Jesus Christ of Naz.
Selected was he of mankind
As purest rare of man to find.

"Next to the stainless Virgin Mary
Was he in virtue and chaste glory,
Desired by the Holy Trinity
To nurse the urchin Divinity.

"As when below unanimous
So now too as next of his Spouse
Is vying as much to save souls,
Confounding most the hellish moles."

Obscure, but so is Blake.

The next is from an address to "The mighty Rosary" :

"He who begins you once
Your efforts much him charm
Become disparted chums
And grow more and more warm.

"You are the telephone
As well the telegraph,
To carry our soul's tone
To Mary, God and Staff."

"And staff" is particularly good, and the touch of modernity in the second verse will be admired. "Disparted chums" is, I take it, a synonym for "Inseparable friends."

The Collector of Tanjore lives some seven miles from the chief town, at a hamlet called Vallam. The way thither passes Kissing Corner, which recalls an old scandal in which a doctor and a young married lady were the principal *dramatis personæ*. The Collector's house, which consists of three blocks connected by long corridors, lies in a wooded hollow scooped out of a stretch of bare laterite. In the banyan opposite the entrance there remained for some years after his death traces of the arboreal porch which the long-limbed Saddler used as a substitute for an office-room. He was a vigorous shikāri in his youth, and supplied

me with an excellent illustration of the uncertainty of sport even in so favourable a tract as Jeypore. He used to employ beaters by the hundred, and yet sometimes, for months together, could not get a shot. Then, once in a way, there would occur such a day as the one now to be described. He began it by wounding a bear. In following this, he put up a buffalo, which he wounded and turned off to follow. On the way another buffalo was sighted. This, too, he wounded and pursued. Whilst on the tracks of the second buffalo, he stumbled on and killed a bison. Afterwards the bear and one of the buffaloes were found dead.

Hatfield's brother R., a man of great prowess with the rifle, had a somewhat similar glut of business in the course of a day and a half. It began by his disturbing a tigress with a cub. She charged him at once and he dropped her dead. Later on he saw and wounded a bear, which also attacked and was killed at close quarters. The last encounter was with a wounded bison, and, when that laid its head down to charge, it flashed across R.'s mind that some Power not to be denied had resolved upon his death. Nevertheless he struck down his third antagonist also. On quite another occasion R. was attacked by a panther which he had wounded. His rifle jammed after the first shot, the animal sprang, R. ducked and, passing over him, it died as it alighted. I remember meeting a General B. who claimed to have destroyed forty tigers, seventy or eighty panthers, and some thirty bears. This is a colossal life's work, and apparently he was only once in trouble when a panther seized him by the arm, knocking him down, tore out a mouthful of flesh, then bit him through the thigh, and finally started to mangle his calf. A Sikh gallantly beat the animal off with a clubbed rifle, and B. was carried

thirty miles to a railway station. On the way he got hold of some carbolic acid, which he applied undiluted to the wounds ; an heroic course which proved too much for the germs.

Alongside the house at Vallam is a small ruined fort—when and by whom built I have forgotten—and in it is a magnificent well. The jungle growth in fort and garden affords a retreat for the birds to which the bare surroundings give no shelter, so that, at seasons, the place is as an aviary in the daytime, vibrant with trilling, whistling, and twittering, while at night the deep “ Hoo ” of the Great-eared owl tolls through the darkness.

To the new-comer in India the dominant note in the bird-orchestra is the caw of the crow, but older residents may incline to give pride of place to the tailor-bird. Once its sharp and varied cry, “ to-whee, to-whee, to-whee,” or “ which-oo, which-oo, which-oo,” is learnt, it is heard on all sides. One of our most beautiful birds is the honeysucker, or sunbird, in its various sorts. It is often spoken of as a humming-bird with more excuse than could have been pleaded by the Governor whom I heard pronounce, with the urbane finality appropriate to his office, the red-deer to be a rodent. I lifted a honeysucker’s nest which was hanging loosely in a climbing plant to examine it, and, when the doorway of the domed house came in view as I turned it, behold, sticking out of it, the minute head and curved beak of the mother-bird unmoved by this convulsion of nature.

Every one knows the nest of the weaver-bird, that artfully twisted flagon with two necks. It is generally supposed to represent, in conjunction with its position, the last thing in life-saving apparatus, but it is not absolutely secure. Stark came to the edge of a tank wherein stood a tree laden with these nests, and, as he

approached, some snakes which were swimming towards the tree turned back, but one had already got home. The tail was lashed round the upper neck of the nest, and the head was darting about the lower part, peeping and prying. At length the snake spied the opening of the lower neck, and by degrees it entered thereby, the tail cautiously shifting its hold lower and lower until the reptile was wholly inside, when there occurred movements which showed that a meal was in progress. Hatfield watched some weaver-birds building. From time to time all of them would fly away for material, all save one, a hen imbued with a clear conception of labour-saving devices. As soon as the others had departed, she started pulling fibres out of their nests and weaving them into her own. While they were present, her conduct was, of course, a model of propriety. Just a word or two more about birds.

There was a black-and-white robin which for five days haunted my house at Ootacamund. Hour after hour during that period it remained outside beating itself against the window-panes. If a window were opened, it flew off to a shut one and resumed its incomprehensible battle.

My butler owned a myna, one of the common southern sort. He used to let the bird out of its cage in order that it might, in his phrase, "graze about." During these outings the bird was said to fly often to a house at least half a mile away, where the butler's wife lived; after spending some time with her, it would return to the cage.

Once, when I was sitting at work between two open windows, there was a rush and a scuffle, and I saw on my table a rainbow-hued bird. It sat there motionless within hand's reach until the rustling of a paper drove it in mad flight through the window.

It was that ground-thrush which they call in Hindustāni "nauranga," or "nine colours," and for which an appropriate name would be Rainbow bird. It has a singular taste for flying into houses, always head-long, and sometimes so recklessly as to kill itself against a wall. It is fairly common, but is rarely seen.

In Scotland where, as my Scotch friends assure me, Nature has lavished her choicest gifts upon man and beast, I chanced on a pretty example of the courage evoked by parenthood in the case of a couple of grouse. My companion picked up one of a brood of grouselings, and it cheeped. Instantly both the parents, which were flying off, wheeled back. The cock dashed towards us as if to attack, but, when a few yards distant, lost heart and turned tail. The hen settled close by and came creeping towards us, flattening herself against the ground and drooping her wings. When a yard from my companion she stopped and fixed her gaze upon him, and so stayed until he released the chick, when it and the mother-bird went off in different directions.

In the early part of my service I spent some weeks at Kumbhakōnam, a town in this district much affected by Brahmans. On arrival at the public bungalow I found there one F., a fiery-haired Engineer, hot from a conflict for which his opponents were not, perhaps, wholly blameworthy. F., going out for an evening stroll, met two natives who seemed disposed to walk him down, so he put his stick in front of him to clear, as it were, a way for himself. Doubtless this gave offence, for, as F. passed, one of the men hit him over the head with a bamboo and was knocked down in return. Then F. went back and brooded over the White Man's Burden until it became clear to him that he had been unwisely lenient. Accordingly he

issued next day a notice that he was anxious to have an interview with the man assaulted by him on the previous day. Scenting compensation, some one, possibly a stranger innocent of any part in the fray, appeared at the bungalow and was asked to step inside. F. then shut the door upon him and set to work furiously with a horsewhip. "Run," he gasped at length, flinging open the door, but, even as the visitor complied, the heart of F. hardened within him ; he felt the need for some finishing touches. The fugitive ran well, and F. had been able to get in only two or three more cuts before the snapping of his braces ended the chase.

Some years before that time there took place at Kumbhakōnam, as I was informed, a singular occurrence. There came to the town a man of religion who gave out that he had a special mission to women desirous of offspring. The remedy for sterility which he applied was the natural one, and his ministrations were effected, in such semi-privacy as a screen afforded, by the side of the temple tank. So entirely was the matter regarded as a religious rite that women resorted openly to the Saint. Report of what was taking place having reached the Government, they instructed the Superintendent of Police to interfere in the interests of morality, and the man was shifted.

As to the following anecdote, I can only say that I hope that it is not true. It relates to a distant time and, I think, to the district of Tanjore. C. was the District Judge, and, in accordance with the then practice, had the jail under his general charge. He told the jailor that he intended to go for a week to Yercaud, starting on the following Friday. The jailor reminded him that a prisoner was due to be hanged on the Wednesday after the day fixed for

departure and, under the rules at that time in force, the Judge had to be present at the execution. C. thereupon had an interview with the condemned man, explained the circumstances, and begged that, as a personal favour, he would consent to be hanged on Friday instead of five days later. To this the convict, who must have been an uncommonly good fellow, agreed. Hanged he was accordingly and the Judge went off on his holiday. When he returned, the jailor, in an agony of fear, informed him that, on the day after his departure, a reprieve had arrived. C. thereupon instructed his subordinate to report that the man had died of cholera before effect could be given to the reprieve, and thus, with proper manipulation of the registers, the shameful transaction was concealed from the superior authorities.

SECTION II

ABROAD

A brief account of a few excursions to places outside the Presidency may now be given.

Of these the first was to Bījāpur in Bombay, a place of renown in days of yore. An outer circle of time-worn wall takes in a large area of flat and doleful country, in the middle of which the present-day inhabitants dwell in squalid fashion amidst the dust, dirt, and decay of ancient buildings and broken masonry. It is here that the Ādil Shāhi dynasty had its capital in the sixteenth and seventeenth centuries.

The best general view of the place is got from the Sāt Manjlī, whence one sees "the hundred-gated circuit of the wall," the imposing defence works of the citadel, and a multitude of domes and shattered buildings. The material used in construction is a

peculiarly lugubrious lava-stone, and it may be surmised that the removal from the ruins of all traces of vegetation has not been in every respect an advantage. Architects revel here in combinations of vaulting surfaces, corner squinches, and so on, but the ordinary man, too, finds a feast spread out. For me to suggest a choice among the many goodly structures on view would be an impertinence, but every one will take pleasure in one distinguishing feature of the Bījāpur mosques, namely, the ornamented stone frontlet which most of them bear round their brows. The learned would probably call this adornment a fascia. I cannot clearly describe it, but it is singularly beautiful. The landscape is dominated by the mighty Gōl Gumbāz, which is the tomb of Muhammad Ādil Shāh and is said to possess the largest dome in the world. It has a fine fascia ; otherwise it is very bare both inside and outside, and the ugliness of the inner plaster shell is redeemed only by its majestic proportions. On the floor are cenotaphs ; the real tombs stand veiled in darkness in a vault. Truly a noble oblation to Death.

Some little distance from the modern town is a place called Naurāzpur, where stand together the graves of some sixty women. The tombs are identical in shape and age, and legend may be justified in asserting that they contain the bones of the wives of a super-Bluebeard, Afsab Khān, who drowned them when he felt his own end approaching. The pond close by may have played a part in the ghastly drama.

I have spoken before of that quality of grace and cleanliness which is a distinguishing feature of mosque architecture, and becomes a place of prayer so much better than the gloom and oily dirtiness of the Hindu temple. This character is somewhat wanting at Bījāpur owing to the dinginess of the stone used in

construction, but no one will regret having gone out of his way to see the very remarkable group of Muhammadan buildings which this town contains.

My next foreign journey took me to Mysore, where I was entertained as a State guest in the building which is now called Government House, and which is said to have been constructed for Sir John Malcolm a century or so ago. It is a fine house, palatially furnished, and I was treated there much to my satisfaction.

Mysore has two objects of interest: a small zoological garden with which must be coupled the Maharaja's flock of llamas, and the new palace of that ruler which is, perhaps, the most painfully inartistic building in the world. In that edifice stained-glass windows and macaw-hued cast-iron columns are engaged in a polychromatic struggle of so frightful a character, that the eye turns almost with relief towards the heavily massed gilding. That, however, is as the sun in his midday power, and at this stage an examination of the glossy pictures on the walls is useful to secure gradation in the return to normal vision. When that has been reached, the visitor will be in a position to consider the relative degrees of hideousness of silver, ivory, and ivory-inlaid rosewood as material for doors. The building does, however, contain some good carving in stone and wood, and handsome decorative stone has been employed in the construction of it. Also strange weapons are to be seen in the adjacent armoury.

I drove out some miles to have a look at Seringapatam, the old fortress so attractively situated by a rushing, rocky river. History peoples the fort with miserable English prisoners and fills it with the clamour of avenging stormers, but nothing in the place attracted my notice so much as the Daryā Daulat,

the fanciful little pavilion of Tippu Sahib. I spent some quiet hours there, looking out on a sunny, well-kept garden. The building is of two floors with rooms communicating by multifoil arches, and every bit of the inside is covered with gilding, silvering, or paint so mellowed that the profusion of tints gives only an air of appropriate gaiety. The outside of this summer-house is of no account, and the quaint alfrresco picture of Colonel Bailly's defeat at Perumbākkam is not in keeping with the character of the building. Not far off are the tombs of Hyder Ali and Tippu. To these the surrounding trees and a cypress avenue give import. The tombs have some handsome pillars of a polished black stone, the peculiar graining of which lends to the smooth surface an appearance of unevenness. The sandalwood-and-ivory doors, which are said to have been added in the time of Lord Dalhousie, give fragrance to the air but offend by their incongruity.

It is but a short distance from the fort to the well-known Deserted House. The story goes that a certain Colonel Scott, already stricken by the death of his wife, returned from parade one morning to find his two daughters lying dead of cholera and, distraught with grief, flung himself into the river alongside. A more prosaic version is that he simply fled from the ill-omened spot. Anyway there was in what happened a distressfulness so sharp as to move the Maharaja to order that the house should be left for ever as it stood on that tragic day. As a fact there is now hardly any furniture left; only a couple of queer, high bedsteads, a curious sideboard, a table, two or three chairs, and a carpet. There are also some pictures of incredible badness. The house is merely an ugly, dirty tenement which in nowise repays a deviation to inspect, but those who take pleasure in vulgarity and

silliness will find plenty to their taste in the remarks written by various hands in the Visitors' Books kept on the premises.

Mysore is often spoken of as "the model State," and is, at all events, a Paradise for the indigenous Brahmans, of whom I have come across some particularly well-looking and well-mannered specimens. Conditions are not, I have heard, quite so delightful for the non-Brahmans. Official arrangements used to be so admirably designed as to supply in the Secretariat one clerk for every three papers available for disposal daily. It may be different now.

The main object of the journey to Ceylon was to see the ancient Buddhist town of Anurādhapura, more commonly called Anurājapura. My wife and I reached that place in the dead hours of a rainy night, and were conveyed in bullock-coaches from the railway station to an apparently deserted building in the depths of a forest. After some delay a lamp was lit and we were admitted to wringing-wet beds in a room of neglected appearance. Under the light of day the hotel wore a less disconsolate aspect, and we found ourselves in a well-wooded country over which we wandered for a couple of days with a diminutive guide of the Singhalese race. Huge, bulbous growths push upwards through the foliage, monstrous, solid hemispheres of brick covering, one presumes, relics of the Blessed One. They are called *dāgobas*, or, to translate, Tooth-shrines, and are, for the most part, shrub-grown, half ruinous, and bereft of their "tees," or apical umbrella-ornaments. The highest, as it stands, attains some 260 feet. Of interest, save as monuments of old-time toil in the cause of religion, they possess none, being things appreciable as well in a photograph as *in situ*.

But the Usurumuniya pagoda, built on and around

a mass of dark rock, is quite charming in its general effect in spite of the hideousness of the large, new hall wherein a gramophone has been installed, to mingle, one presumes, its metallic and vulgar outpourings with the prayers of the worshippers. It was at this place that an officious and ill-mannered youth, unconnected with the pagoda, took objection to our entering part of the building in boots. The priest entertained no such objection, and the youth's action was symptomatic, not of religious sentiment, but of the growth of hostility towards Europeans.

A handsome bit of stone-carving in semicircular form, known as a Moonstone, is dwelt upon ecstasically in the guide-books, but is repeated *ad nauseam*, and there seems to be no other sculpture worth seeing except a graceful figure of a Serpent-spirit. The famous Bō tree, whatever its true history, is to the eye of the non-Buddhist only an ordinary specimen of *Ficus religiosa*, and, on the whole, Anurādhapura is a somewhat disappointing place.

A drive of eight miles, in the course of which one may chance on elephants, through jungle of medium height, brings one to Mihintala. The hill looks over the great interior forest of Ceylon. It is a sacred spot and the peacefulness which enwraps it makes it seem so, albeit the dāgoba is an ugly thing, and the new structures alongside are out of keeping with their surroundings. Building was still in progress, and, on our way down, we met bands of pilgrims in clean white cloths, each carrying a brick to aid in the work, and at intervals cheering and chanting hymns in that high, unpleasant, nasal key which, in India too, constitutes singing.

Kandy was our next destination, and it is reached through as lovely a bit of tropical scenery as one can want to see. Notwithstanding an elevation of 1600

feet, Kandy is enervating to a marked degree, but it is a pretty place with a sheet of water and low wooded hills. The famous Peradeniya Botanical Gardens are close by. Unfortunately I missed Mr. Lock, the then Superintendent of the Gardens, so well known as the author of "Variation, Heredity, and Evolution." In addition, Kandy possesses a Museum which would, I am sure, be interesting if it contained any exhibits. There used to be Kings of Kandy, and their gold-plated throne, a tolerable piece of work, is used on occasion by His Majesty at Windsor. Their descendants seem to be legion. As Collector, I was always having correspondence about youths who were in receipt of allowances as members of the Kandyan family.

From this place the railway ascends to Nuwara Eliya (pronounced New-railya). The intervening country must have been beautiful once, but the planting industry has reduced it to dull commonplaceness until the altitude is reached at which the Government have imposed a check upon the merciless skinning of the hills. As an example of industrial brutality towards Nature, this part of the mountains of Ceylon may be forcibly cited. Nuwara Eliya, being 6,200 feet above the sea, is comfortably cool and it is an attractive enough little place. We drove to Hakgalla, a short distance away, to see the Botanical Gardens, but mist hid from us the much-praised view of the lower hill-country which is to be got thence. This passing glimpse of Ceylon left on my mind the impression that the buildings of the country are of no intrinsic merit. The old work probably owed any effect it had to mere size, while the new is conspicuously trivial and even vulgar.

SECTION 12

THE WEST COAST

On revient toujours à ses premiers amours, and in later years my feet strayed at times into the Eden wherein part of my youth was spent. Generally my destination was East Hill, near Calicut, whence the Collector of Malabar overlooks a sea of coco-nut fronds. It is an agreeable home, with a superb glazed verandah and a timber-built dining-room open to the wandering breeze and suggestive in some delightful way of the cabin of an old wooden ship. At night an armed guard stands at the entrance. No other Collector receives this protection, which originated with the murder of Mr Conolly, who, some sixty or seventy years ago, was hacked to death in the presence of his wife in the verandah by Moplahs armed with the big war-knives which they used to carry.

There seems to be something about the West Coast people and especially about the great landholders of Malabar which renders them less remote from Englishmen than the East Coast folk, and I have found Collectors of Malabar to be always enthusiastic over their noble domain, and generally anxious to save its interesting and peculiar customs from the ever-threatening waves of Tamilism and Occidentalism. I remember one of these Nāyar landholders very well, partly because he was of a rare type, an Indian of a jocular cast, partly because he died in my presence just after delivering a speech, and partly because of an account which he gave me of a peculiar form of sport practised in Malabar. A party goes into the jungle at night, one member bearing on his head, in a sort of metal poke-bonnet, flaming material which throws a strong light ahead. In the obscurity at each

the matter one way or another, so he moved down the slope towards the elephant. Fortunately it was unable to get up for a fourth attack, and another bullet despatched it.

On one of my voyages I got to know a man who was employed by the Burma Trading Company, and who some five years before had had charge of some elephants. One of these turned savage and started killing or trying to kill people, for which reason Smith mounted an elephant and hastened to the scene. The must elephant charged Smith's elephant as soon as it came in view, and ripped up the pad with a tusk. The pad-elephant thereupon bolted, with its assailant in pursuit. Smith and the mahout were swept off by a branch. The latter climbed a tree, but the former was half stunned and recovered his senses just in time to catch a whiff of the must elephant's foul breath as he was whirled past it in the grip of the trunk. The elephant brought him down with a bang on the ground and, kneeling, tried to gore him. Failing in this, the brute swung him up again, brought him down once more, and was repeating its attempt to gore him when another man came up on an elephant of which the bully stood in awe, and before which it took to flight. Smith had his hip grazed by a tusk, all the skin taken off his back, the jaw smashed in two places and two ribs broken, and sustained such a shock that his nerves were even then not fully under control.

A propos of elephants, I was informed by a man whose word on matters of woodcraft was not to be disputed, that these animals are in the habit of swallowing whole the fruit known as the wood-apple, which is about the size of an orange and has a hard, woody shell. The fruits are passed out in the same condition, that is, unbroken, the rinds showing neither crack nor hole, and yet, in some way or other, the

pulpy contents are absorbed during the passage. These empty shells are collected and used as snuff-boxes.

One of my hosts at East Hill was Owen, a man so intolerant of official criticism that, when Inspecting Officers, intent on business, came to stay with him, he would deliberately frustrate the object of their visits by exposing in a prominent position a magnificent French edition of the *Arabian Nights*, unexpurgated. I made with Owen the tour which I am about to describe. He had a quiet, somewhat languid, manner, but during that tour, after I had been his companion for a fortnight, upon the most trifling provocation, he turned with fist and foot upon a cooly in a frenzy of exasperation which I have never been able to account for.

We went from Trichūr to the small bungalow on the coast at Chetwāyi, travelling five miles across a lagoon in a curious way, for our boat moved along a strip of water considerably above the surface of the lake. It was in this wise. Two rows of poles are run across the lagoon and bamboo mats are fixed between the poles. Then the people start to bale the lagoon dry enough for rice-growing by lifting the water into the trough formed by the mats, so that in time there results a sort of aqueduct which serves as a highway for boats. The lifting of the water is done for the most part by means of large wheels with blades attached and projecting spokes. A man keeps the wheel revolving and the blades lifting the water by stepping from one projecting spoke to another, much as a treadmill is worked. A more usual mode of raising water in the south is by the picottah, which consists of an upright post on which swings a long pole with a leather bag or iron bucket at one end. The other end is fitted with pegs, and by the movement of

a man up and down these pegs the bag is lifted full and lowered empty. During this process the worker chants in a monotonous and rather agreeable way. I saw a poem called "The song of the picottah," which contains the sort of things which the worker ought to say on such occasions, but I believe that he merely sings out the number of bagfuls discharged.

Chetwāyī is on a wide and deep backwater which extends worthwards to Calicut and southwards for a much greater distance. It swarms at this point with crocodiles, some of great size. I went out in a canoe after them with a man who turned up unexpectedly at the bungalow, but we did not hit any. On our way back I was regaled by my companion with a sketch of the life of a person I knew by name. This individual, it seems, began life as a sailor and then joined the Salt Department, which he left under suspicion of having extracted ten thousand rupees from the treasury in his charge. So qualified, he started a bank and figured as a leader of society until he was found to be embezzling the funds entrusted to him, and received a sentence of imprisonment for eighteen months. He had incurred liabilities during his period of social success, and the creditors arranged to have him arrested for debt on his release from jail, but he had taken the precaution to enter prison with sovereigns concealed in the soles of his boots, and with these he had bought a uniform from one of the warders. Thus disguised, he slipped past his victims and escaped into French territory.

Owen and I left Chetwāyī in valloms, which are large canoes with a tilt of "tatty," or platted palm-leaves, and found ourselves by morning in a narrow freshwater reach covered with the blossoms of lotuses and the beautiful, noxious water-hyacinth.

A hovel on the bank gave us shelter until the next morning, when "twelve rowers, with the impulse of thought" and to the strains of a weird melody, paddled us six miles to meet a smart motor-launch, in which we did the remaining twenty-one miles to Cochin.

I liked the quarters we found for ourselves at that place, for we were right up against the beach and saw the boats passing in and out through the sea-passage, and the "Chinese nets" swinging up and down all day on the water's edge.

Cochin has a bad reputation for disease, especially for that disgusting complaint elephantiasis, which is sometimes called Cochin leg, and the town, which is cooped up between sea and backwater, is crowded and noisome. Nevertheless it possesses things of interest. A Portuguese church, now used by the Anglicans, is perhaps the oldest European place of worship in India. The interior is plain but on good, spacious lines, and round the walls are memorial slabs rich with armorial bearings and dating back to 1524. Vasco da Gama was buried here, but his body was removed later to Portugal. There are also communities of White and Black Jews, the former betraying outlandish origin by their pallid, rather than fair, skins; the latter to appearance autochthonous. The White Jew synagogue is the more interesting. It possesses huge rolls of parchment containing the Law in Hebrew, some remarkable silver ornaments, and a large crown with pendants. About these parts dwell also the Syrian Christians, who claim an antiquity in Christianity reaching back to the first century, but nothing certain is known about the origin of either them or the Cochin Jews. My experience of the Syrian Christians as officials has led me to form a high opinion of their qualities.

On our departure from this place, we ran in the launch down the unending backwater, the sea close alongside, for ninety miles, until the banks rose into miniature, wooded cliffs between which the waterway wound and widened in reach and mere. On the shore of the backwater, just before Quilon is gained, stands a fine, spacious house which used to be a perquisite of the office of Resident in Travancore. It is furnished in lordly fashion, and we found too late, after we had settled down in the Club, that it had been prepared for our reception.

Close to Quilon is the little British *enclave* of Tangasseri, ninety-nine acres in extent. It consists of a bit of a shore bearing the inevitable coco-nut trees, a lighthouse, fragments of a Portuguese fort, and a group of small, whitewashed houses ; really nothing at all and yet, I can hardly say why, I found it charming.

Still twenty-eight miles on and the southernmost piece of British territory on the West Coast was reached. It is styled Anjengo, and is composed of 279 acres of sand and palms carved out of the Travancore State. Its existence is due to the small fort on the shore where the English were allowed to establish themselves in 1695, and outside of which is the grave of a young Englishwoman who died in 1704. It is somewhat strange that this minute speck of the Empire should have been the birthplace of two persons whose names are familiar to thousands: Robert Orme, the historian, and Eliza Draper, the friend of Sterne.

If the two or three ports be left out of consideration, there are few places more melancholy than the stretch of coast to which the backwater we followed gives noiseless access. On the one side the coco-nut palms droop listlessly in serried, unbroken array, mile after mile, mile after mile. On the other side palms again

or mournful flats, dumb and featureless. There is nothing on which Time can set his mark. Always it was thus, and always it will be thus. Only, here and there, a small house among the trees tells of the shadow which is Man.

EPILOGUE

TRADITION tells of a certain youthful philosopher who divided human life into three stages by definitions in the following terms : "When a man is young, he thinks of all the wicked things he will do when he grows up. This is called the Age of Innocence. When he grows up, he does the wicked things he thought of as a boy. This is called the Prime of Life. When he is old, he repents of the wicked things he has done. This is called Dotage or Senile Decay."

There is strong temptation to employ this third period in writing reminiscences as well as in doing penance for past sins, and the impulse in the former direction has proved too strong for me, conscious as I am that such trivial wares as I have to offer are not likely to command much market.

Especially do I deplore my lack of that art of portraiture which might confer a measure of diuturnity upon some of the good fellows who made their Indian pilgrimage along with me. One would fain postpone for them the contumelious day when

" No one will ask
Who or what they have been,
More than he asks what wave,
In the moonlit solitude mild
Of the midmost ocean, has swelled,
Foamed for a moment and gone."

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monstrous to imagine that our suffering and wants have to be repeatedly brought to his notice before he may be expected to move in the matter, and yet our constant praying cannot mean aught else. An omniscient Ruler Divine must be further presumed to know all that is to happen in the future, and, consequently, to have a fixed creative purpose and scheme of governance of the world, from which it will be vain for anybody to endeavour to draw him away. Again a being who is described as the loving Father must further be deemed to grant as much as he can prudently give to his starving and otherwise needy children, without wanting to be pestered by them with petitions of appeal for his help. But if that be so, why pray at all?

The truth is that prayer is an indication of a lapse from rationalism, for science and prayer are hostile to one another, so that the latter begins where the former, or rather our individual knowledge concerning it, end. Prayer is nourished by superstition in the bosom of ignorance, and withers at the first touch of reason. Born at the night-time of *jñāna* (knowledge), it shines at her best in the house of Mysticism, the author of her being, but sickens and pales if dragged into the powerful Sun of Intellectualism. It is for this reason that no one ever thinks of praying so long as he believes that he can reach his object through a chain of causes and effects, beginning with an effort on his part and ending at the goal in view. For example, we do not pray that our food may be cooked, the house built, letters posted, and so on. A superstitious man will, however, immediately fall on his knees to pray the moment there is a breakdown of the causal connection between the means employed and the end to be attained. Accordingly, we do not pray in times of war that God might send our projectiles to a greater distance than the guns are able to throw them, or that a hundred enemies be killed with each stroke of the sword; but we do pray for victory when all we could do has been done, so far as our knowledge extends, and this because the causal connection between the efforts of men and ultimate victory depends on factors far more numerous than we are able to take into our calculation.

So far as the feeling of relief which arises from prayer is concerned, it is the outcome of a spirit of resignation. Just as the litigant who has well-nigh worried himself to death over the intricacies of his

law-suit experiences a sudden feeling of soothing consolation on placing the matter in the hands of the most competent lawyer in the country, in the same way, and precisely for the same reason, or reasons, does the devotee, who prays for divine assistance, experience a feeling characteristic of relief. If we analyse his feeling still further, we shall find it to consist in the cessation of mental agitation coupled with a sense of satisfaction and resignation, resulting from the belief that the best that could be done has been done under the circumstances.

The response to prayer, which the superstitious seldom fail to attribute to their deity, proceeds from one of the following sources, namely,

- (1) the soul itself,
- (2) some other living being, affected by our distress and moved by sympathy to help us out of our difficulties, and
- (3) coincidence

In the first case, the soul itself perceives the solution of its difficulties, or secures its objective ; in the second, it is assisted by some one from outside ; but in the third, it is obliged to what might be termed chance, pure and simple.

All cases of response to prayer, as a matter of fact, really fall in the third category, for the very idea of response is a pure fiction of unreasoning faith *. So far as chance is concerned, it does not mean that

* The facts of the modern European War may convince those who are not readily accessible to reason of the utter groundlessness of the belief in the existence of a beneficent Ruler of the Universe, both competent and anxious to grant the prayers of men. Its horrors lasted not a few short weeks or months, but for several years continuously, in the course of which towns were depopulated, countries devastated, kingdoms overthrown and hearth and home destroyed on a wholesale scale, plunging the whole world into misery, and transforming Europe itself into a regular shambles, reeking with the blood of no less than twenty million human beings, to say nothing of innocent beasts and birds. It is a record, in modern times, of prolonged privations, of unparalleled suffering and of bloody deeds of all conceivable shades of frightfulness, sparing neither sex nor age nor even innocence. All this, went on under the very nose, as it were, of our omniscient, omnipotent ruler of the world, and yet he did not see it fit to stir himself even to save defenceless women and innocent babes, or to put a speedy end to this world-wide calamity. It is not that his aid was not invoked or his intervention resented, on the contrary, all conceivable forms of supplication—ordinary and special prayers, hymns, intercession service and the like—were repeatedly employed by men, all over the world, to move him in the matter. These facts speak for themselves, and prove, beyond the possibility of doubt, that the management of the world is not a function or concern of divinity, consisting as it does, in the perfection of *vairāgya* (renunciation), that is, desirelessness. For the same reason, the granting of boons to a worshipper or follower is not an attribute of godhood.

the occurrence of the event is brought about lawlessly or in violation of the natural Law, or what is the same thing in different words, by way of a miracle, but that its relation to the suppliants's wish rests upon nothing more or less than their co-existence in point of time. The event itself was bound to happen and would have happened, as an independent happening, whether any one prayed for its occurrence or not, so that even its synchronism with prayer cannot be said to be due to the interference on the part of a prayer-granting agency in heaven. There are many such coincidences always occurring in nature which even the most unreasoning deism will refuse to regard as instances of divine response to the outpouring of the human soul, *e.g.*, the occurrence of the death of an enemy or of some other form of calamity to his person or property. But if we are debarred from regarding these dark coincidences as response to prayer, because of their tendency to leave a stain on the honour and character of their 'perpetrators,' what is our warrant for ascribing any other to the agency of a god?

The origin of the idea of prayer, it may be pointed out here, is to be found in the daily meditation of the Jainas, termed *sâmâyika*, which is directly calculated to enable the soul to attain to its high ideal in the shortest possible time. The *sâmâyika* consists in an endeavour to refrain from the commission of all kinds of sin for a certain period of time—usually for an *antara-muhurta* (=about 48 minutes)—every day. During this period one should engage oneself, with a cheerful mind in subduing one's likes and dislikes, and should dissociate oneself mentally from all kinds of interests and undertakings of which the worldly personality is made up. The most valuable gain from *sâmâyika* is the cultivation of an ever-growing feeling of equanimity, that well-balanced state of mental quietude and serenity which is the foremost attribute of divinity. The necessity for *sâmâyika* will be apparent to any one who will ponder over the nature of the wide gulf which separates the actual from the potential, for he who would become a God must first learn to behave as a God before he can be allowed a seat in the Assembly of Gods. *Sâmâyika* aims at the attainment of divinity through perfection in conduct, which, consisting, as it does, in the purest and most complete form of renunciation, is the sole and the immediate cause of salvation, that is of *wholeness*.

and freedom from the pain and misery of *samsâra* (births and deaths)

The layman who has just entered the path observes the *sâmâyika* meditation but once daily in the morning, for he is not able to tear himself away from business and pleasure at that early stage in his spiritual career to be able to perform it more often, but as he progresses onwards, he takes to its observance three times—morning, noon and evening—every day, gradually extending its duration also from one *antara-muhûrta* to three times as much at each sitting. The ascetic who has successfully passed through the preliminary stages of renunciation, as a householder, is expected to be an embodiment of desirelessness itself, so that his whole life is, as it were, a continuous *sâmâyika* from one end to the other

* The quality or nature of meditation also varies with the progress of the soul, though its general aspect remains the same so long as its type is not changed from what is known as *dharma dhyâna* (religious meditation) to that termed *śukla dhyâna*, which is pure self-contemplation in the highest sense.

Sâmâyika consists in,

1. repenting for the faults committed in the past,
2. resolving to abstain from sinning in the future,
3. renunciation of personal likes and dislikes,
4. praise of *Tirthamkaras* (Perfect Teachers or Gods),
5. devotion to a particular *Tirthamkara*, and
6. withdrawal of attention from the body, and its being directed towards the soul, i.e., the cultivating of a sense of detachment from the body.

Of these, the first two aim at the elimination of evil, or sin, the third at the development of a spirit of renunciation, the fourth and the fifth at impressing the soul, with reference to the lives of the Holy Ones, with the fact of its own divinity, and the last at the correction of the error of the body being taken for the *man*, as well as at the subjugation of 'flesh' Prayer, as it is understood in deistic theology, it will be seen, is incapable of achieving any of the happy results which flow from the observance of the *sâmâyika* meditation, for prayer is not connected with the goal in view by any such

thing as a chain of cause and effects which alone can be relied upon for the realization of our aspirations and hopes. In the subjoined table we give the analyses of modern prayer and *sâmâyika*, side by side, for facility of comparison.

<i>Prayer</i>		<i>Sâmâyika</i>
Prayer for forgiveness of sins and attainment of happiness	1	Perfection of self to avoid sinning, by repentance for the past already committed, and by resolving not to commit others in the future
	2	Perfection of heart and desires, which is the cause of mental equanimity ascribed to the fulfils of being
Prayer for the best of all worlds of happiness, by attaining to the perfect state of liberation	3	Perfection of Tirthankaras, who have attained to perfection by Their own exertion
	4	Isolation to one particular Tirthankara as the best object to be taken as furnishing the means to one's own soul, the Perfect One having risen to the state of Divinity from the ordinary position of a sinful soul
	5	Correcting the prevalent error of the body being taken for the man, and the concept of 'flesh'

A glance at the left-hand side of the table suffices to demonstrate that the two chief characteristics of prayer are :

- 1 one's dependence upon another than one's own self, and
- 2 the denial of soul's divinity

That there is nothing commendable, but everything objectionable, in these elements will, we think, be quite plain to any one familiar with the nature of the soul and the effect of evil suggestion on its career.

Sâmâyika, on the other hand, is the very process which is directly connected with the end in view in a causal way, and is, for that reason, the true method of meditation

But there is every reason to suppose and none to oppose the fact that the modern conception of prayer does not coincide with that of

the ancients, but has arisen, like all other errors of deistic theology, from a misinterpretation of its Scriptures, except where they are of too recent a date to be free from modern imperfections. For it is impossible to believe that those very beings whose mythology shows them to have been fully aware of the divinity of the soul could have been so inconsistent with themselves, as to immediately preach that it was not

As to the efficacy of prayer in those cases where the desired good is done by the soul itself, its *why* can be easily understood if we recall to mind the fact that the Subjective Mind is amenable to the law of suggestion,* so that any suggestion which may find its way to the adytum of the inner divinity will be at once carried out by it in so far as it is physically possible to do so. Jesus points out the proper method of 'praying,' when he says. "What things soever ye desire, when ye pray believe that ye receive them, and ye

* Suggestion has been defined by hypnotists as the insinuation of a belief or impulse into the mind by any means, as by words or gestures, usually, by emphatic declaration. The suggestion may come from outside, as from a hypnotist, or it may be what is known as auto-suggestion which means a suggestion by a person to himself. The wonderful histrionic ability displayed by hypnotized subjects in personated suggested characters has often been remarked. But it is not acting a part. It is much more than acting, for the subject believes himself to be the actual personality suggested. As for the efficacy of suggestion, the principle is that the mind is endowed with the power to act upon and influence matter, just as it is liable to be influenced by matter. As Prof. William James shows "mental states occasion also changes in the calibre of the blood-vessels, or alteration in the heart-beats, or processes more subtle still, in glands and viscera. If these are taken into account, as well as acts which follow at some remote period, because the mental state was once there; it will be safe to lay down the general law that no mental modification ever occurs which is not accompanied or followed by a bodily change." The effect of suggestion on the soul is even more remarkable, mere thought sufficing to produce immediate depression of spirits and the like. The rule of efficacy in these cases is that a suggestion that is known by the subject in his normal condition to be absolutely false will always excite at least a momentary opposition, for suggestion works most effectively on lines of least resistance. But repetition overcomes all resistances, so that when the subjective mind is confronted by two opposing suggestions the stronger one must necessarily prevail. It is a corollary to this that suggestion becomes most effective when the subject is induced to believe in its truth in his normal condition, that is, on investigation, in the rational way. Hence the value of reasoned beliefs, that is faith

shall have them" (Mark xi 24). His 'miracles' furnish ample illustration of his teaching. He invariably asked those who came to him to be cured of their ailments and deformities, if they believed; and never failed to tell them, after the cure, that it was their own faith which had wrought the miracle. It is recorded that when with his own people, in his own country, he *could* do no miracle, and marvelled because of their unbelief. Thus, if a man has no faith, neither God nor man can do anything for him.

As regards the prayer known as the Lord's prayer, which was taught by Jesus to his disciples, that has nothing in common with the idea of an appeal for help which has been found to be objectionable, being nothing other than a form of mental renunciation in reality. Its best interpretation is to be found in the works of Swami Rama Tirtha from which we may quote the following :—

" 'Man shall not live by bread alone.' Look here ! In the Lord's prayer we say, 'Give us this day our daily bread,' and here we say that man shall not live by bread alone. Reconcile these statements, understand them thoroughly. The meaning of that Lord's prayer, when it was stated, 'Give us this day our daily bread,' is not that you should be asking, the meaning of that is not that you should be craving, willing, and wishing, not at all. This is not the meaning. The meaning of that was that even a king, an emperor, who is in no danger of not having his daily bread, even a prince who is sure that the daily bread is guaranteed to him, even he is to offer that prayer. If so, evidently 'Give us this day our daily bread,' does not mean that they should put themselves in the begging mood, they should ask for material prosperity; it does not mean that. That prayer means that everybody, let him be a prince, a king, a monarch, anybody, he is to look upon all these things around him, all the wealth and plenty, all the riches, all the beautiful and attractive objects as not his, as not belonging to him, as God's, God's, not mine, not mine. That does not mean begging, but that means renouncing. Look here 'Give us this day our daily bread.' That does not mean begging and asking, but it means rather renouncing and giving up, giving up, renouncing unto God that was the meaning of that. You know how unreasonable it is on the part of a king to offer that prayer, 'Give us this day, etc.,' if it be taken in its ordinary sense. How unreasonable? It becomes reasonable enough when the king, while he is offering that prayer, puts himself in the mood where all the jewels in his house, the house itself, all these he renounces, as it were, he gives them up, as it were, he disclaims them. He breaks his connections with them, so to say, and he stands apart from them. He is the monk of monks. He says this is God's, this table, everything lying upon the table is His, not mine; I do not possess anything. Anything that comes comes from my beloved One. He realizes it

that way And if you take the meaning of 'Give me this day, etc,' as explained just now by Rama, then you will find it consistent with 'Man shall not live by bread alone' Then you will find it consistent with it, otherwise inconsistent "

It is, thus, obvious that to the illumined sage prayer is a meaningless term Who is there beside his own Self to pray to? Whose help to ask? Who can help the Lord of the Universe? Who but one's own Self could have helped one in one's troubles in the dream-land? We have created our surroundings ourselves, if they are not what they should be, we must change them ourselves There is absolutely no good in weeping or wailing. Even when we say that God helps us he only helps us from within. The help really comes from the soul itself though we erroneously ascribe it to an outside God. There is no without, so to speak, to the self-sufficient soul, from where any help could come. We are the masters of our own destiny, however much we may be ignorant of our powers. Even the final liberation will come through our own exertion, though we might be now hoping to attain it through the grace of another As Vivekananda says, the soul is like a prisoner lying in a prison, barred and chained from within, waiting for the arrival of the Liberator. We have called him, begged him, prayed to him to come, and are anxiously awaiting his arrival. With faith we are sitting down, full of eager expectation and belief When the time for redemption comes, there is a rap on the door. We open it and peep out; there is no one without The rap is repeated; but again there is nobody without, only our faith is now working with redoubled vigour from within. The prison door is now open, but there is no redeemer without, for we have opened it ourselves! Thus, all search after the gods and goddesses brings us back to the point whence we had started, that is, to one's own Self, and man finds that 'the God whom he was searching in every little brook, in every temple, in little churches, in worse heavens, that God whom he was even imagining as sitting in heaven and ruling the World, is his own Self';—I am He, and He is Me! Verily, "I am in the Father, and ye in me and I in you" (John xiv 20) None but "I am" is the God, and this little bodily 'I' is really only the cause of confusion!

THE KEY OF KNOWLEDGE

" I heard a knock—a hard, hard, hard blow—
On my door and cried I - ' Who is it ? Ho !'
I wondering waited entranced, and lo !
How soft and sweet Love whispered low,
' Tis thou that knockest, do you not know !"

Ancient evolutionists declare that the true secret of evolution lies in the inherent inclination for the manifestation of perfection which is already within every being, and that this perfection is barred and the infinite tide behind is struggling to express itself. In the child the man is concealed and suppressed. The moment the door is opened, outrushes the suppressed man. So in man there is the potential God, kept in by the bars and locks of ignorance. When the ' KEY OF KNOWLEDGE ' is applied to the locks, the bars and bolts fly back, and Adam stands revealed in the full glory of " I AM," the God, the SAT-CHIT-ANANDA !

CHAPTER VII

YOGA

“ Each soul is potentially Divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy, by one, or more, or all of these, and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details ”—*Raja Yoga* by Vivekananda

The foregoing treatment of the subject, it is to be hoped, has prepared the ground for further investigation into the nature of the methods that have been prescribed by different religions for the realization of the great ideal of perfection and happiness. We have now arrived at a point in our investigation into the nature of the Self when theoretical speculations must be replaced by practical achievements, when Self-realization must be brought within the domain of actual practical experience. We are now on the borders of Yoga which is the bridge between God and man. With its aid man can, not only catch glimpses of the blissful goal, but also cross the yawning abyss and enter the precincts of the heaven beyond in his own proper *person*.

It is not our purpose here to enter into a detailed description of the numerous methods prescribed and the rules laid down for the initiation and guidance of the novice. We shall merely content ourselves with enquiring into the nature and practicability of the science, and with making brief, but general, observations on the subject, which are to be understood as giving merely the most rudimentary and elementary principles of the practical side of Yoga.

It has been shown in the preceding pages that the cause of unhappiness, bondage and misery of the soul is purely and simply ignorance. It was on account of ignorance that Adam, instead of ‘walking in the company of the Lord God in the Garden of Eden,’ was turned

out of it, and it is due to ignorance that 'heaven' has hitherto remained lost to us. It has been also seen that almost all the Redeemers and Saviours of the race, who have appeared in various ages and countries, have pointed out the primary means of redemption to consist in the knowledge of the Self. But this is true only in a general way, since it is one thing to know the truth and another to realize it; for the very first requisite for realization is a firm, unshakable belief in the Truth. One must possess what Jesus would have called an unassailable, undying Faith; and the only test of faith is that one should not hesitate to risk one's life on it. It is only so long as faith is weak and the germ of doubt has not been annihilated that the pupil asks for leave to 'bury the dead'. When the heart becomes saturated with belief in Truth, one would understand that no man 'having put his hand to the plough, and looking back.' Luke ix 62 is worthy of the Kingdom of God, and would 'leave the dead to bury their dead' (Matt viii 22), without more ado. Who is there to be buried, the "I," or the body? The man is indeed, the "I," and the body is merely a carcass of dead matter. But the "I" never dies, nor does it ever need a burial. Hence, he who wishes to enter into Life must leave such things as the burial of corpses to those who are spiritually dead, though they might be living and moving about physically.

Yoga aims at imparting the knowledge of Truth, and, at the same time, at building up an unchanging, undying faith in the heart. It means union, or the linking together of man to God, or, more correctly, disunion, or separation from the objects of the senses, that is from the perishable phenomenal world (Max Muller). It is the science which leads the initiate by easy steps or gradations to the loftiest heights of Self-realization, till he stand face to face with the Object of his search. This is the best proof he can have of the truth of the doctrine. But, unfortunately, it can be had only when the disciple has crossed the thorny path and landed in safety at the goal, so that he has ultimately to depend on his intellect till such time as Omniscience shall arise in his soul. If he has succeeded in grasping the truth, he will find his progress in Self-realization comparatively easy, and signs and omens and other occurrences of a 'mysterious' nature will not be generally wanting to keep up his

spirits and cheer up his heart. There is no dark mysticism in this statement. The "Fall" is due to ignorance, so the removal of ignorance must reinstate us in power, glory and joy. But the difficulty is that it is not easy to induce one to set one's foot on the path, or to investigate the subject to acquire the knowledge of the Self. Under the influence of the suggestion of identity with the outer encasement of matter, the physical body, he who is the Worshipped of the Universe, in the purity of his nature, is acting as if he were a slave, the Master is doing the work of the *coolie* in his own house, and resents being told that he is the Master! What is to be done to remove this fatal bondage?

Yoga teaches us that knowledge is the only means whereby the spell can be broken. Obviously, it is the state of one's belief which has to be affected, so that one may be able to purge the mind of the wrong impression of inferiority and 'duality.' But belief cannot be changed except by reason, that is, knowledge. Hence, it is clear that knowledge alone is the weapon which can attack wrong impressions and destroy false beliefs. Let us take a couple of practical instances to illustrate the principle. Suppose a child sees a rope in a dark room and fancies it to be a serpent, and is afraid to go into that room. How will you remove the erroneous impression of the child? Will you not lift him up in your arms, and take him to the fancied serpent, and let him satisfy himself in every manner that his belief was a mistaken one? Suppose, again, that a man is hypnotized to believe that he is haunted by a devil, and is consequently in a terrible plight. What will you do for him? Will you not 'wake' him up and let him see that the devil, which was haunting him, was the merest illusion?

The human race are similarly hypnotized into the belief that they are wretched ignorant beings, evil by nature and birth, and doomed to suffer all sorts of rebuffs and disappointments at the hands of destiny and the forces of Nature. What is your duty here? Will you not treat them as you have treated the two previous cases? Just wake them up, so that they may see for themselves that the whole thing is a delusion. Like the child in the illustration, man believes that there is, in the chamber of his heart, the black serpent

of Evil, and is unhappy thereby. There is only one way of removing the wrong impression from his mind, and that is to convince him that there is no serpent, but God Himself in his heart. Your assuring him that his belief is wrong, on the authority of any or all of the Buddhas, Christs, Muhummads and others will be of no avail at all. You must remove all doubt from his mind, but that can be done only when he has been led to think and experiment for himself, to his utter satisfaction. Says Swami Rama Tirtha :—

“If the sun should say to the mangoes of Bombay, as I revealed my warmth and light to the birch and cedar trees of the Himalayas, I will not do so to you, you must grow and flourish on my revelations of goodness and power to those beautiful mountainous giants, the Bombay mangoes would be no more. Neither could the lilies of the field live on the sun that shone upon the garden-apples, nor could Shakespeare, Newton or Spencer live upon a revelation made to Buddha, Christ or Muhammad. So have we to solve our own problems and to begin to see with our own eyes, rather than to continue peeping through the eyes of our most venerable Seers and the Sages of the past gone by.”

It is impossible to satisfy the child by quoting authority. Perfect conviction follows only a total annihilation of doubt, which necessitates an exhaustive investigation to one's own satisfaction. A child is liable to regard his most loving authority as capable of erring, so is man. As to the degree of perfection and permanency of faith and the value of auto-suggestion based on mental conviction, Hudson well says (The Law of Mental Medicine).—

“... faith is as essential to success ... by scientific methods as by any other. But there are three advantages in this regard which are incident to scientific methods. The first is that the requisite faith can be acquired by study and reasoning; the second is that the faith is perfect, for the reason that it is acquired through knowledge and confirmed by reason, and the third is that the faith thus acquired and sanctioned becomes at once a permanent possession, because there can arise no adverse auto-suggestions from the objective mind to weaken its potency. * * * Hence it is that suggestions which are based upon scientific truths, other things being equal, are necessarily the most potent in their influence and permanent in their effect.”

Yoga insists on each man working out his salvation himself. Every one according to this system has to stand on his own legs; none may claim support from his neighbour. If one person out of half

a dozen is demesmerised, it is not of any value to others who do not undergo the 'unwinding' process themselves. Each one must discover and apply the KEY OF KNOWLEDGE to his own heart where the serpent of darkness is supposed to be in hiding. You must remove your own doubts, one by one, for no one but you yourself know what your doubts are. This is the very first principle. It will, in due course of time, bring its reward, which is self-reliance. Its development is the first sign of success. The wonderful success of the man of science is due to his self-reliance.

The next essential is meditation, without which no knowledge is possible. One may believe the conclusions arrived at by others to be correct, but this is merely a second-hand method. Unless we have thought over the point for ourselves, we can never be certain of the result, and the germ of doubt cannot be said to have been killed. The only way of effectively destroying doubt is to revolve the thing to be meditated upon, in all its bearings in the mind, that is, to dissect it, to analyze it, to cut it to pieces, and to pry into it from all possible points of view. When an opinion is formed as the result of the foregoing processes, it will never admit of doubt. The difference between a conclusion arrived at after proper investigation and one heard from another is precisely that between a house founded on rock and one built on sand. Meditation is the process of classification and generalization of facts into principles, and it is obvious that no sound grounding of knowledge can be possible without it. But meditation depends on concentration, which is the real secret of success.

Concentration means the focussing of force on a point, the mobilization of the army on the frontier of the territory to be attacked. If we wish to make a conquest of Russia, we must bring our forces to bear against her on a point. It will not do to send a million soldiers to St. Petersburg, individually and one after another; for it will require only a handful of the Russians to kill each individual struggler as he emerges on the scene. A handful of soldiers properly handled will achieve great victories, but their energies must not be dissipated in all directions. Says a thoughtful writer :—

“How has all this knowledge in the world been gained but by concentration of the powers of mind? Nature is ready to give up her secrets if we only know how to

knock, to give her the necessary blow, and the strength and the force of the blow come through concentration. There is no limit to the power of the human mind. The more concentrated it is, the more power is brought to bear on one point, and that is the secret."—Vivekananda.

The question now arises, how to concentrate one's mind? A number of methods have been suggested for this purpose which Hinduism deals with under four heads, namely, Hatha Yoga, Bhakti Yoga, Raja Yoga and Jñāna Yoga. These are prescribed according to the capacity and qualifications of the aspirant. Hatha Yoga aims at producing the desired attitude of concentration by controlling the physical body, and at purifying and uplifting the mind by restraining the senses. Its severe practices are said to prepare the *Yogi* for the higher methods of Raja Yoga. Bhakti Yoga is the path of Love of the Divine, through which man becomes merged in the beatific state of a vision divine in his own soul. He thus discovers the real side of Life, and reaches the same point of indifference to the objects of the senses as does the follower on the path of Hatha Yoga. Then comes Raja Yoga, the science of God-realization by the control of the mind itself. The most important one of all these methods, however, is what is known as Jñāna Yoga, that is, the Path of union through knowledge, which deals with the great questions regarding Life and the nature of things. It is the science of the Real, which, by showing the hollow nature of the objects of the senses, enables one to renounce them with ease.

Of these four systems the aspirant may select the one which is most suited to his inclination and surroundings. However, it is Jñāna Yoga which is recommended as the true path, for knowledge alone can destroy the germ of doubt and engender overwhelming faith in the heart. In a general sort of way it has been said that the educated classes will find the Jñāna and the Raja Yoga paths more suitable to their needs than the other two. The ignorant and the less educated people, who cannot find time enough for the severe austerities of Hatha Yoga, on the one hand, and whose pursuits in life, leave them with but little inclination and time to proceed along the paths of the Jñāna, or the Bhakti Yoga, on the other, will find the path of Raja Yoga, the best means of progressing towards the goal. Bhakti Yoga

is the most suitable method for the average men and women of the world, while all the rest who are inclined that way and who can afford to bear and undergo the austerities and hard practices of Hatha Yoga may proceed along that road

Such is the general scheme of the process of realization to be gathered from the Hindu Scriptures. This fourfold classification, however, lacks scientific validity and is quite artificial, notwithstanding that it seems at first sight to provide a path to suit every temperament. For the truly scientific method of salvation, like all other scientific methods, can be but one, irrespective of the question whether it suit the fancy of all men or not? Certainly, no good can come of our abandoning the scientific path to suit different temperaments, for while all endeavours to humour individual idiosyncrasies are bound to fail to develop second-rate talent, or capacity, on the one hand, the validity of the means employed is also vitiated at once by a compromising spirit, on the other. We do not allow the soldier to select for himself whether he would undergo the necessary drill or not. He has got to do so if he wishes to join the army! The same is the case with the training of the will for spiritual progress.

Factitious as the above classification of the subject-matter has been seen to be, it is nevertheless one which is eminently useful for our requirements, since it furnishes a fairly suitable basis for the comparative study of the principles underlying the methods of self-realization laid down in different religions. We shall, therefore, adhere to it as far as possible for the purposes of the present investigation.

To proceed with the subject, the object of concentration differs in the four systems. The *jñāni* (he who follows *Jñāna* Yoga) has the self directly as the object of his concentration. The follower of Raja Yoga aims at the attainment of '*Samādhi*'—a state in which the purity of the mind enables the soul to acquire perfect *jñāna*, and to enjoy the bliss of being, arising from the expulsion of all elements of desire from its consciousness. The *bhakta's* intense, undivided, impassioned love of the Teacher (God) constitutes his concentration,*

* "Love concentrates all the powers of the will without effort, as when a man falls in love with a woman"—(*Inspired Talks*) by Vivekananda

and the physical austerities of the Hatha-Yogi practised with a view to curb down the desiring *manas* (mind), are sufficient concentration for him. But all this diversity of method also is merely one of form, the real object of spiritual concentration throughout being one and the same, namely, the realization of one's identity or 'sameness' with God, in other words, the establishing of the individual soul in the state of Sat-Chit-Ananda-ship.

Many people find it difficult to concentrate their mind on religious subjects, and, on that account, are inclined to find fault with it. The fault, however, does not lie with the mind, but with the association of ideas which we form for ourselves. For concentration is not opposed to the nature of the mind which entertains but one idea at a time. The difficulty which novices experience is, thus, due, not to the lack of the power of concentration in the mind, but to the lack of suitable associations. It is the association of ideas which determines the point of concentration, that is to say, the point on which the mind is generally concentrated, or on which it can be fixed with ease. A tradesman, for instance, finds his mind as a rule absorbed in matters pertaining to his particular trade, and experiences no difficulty in concentrating it on the details of his business, yet the same tradesman does not, generally and without special causes find it easy to apply it to the business of another, and will find it difficult to make it interested even in his own if the more immediate personal interests be centred elsewhere, *e.g.*, if he happen to fall in love. In the last mentioned case, his mind will refuse to linger on the detail of his business, and will run away towards the more absorbing love affair. Nor does he need any instructions in the art of concentration, which comes spontaneously with love. It is clear from this that the subject on which the mind dwells the longest is necessarily the one which excites the liveliest interest, for the time being: in other words, the subject of concentration is determined by the most paramount inclinations, emotions, and passions in every individual case. And, since our inclinations, emotions and passions depend, to a great extent on the association of ideas, it follows that change of association is all that is required to interest the mind in any particular subject. Those who wish to develop the power of

concentration on any particular subject should, therefore, change their old modes of thought, and cultivate suitable associations for the new subject. Therefore, the company of *swamis*, devotees and others, who have renounced the world for God-realization, is about the best means of turning the mind Godward. The same result can be achieved, though with greater labour, by a constant perusal of books which deal with matters pertaining to God-realization.

Another thing to bear in mind is that the subject of concentration is neither the name, nor the form, nor the size of a thing, but its significance, or purport. The mind cannot, for long, be concentrated on a subject the paucity of whose detail renders it unworthy of contemplation. A chess-player, for example, will soon get tired of looking merely at the chess-board and 'men,' but will go on playing the game, unmindful of time and most other things, without finding his interest flagging. In this lies one of the chief objections to idolatry. If the subject for concentration be only the name and form of the devotee's idol, obviously there is nothing of much value to be obtained by such devotion, for the mind having speedily mastered the few physical details thus presented to it for concentration of thought, gradually loses all interest in the idol and wanders away from it. Few, however, are degenerate enough to worship the blocks of stone in temples or pagodas. What is actually worshipped in most cases is the *Paramâtman*—whether the devotee has a true conception of Divinity or not, is a different matter—whose symbol the image in stone becomes on consecration. It follows from this that the subject which presents the greatest variety of detail is the one on which mind can be concentrated without *ennui*. Hence, the Self or Soul, as the repository of an infinity of divine attributes is the only subject in which mind can find food for meditation and entertainment enough for all eternity.

The value of concentration has been recognized by all the founders of the religions of the world who have recommended different methods of Yoga, according to their lights. Muhammad pointed out the path of Resignation* to the will of Allah as the means of getting

* Resignation to the will of God means a complete effacement of the personal will. The *bhakta* has ears and eyes only for the Lord, he readily and cheerfully

into Heaven, Jesus preached Faith, Knowledge, and Renunciation for bringing the Kingdom of Heaven into manifestation, other saviours and sages have laid down, more or less, the same rules. In each and every instance stress is laid, directly or by necessary implication, on mental concentration, which religion does not hesitate to describe as the key-note of success.

The object of concentration should be, firstly, the denial of duality, which means a denial of the imaginary unbridgeable gulf, set up by modern theology between God and man, that is, of the supposed, eternal, unqualified inferiority of man and of his inability to attain to Godhood, and, secondly, the positive assertion of the Divinity of the Self. This should be the real aim and object of concentration. Whenever we can find time for it—and the oftener we do it the better—we should settle down to concentrate on these points, and, if we have faith in the teaching, we would very soon begin to feel that we are on the right path. A few moments' concentration, with faith, is all that is needed to show one that one's labour has not been in vain. It is the best proof that one can ask for, or that can be furnished by any system. As we persevere in concentration we shall realize that what we have considered happiness hitherto is a condition foreign to the very notion of bliss. The modern man looks upon the *Yogi* as an idle fanatic of chimerical dreams, but that is because he has no true

obeys all divine commands, however strongly opposed to his own personal interests. Something like the spirit of Abraham who is said to have got ready to sacrifice his son, at the command of Jehovah, is required for resignation. There must be no grumbling or murmuring against the harshness of fate, or the injustice of the commandment. The ideal devotee does not enquire into the reason why, but cheerfully, even blindly, obeys all injunctions, believing that he will thereby reach his goal. Krishna also declared: "Flee unto Him (the Self) for shelter with all thy being, by His grace shalt thou obtain supreme peace, the everlasting dwelling place" (Bhagavad Gita, xviii 62). The devotees hold that when the soul gives up self-interest, subdues self-conceit, crushes out all notions of self-importance, and tears out, as it were, from its heart, the very idea of egotism, then the burden of salvation becomes the burden of the Self, and, like the mother ever watchful over the child that is completely resigned in her arms, he looks upon it as his duty to do everything for the man who thus surrenders himself to his God. Such is the proper attitude of resignation, which, in its true import, simply means lofty devotion to the great spiritual Ideal.

notion of what happiness implies. Just think over what it means. What is happiness? Whether accumulating wealth, surrounding one's self with all sorts of furniture and nick-nacks, eating dinners, holding interviews, forming courts and becoming courtiers, fighting law suits, engaging in warfare and shedding the blood of one another, giving oneself airs of importance, belittling others losing one's self-composure in the vindication of real or supposed grievances, constantly seeking but never finding happiness in the infatuations of the world, and finally drowning the senses in sheer desperation in temporary artificial stimulation, and looking for consolation in each other's impotent sympathy,—whether all or any of these constitute happiness, or do breaking through the fetters of conventionality, rising above the feeling of impotent helplessness, securing freedom from mundane anxieties and cares, living at peace with each and every and all manifestations of life, radiating good-will and Love all round, unrestrained, free, enjoying nature's highest gift, that is, Life, here and now, being master of death, disease and destiny? Need we repeat which of these opposite sets of circumstances is to be considered happy?

Taking an Indian ascetic as an embodiment of idleness, an advocate of modern civilization once demanded of *Swami Rama Tirtha* when he was visiting America :

“ Why do you import your Asiatic laziness to America? Go out Do some good ” *

* As to the basic principle of “ doing good ” of which our brethren in the West like so much to talk, it is exhausted with helping the needy, aiding the injured, and protecting the undefended till such time as they can regain strength, or stand upon their own legs, to enter into the deadly struggle for existence, which is characteristic of the purely animal side of life. Two features at once stand out in bold relief before us in the most flattering picture of this human work of philanthropy, and these are

- 1 the inability of the poor to participate in the work, and
- 2 the temporary nature of the relief afforded

Now, as to the first of these, it is obvious that one without time or money cannot indulge in it to any great extent, so that those who have to earn their livelihood by daily labour are debarred, by no fault of theirs, from participating appreciably in the doing of good, and, as regards the second, it is obvious that the aim is not to put the object of philanthropy altogether above want, but, at best, to point out the way whereby he might earn a living. Besides, the good that might result from such acts of philanthropy is confined to the material side of life. The philanthropist is incapable of finding a cure for the mental ailments and spiritual disorders of the soul as is the doctor or the musician. It is religion and religion alone which can

The *Suami* replied :--

" As to doing good, is not that profession already chokeful, over-crowded ? Leave me alone, I and my Rama (God) Laziness did you say ? Oriental laziness ? Why, what is laziness ? Is it not laziness to keep floundering in the quagmire of conventionality and let oneself flow down the current of custom or fashion, and sink like a dead weight in the well of appearances and be caught in the pond of possession and spend the time, which should be God's, in making gold and call it doing good ? Is it not laziness to practically let others live your life and have no freedom in dress, eating, walking, sleeping, laughing and weeping, not to say anything of talking ? Is it not laziness to lose your Godhead ? What for is this hurry and worry, this break-neck, hot haste and feverish rush ? To accumulate almighty dollars like others, and what then ? To enjoy as others ? No, there is no enjoyment in running after enjoyment O dear dupes of opinions, why postpone your enjoyment ? Why don't you sit down here, in this Natural Garden, on the banks of this beautiful mountain stream, and enjoy the company of your real blood relations—free air, silvery light, playful water, and green earth—relations of which your blood is really formed ? Hide-bound in caste are the civilized nations They separate themselves from fellow-beings and exile themselves from free open nature and fresh, fragrant natural life into close drawing-rooms,—dens and dungeons They banish themselves from the wide world, excommunicate themselves from all creation, ostracize themselves from plants and animals By arrogating to themselves the airs of superiority, prestige, respectability, honour, they cut themselves into isolated stagnation Have mercy, my friends, have mercy on yourselves The wealth swept out of the possession of the more needy and added to your property by organized craft will enable you simply to have sickening dinners of hotels and taverns, and furnish you with pallid countenances and conventional looks, will imprison you in boxes called rooms, choked with the stink of artificiality, will keep you all the time in the restlessness of mind excited by all sorts of unnatural stimulants, physical and mental Why all such fuss for mere self-delusion ? In the name of such supposed pleasures lose not your hold on the real joy. No need of beating about the bush, come, enjoy the Now and Here Come, be with me on the grass "

and does help suffering humanity in the last-named kinds of disorders, and whatever sympathy, peace, or cheerfulness philanthropy is able to evoke, or inspire, in the patient, is due to the straggling notions of religion which the mind of the philanthropist might be impressed with Hence, philanthropy as an ideal is neither open to all alike, nor productive of permanent good Kill the element of religion to which she is wedded, and philanthropy will sacrifice herself over its funeral pyre She exists by religion, and for religion But she is utterly incapable of taking the place of religion which aspires to make men not fit enough to enter into the deadly strife of existence, to kill out all their unfit brethren, but to raise them all, the fit and the unfit alike, to the supreme status of Godhood Hence, however commendable philanthropy be in itself,—and it is certainly noble work—it is confined to a narrower sphere of activity and usefulness than religion in its purest form Thus, while a life devoted to religion necessarily comprises philanthropic activity in all its phases, philanthropy might not always be based on the sound principles of religious piety and virtue

How well does the Yogi poet sing :—

“ The moon is up they see the moon,
 I drink Thine eyebrow's light.
 Big fair they hold, full crowded soon.
 I watch and watch Thee, source of Light
 Nay, call no surgeons, doctors, none,
 For me my pain is all delight
 Adieu, ye citizens, cities good-bye !
 Oh, welcome, dizzy, ethereal heights !

“ O Fashion and custom, virtue and vice,
 O Laws, convention, peace and fight,
 O Friends and foes, relations, ties,
 Possession, passion, wrong and right,
 Good-bye, O Time and space, good-bye ,
 Good-bye, O world, and Day and Night !
 My love is flowers, music, light
 My love is day, my love is night,
 Dissolved in me all dark and bright
 Oh, what a peace and joy !
 Oh leave me alone, my love and I,
 Good-bye, good-bye, good-bye ”—Rama

Such is the good-bye of the Yogi when he renounces the false world to be absorbed in the Real. It is the music of the soul which has realized the illusory nature of this world of births and deaths, and caught a glimpse of the happy home beyond the Vale of Tears.

Robed in the beautiful white *trousseau* of spirituality, veiled in the halo of virgin purity, blushing with the hope of the realization of the sweetest of expectations of a maiden passion, forgetting the father, the mother, the brother, the sister, and other distracting ties of the world, having turned her back on the toys and things and other attractions of childhood's state, immersed *gopika*-like in the sweet meditation of the Cow-herd's* all-absorbing love, with the bouquet of the orange blossoms of pure thoughts in one hand, and the lamp of *jñāna* (true wisdom), ever trimmed and ready to guide her steps towards the Bridegroom, the moment he comes, in the other, the Soul of the *Yogi* prepares herself for her union with the Lord. She

* Krishna or Christos

has no fear, no uneasiness, no doubt about his coming ; and the lamp is kept constantly burning, lest he turn away on seeing the bridal chamber plunged in darkness. The idea of the wastage of oil is foreign to the notion of love. Better that all the oil in the world be consumed, in waiting and watching for the Lord, than that there should be the least disappointment in Love. The Bridegroom wants only undivided love ; he is highly jealous in his love affairs, and does not allow idols of cupidity and attachment to prevail against him. At the faintest idea of calculating commercialism he turns his back on the bridal chamber. If the bride fears the loss of oil, or allows her laziness to have the better of her love, the Bridegroom also fears the contamination of such a bride. " Therefore, take ye heed, watch and pray : for ye know not when the time is " (Mark, xiii 33) Such is the beautiful lesson to be learnt from the parable of ten maidens propounded by Jesus (Matthew, xxv. 1--12).

If you want real happiness, it will come to you by the right use of concentration alone. So long as you do not give up your false ideals of bustling worldly life, you stand in your own way and debar yourself from true joy. When rightly understood, the inner forces of life can be rendered of valuable assistance for the uplifting of each other, and even modern civilization utilized as a means of further progress, if we only direct its future evolution on lines which are compatible with the spiritual requirements of the real Man.

We do not decry civilization at all so far as its own sphere of action is concerned. It has its good points, and has gone a long way to improve the condition of the masses in certain particulars. But we must not lose sight of the distinction between racial and individual interests nor confound salvation with railways and telegraphs, or even with sanitation and hygiene. The ' fall ' has to be reversed by each and every one of us individually, racial civilization cannot aid us much in this direction. Civilization will not take any nation into paradise in a body ; for its doors are opened only for individuals, not for races. All our boasted railways, telegraphs, appliances and inventions, which constitute our civilization, or, at least, a major portion of it are merely for national aggrandizement ; to the individual they cannot be said to have brought anything like unalloyed

happiness And if we add to these considerations the long list of those unfortunate beings who have fallen victim to the march of civilization, and of those who have been crushed under the wheels of the Jugger-naut car of science and culture, we shall learn to estimate modern progress at its true worth.

There is no doubt, however, that civilization can be made to uplift both the individuals and masses, and to benefit large bodies of men collectively. The idea of collective worship explains how this is possible ; for the power of concentration increases with the increase in the number of persons of one mind Public worship owes its origin to this idea of collective concentration A simple illustration of the power of collective concentration is to be found in the phenomenon of table-rapping In explaining this kind of phenomena, *Swami Rama Tirtha* observes :—

“ Rama tells you that what your Scriptures say about the Gods becoming visible on the occasions of *Yajña* ceremonies is indeed literally true But that simply proves the power of collective concentration The latest researches of psychology show that the effect of concentration increases, as the square of the number of one-minded people present on the occasion That is the virtue of *satsanga* Now, if Rama alone can materialize any idea he pleases, how much more could the hundreds and thousands of people of one mind, chanting the same hymn, thinking the same form, help materializing it ?”

The reason why our collective worship is incapable of achieving any great results nowadays, is to be found in the fact that people are lacking in the power of concentration. Of the scores of persons who generally pray in mosques, or unite in worship in churches, no two individuals can be said to have their minds concentrated on the same idea

Is it not the want of faith in religion and a little too much interest in the mundane things which is the cause of evil amongst us? So long as we suffer ourselves to drift away from the truth, it is the merest mockery to attend the church. When we go to worship God, let it be with the purest heart and with undivided attention. It is worth while to understand the reason why temples and churches and other kinds of places of worship came into existence The following from ‘ The Raja

Yoga' will be found to contain a fairly accurate explanation of the matter.—

“Those of you who can afford it will do better to have a room for this (Yoga) practice alone, do not sleep in that room, it must be kept holy—you must not enter the room until you have bathed, and are perfectly clean in body and mind. Place flowers in that room always, they are the best surroundings for a yogi, also pictures that are pleasing. Burn incense morning and evening. Have no quarrelling, or anger, or unholy thoughts in that room. Only allow those persons to enter who are of the same thought as you. Then by and by there will be an atmosphere of holiness in that room, and when you are miserable, sorrowful, doubtful, or your mind is disturbed, the very fact of entering that room will make you calmer. This was the idea of the temple and the church. The idea is that by keeping holy vibrations there the place becomes and remains illumined.”

We may now proceed to a consideration of the principle of non-attachment to the fruits of action. Here, again, the object is to rid the soul of its worldly desires. Work we all must perform to avoid stagnation, but it is essential that we should not make our happiness dependent on its result. The significance of work, in religion, is very different from what we ordinarily understand by the word. By work, in its religious sense, is not meant the plodding drudgery of the toiler after riches, nor the performance of labour, whether mental or physical, for the sake of gain. “Work in Vedānta,” says *Swami Rama Tirtha*, “always means harmonious vibrations with the Real Self and attunement with the Universe. This unselfish union with the One Reality which is the only real work, is often times labelled and branded as no work, or idleness.” Spiritual ‘work,’ certainly, does not mean labour for some worldly gain. The real significance of work in religion is the contemplation of one’s own puré *Âtman*!

It is only a labourer who works for gain to satisfy his vulgar cravings. The Master never labours for worldly gain, his enjoyment of his true Self is sufficient return for him. The object of work is the renunciation of desires, since they keep us entangled in delusion. Desire is a confession of being wanting in fulness, and by force of the law, ‘as you think, so you become,’ materializes the condition of deficiency in physical terms. The Whole cannot have a desire in him. The natural perfection of the soul remains hidden only so long as we do not renounce attachment to the fruit of action. When we come

round to take the right view, we shall look upon worldly attachments as love of the fair but false objects in dreams. The love of the false ones is bound to be productive of suffering and sorrow. Knowing this, should we fall in love with them? This is the secret. Work done impersonally is of the highest merit. The moment we stake our happiness on the result of the work in hand, mind loses its tranquillity, and intellect its foresight. This is an old principle, and is well brought out in one of Lytton's interesting novels. So long as Zanoxi looked on the World as a mere spectator, he could read the destinies of the race, and shape the events to his liking, but the moment he fell in love with the fair but frail and doubting Viola, he came down to her level, lost his command over the Powers and Elements, and was unable to keep the hideous monster, the Dweller on the Threshold, from obtruding itself on his thoughts.

In practice, the principle of non-attachment to the fruit of action must signify the curbing of passions and desires, if it is not to become a license for free indulgence of the senses, in the name of duty and *dharma*. For, individual motives being the main-spring of all human activity, it is idle to talk of non-attachment to the fruit of action where evil action itself is not abandoned altogether. As a matter of fact, no man ever performs what he is not interested in doing in some sort of way, so that the continuance of evil actions must be ultimately traceable to individual interest and desires. Besides this, it is also incumbent on the soul, at a certain stage of its spiritual progress, to rise above the sense of worldly duty, to attain to the highest good. The aspirant cannot then afford to return to the world even to bury a dead parent (Cf Matt. viii 22), notwithstanding that the sense of worldly duty unmistakably points that way. It is, thus, the curbing of passions and desires which is intended by the doctrine, not their free indulgence in the guise of religion.

In dealing with this subject, it is worth while to understand the truth about sensual enjoyment. The question is, is the sense of enjoyment in the objects or in the mind? In different words, is the sensation of pleasure or pain one experiences in connection with sense-objects in the mind, or outside it?

Now, if pleasure and pain, were the property of objects, it is obvious that every one would be affected by them in one and the same manner ; but it is well-known that all persons are not affected by the same object alike. The most delicious food tastes insipid on a full stomach, and bitter and repugnant in disease ; while hunger acts as a sauce to an indifferently cooked dish 'Tastes differ,' is a very old saying, but its validity is not impaired by its age If 'taste' really resided in food, there would be no differences in its enjoyment among men But, since all persons do not enjoy the same dish in the same way, it follows that 'taste' is not in the food, but in the attitude or inclination of the mind towards it. The same considerations apply to the remaining senses Out of the one and the same object different persons derive different experiences of pleasure and pain One man esteems a beautiful woman with the reverent love of a dutiful son, another looks upon her as a daughter, a third loves her as his wife, while a fourth, fascinated by her charms, entertains thoughts of lust for her. Obviously, then, the pleasure each of them derives from her person is different from that of the others, and yet the object is one and the same Again, all the pleasure one derives from her changes into disgust if she happen to display nasty temper, or become unchaste Sometimes in dreams one experiences such pleasures that the sense of enjoyment lingers behind a long time even in the waking state The *Yogi*, therefore, holds that pleasure and pain are not in the objects of the senses, but in the mind,* and are determined by the attitude which it assumes towards them Knowing this, he discards the pursuit of the pleasures of the world, and becomes absorbed in enjoying the enjoyments of the source of joy itself

It is now easy to understand the sense of the saying, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt xix. 29) It simply means that by giving up the pleasures of the

* We are not to be taken as denying certain physical properties and chemical action to material things ; what is meant is the denial of the attribution of pleasure and pain as appertaining to them independently of the mind which is affected by them

senses and the ties with which we are bound to the world for the sake of the soul (Jesus=the ideal or the soul), we become heir to the hundredfold joy of Self-realization, and come into life eternal

The *Yogi* understands the nature of happiness, and knows it to be very different from the pleasures of the senses. He loves only the thrill of delight characteristic of Wholeness and Perfection. In the conscious enjoyment of real joy he finds it difficult, as it were, to keep back the words, "happy, happy; I am happy," which constantly rise to his lips! No royalty under the sun can lay claim to any such experience. The world reads, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven' (Matt v. 33), but it is the *Yogi* who realizes it. Men only vaguely talk of God, but the *Yogi* knows himself to be the enjoyer of the divine status, and feels his own heart-beating in harmony with the 'Divine Heart'. This is the very last stage of progress. When the aspirant gets established in this state, he is said to have attained to *samādhi* (i.e., the ecstatic trance).

"When thou hast reached that state, the portals that thou hast to conquer on the path fling open wide their gates to let thee pass, and Nature's strongest might possess no power to stay thy course" (*The Voice of The Silence*).

He has touched the summit of attainment, and, like a conqueror, stands triumphant, his mind like a calm and boundless Ocean spreading out in shoreless Space, holding the powers of Life and Death in his hand. What the World regards as miracles are the most ordinary manifestations of his powers. Virtue flows from his person towards all; he becomes the centre of radiation of good-will and peace all round. All the miracles performed by the past Redeemers of mankind were performed with the aid of the powers developed in Yoga. We nowadays ridicule the idea of miracles altogether, because we see none, but there is nothing to shy at except our own ignorance in respect to them. Man's ignorance makes the supernatural, in reality all is natural. When the causes of an effect are hidden and unknown, the world considers it a miracle, when they are known, it is regarded as a natural occurrence. Why should we decry miracles at all? What is impossible under the sun? Are not all things, the faculty of understanding which enables us to acquire the mastery over nature, nay,

life itself, miracles? A century back we would have regarded wireless telegraphy as a great miracle, but we do not look upon it in that light now. Today we can hold direct converse by wireless across whole continents and seas, and no one is astonished! Nature is full of wonders all round. Does not the man of science astonish us by the exhibitions of the mysterious virtues of electricity and magnetism? When we remember that the untold millions of tons of rock, earth and other solid matter which constitute our world are suspended in space merely by the force of attraction, we shall not marvel at the possibilities open to a 'magnetic' personality. And, after all, what is magnetism other than a change of arrangement of the particles of a substance? When a bar of steel is magnetized, it exhibits certain properties which were not active in it before magnetization, and yet nothing has been added to, or subtracted from it. We are taught that—

"the difference between the arrangement of the particles in an ordinary piece of steel, or iron, might be likened to the difference in the arrangements of two boxes of eggs—in the first the eggs are packed in rows, in the second the eggs are carelessly packed, lying in all directions. If the small ends of the eggs are carefully packed, lying in rows, and the larger ends of the eggs are carelessly packed, lying in all directions, and the small ends of the eggs are touching the larger ends of the adjoining eggs, while in the second box the eggs are carelessly packed, the separate ends of the eggs will push each other, and at all angles of inclination to the ends of the box."

Every particle of iron in an unmagnetized bar is supposed to contain equal quantities of two magnetic fluids, called positive and negative, which have a mutual attraction for each other, but these fluids are intimately united in the particle and neutralize each other. This is one of the two theories of magnetism known to science. The other, known as the theory of Weber is that the particles of iron are always magnetic, that is the extremities of every particle are always magnetic poles, but in the ordinary state of iron these poles are turned in all directions, so that they neutralize each other's effect. Magnetization, on the first hypothesis, is caused by the separation of the two fluids and their being pushed to the

feats of the subjective mind are performed. It sees without the natural organs of vision, and in this, as in many other grades, or degrees, of the hypnotic state, it can be made, apparently, to leave the body, and to travel to distant lands and bring back intelligence, oft-times of the most exact and truthful character. It has also the power to read the thoughts of others, even to the minutest details, to read the contents of sealed envelopes and closed books. In short, it is the subjective mind which possesses what is popularly designated as clairvoyant power, and the ability to apprehend the thoughts of others without the aid of the ordinary means of communication. In point of fact, that which for convenience I have chosen to designate as the subjective mind appears to be a separate and distinct entity and the real distinctive difference between the two minds seems to consist in the fact that the objective mind is merely the function of the brain, while the subjective mind is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul."

The subjective mind also seems to possess the power to move ponderable objects without any visible physical contact, but its power and activities are inversely proportionate to the vigour of the objective mind. It controls the functions, sensations, and conditions of the body, and is itself amenable to control by suggestion. The body is like a confederation, composed of cells, permeated with life.

"Science teaches us," says Hudson, "that the whole body is made up of a confederation of intelligent entities, each of which performs its functions with an intelligence exactly adapted to the performance of its special duties as a member of the confederacy. There is indeed no life without mind, from the lowest unicellular organism up to man. It is, therefore, a mental energy that actuates every fibre of the body under all its conditions."

The physiology of the action of the two minds, the subjective and the objective, is thus explained by the author of *Medical Hypnotism* —

"Under normal conditions, our concepts of ideas and actions are derived from two sources, one from the automatic instinctive or sub-conscious department, the acts which are done without any reasoning, without our consciousness of the acts, the other from the so-called conscious department, the acts which are reasoned and controlled by the sensory faculties. The former are the crude, natural, unchecked automatism of the brain of the child and savage, which is governed by fictitious conception of imaginative impulse of the sub-conscious state, the latter are the refined, controlled sensory actions and ideas of the brain of the grown-up

we shall find the Self to be the source of bliss itself, and wonder how we could have forgotten ourselves to such an extent as we did. The nervous system of man is made up of polarized cells, and the mind is the great steel bar in which, under his present condition, the particles are so badly arranged that the psycho-magnetic 'fluid' in one is neutralized by the opposite kind of 'fluid' in another. Let him rearrange the particles of his mind, let the positive poles of all the cells of the mind-stuff point, like the needle in the mariner's compass, in the same direction, and let this direction be that of Life, and there will be no limit to his power and happiness! This is the secret of health and power and wonder-working.

It is not possible to deny the effect of thought on the mind and, through it, on the physical matter of the body. The phenomena of post-hypnotic suggestion furnish the strongest basis for this belief. The most extraordinary feature of this kind of thought-influence is that, even after complete 'waking up,' the subject carries out all orders given him in the hypnotic state, at the appointed time and place, although he remembers nothing about them and has no idea of the action he is about to perform, in obedience to the order of the operator. The question is, by what power and in what manner is the obedience of the subject secured by the operator's will?

Now, there are two salient features which distinguish the hypnotic state from the normal condition. In the first place, there is no deliberation, *i e*, freedom of choice. In that state, and, in the second, there is the functioning of the higher faculties of the soul, that is to say, of the subjective mind following on the abdication or unseating of reason. Hence, whatever be the true explanation of hypnotic influence—whether it be due to suggestion pure and simple or to the agency of a magnetic fluid—it is certain that the suspension of the function of deliberative faculty has to be effected, before proper hypnotic condition can be induced in the subject. The problem then resolves itself into the simple question, how is the dethronement of the faculty of discrimination brought about?

Further analysis reveals the fact that it is the excitation of the will itself which suspends the function of deliberation, for, when it is carried away by an idea, it often leads the individual to perform

acts which he deeply regrets in his calmer moments. When people are mixed up in a crowd they often act in this manner. Perusal of literature which readily commands the assent of one's will, is another illustration of the principle. In both these instances it is the emotional nature which is appealed to, and which excites the will and makes it discard the warning of the intellect. Independently of the above, the will is also freed from the dominion of the intellect whenever it is stimulated into exaltation by internal stimulus, such as in Yoga, or when the intellect is unable to meet the situation, as in the case of some grave, immediate danger, or when its vehicle, or tool, *i.e.*, the brain, is exhausted, whether by the poisonous secretions of brain-cells, or the over-stimulation of the sensory nerves by means of some mechanical device, or otherwise. There is, however, an important distinction between those cases in which the suspension of the discriminative function is accomplished through the exaltation of will, and those in which it is brought about by the stupefaction or gagging of the intellect, or by the paralysis of the will itself; for, in the former case, the will is conscious of its supremacy, and itself dispenses with the services of the intellect, while in the latter, it is deprived of its guidance by some outside cause. Hence, it is not only not conscious of its supremacy in the latter condition, but is also affected by the paralysis of the intellect more or less. Fascination is an instance in point.

Now, an impression of the hypnotic sort is, psychologically, a phenomenon of the same type or class as any other kind of idea. The difference between a suggestion given by one to oneself, that is, a mental resolve to do a certain act on a future occasion, and that given by the operator in the hypnotic state, lies in the fact that in the former case it reaches the individual will through the portal of the intellect, and, for that reason, is the result of the exercise of deliberate choice, while in the latter, *i.e.*, in hypnotism, reason is held in abeyance, and, thus, not in a position to know of what passes directly between the operator and the will. Hence, the individual remains ignorant of what takes place in the hypnotic trance, unless the operator intend otherwise.

This being the only difference between the act of deliberate choosing and the hypnotic suggestion, obviously, the execution

neither of our own resolution nor of the operator's command can have anything to do with the faculty of reason, except in so far as will chooses to avail itself of its assistance; and since there is no other force capable of voluntary activity, it is will and will alone which is concerned in carrying out the idea which it adopts in one of the two ways described above. Now, because the same faculty, namely, will, is concerned in carrying out its own as well as the operator's suggestion, it is legitimate to infer that it adopts the same procedure in both cases. Hence, the same mechanism would be employed in both instances, so that, if we could know its *modus operandi* in one case, we should know it in the other as well.

Now, when we wish to do some act on a certain date in the future we form some mental scheme of the process which will culminate in the desired act. This may be done deliberately, or merely by linking the idea of the end to some habitual act, which is to be performed about the same time, and of which the end in view may be a natural culmination. In either case, the scheme is an association of more or less complex processes. In carrying out the hypnotic suggestion it may be assumed that the will adopts a similar procedure though unaided by reason. It links the idea of the end in view to some particular group of processes which tend that way, and leaves it to the habitual discharge of its own involuntary energy to do the rest. That will is capable of doing all this seems wonderful, but then hypnotism itself is no less wonderful! Will is not the same thing as blind or unconscious force, as it used to be supposed. Its inherent, wonderful nature is revealed only when it is freed from the tutelage of reason which holds it in leading strings. Traces of its knowledge are ordinarily to be seen even in its automatic activity where each movement is not only precise and proper, but also prefigures the end to be attained,—and all this without the accompaniment of deliberating reason. Will is an aspect of the subjective mind and, therefore, all-knowing potentially. It can take cognizance of its environment by means independent of the physical senses. Hudson points out.

“it performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism. In this state many of the most wonderful

feats of the subjective mind are performed. It sees without the natural organs of vision, and in this, as in many other grades, or degrees, of the hypnotic state, it can be made, apparently, to leave the body, and to travel to distant lands and bring back intelligence, oft-times of the most exact and truthful character. It has also the power to read the thoughts of others, even to the minutest details, to read the contents of sealed envelopes and closed books. In short, it is the subjective mind which possesses what is popularly designated as clairvoyant power, and the ability to apprehend the thoughts of others without the aid of the ordinary means of communication. In point of fact, that which for convenience I have chosen to designate as the subjective mind appears to be a separate and distinct entity and the real distinctive difference between the two minds seems to consist in the fact that the objective mind is merely the function of the brain, while the subjective mind is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul."

The subjective mind also seems to possess the power to move ponderable objects without any visible physical contact, but its power and activities are inversely proportionate to the vigour of the objective mind. It controls the functions, sensations, and conditions of the body, and is itself amenable to control by suggestion. The body is like a confederation, composed of cells, permeated with life.

"Science teaches us," says Hudson, "that the whole body is made up of a confederation of intelligent entities, each of which performs its functions with an intelligence exactly adapted to the performance of its special duties as a member of the confederacy. There is indeed no life without mind, from the lowest unicellular organism up to man. It is, therefore, a mental energy that actuates every fibre of the body under all its conditions."

The physiology of the action of the two minds, the subjective and the objective, is thus explained by the author of *Medical Hypnotism* —

"Under normal conditions, our concepts of ideas and actions are derived from two sources, one from the automatic instinctive or sub-conscious department, the acts which are done without any reasoning, without our consciousness of the acts, the other from the so-called conscious department, the acts which are reasoned and controlled by the sensory faculties. The former are the crude, natural, unchecked automatism of the brain of the child and savage, which is governed by fictitious conception of imaginative impulse of the sub-conscious state, the latter are the refined, regulated sensory actions and ideas of the brain of the grown-up

and civilized man, which are developed by education and are therefore reasoned, moderated and controlled. Reason imposes a check upon brain automatism, and creates a rational state of consciousness. Nevertheless, we notice the phenomena of automatic brain activity manifested daily in the waking state, even in the rational and educated man. We walk in a mechanical way, to such an extent, that we often pass the limits assigned by the creative will of the mind, which directed our first-step. We swim or we play on the piano, our fingers wandering mechanically on the keyboard without stopping, and very frequently we converse while playing, swimming or even writing, and allow ourselves to be absorbed by foreign thoughts while doing something else. The child is impulsive and chaotic. It protects itself from injury instinctively. We raise our hands, close our eyes, on the slightest provocation, reflexly and automatically. The child jumps, screams and laughs, according to one or the other impression which it receives. We dance, make involuntary motions of our body and limbs, when a familiar melody is suggested to our mind by the harmonious accord of music. We see in our dreams existing realities, and rejoice in happy, and weep in horrible, imaginative scenes. We are made victors and victims in our dreams. Poor human reason is carried by the current stream of imagination, the proudest mind thus yields to hallucination. Real and imaginative images appear before our closed eyes, and during this sleep, that is to say, during over a quarter of our existence, we become the plaything of the dreams which imagination calls forth. Even in the waking state we notice many analogical actions and thoughts. The soldier in the army submits to orders of his superior officer, performs bodily movements, commits terrible acts mechanically, automatically, and without any reason. At the command 'fire,' his conscious faculties are paralyzed and he fires automatically. 'There exists,' says Dr. Despine, 'an automatic brain activity which manifests itself without the occurrence of the ego; for all movements possess, in accordance with the law which governs brain activity, an intelligent power without any ego and without any personality. Under hypnotic suggestion, psychic faculties are made to manifest their inherent automatic functions to their utmost capacities. That there is a nexus between the two minds that enables them to act in perfect synchronism when occasion requires, is necessarily true. It is to this synchronism that we are indebted for what is designated as 'genius'. It is also in evidence on occasions of great importance to the individual, as when danger is imminent, or some great crisis is impending."

According to the most authoritative views, the subjective mind is invested with full control over the vital functions of the body, which accounts for the mysterious and wonderful phenomena of hypnotism and mental healing.

Hypnotism itself may be defined as the induction of a peculiar psychical condition which releases the subjective mind, for the time being, from the dominion of the lower, or the objective mind. The

'conscious' mind is, in a sense, a guard or sentinel on the sub-conscious, with reason as a check imposed on the brain automatism. Hence, we must overpower and vanquish the sentinel of reason, if we wish to set the subjective mind free to express itself. Dr Ram Narain maintains (see *Medical Hypnotism*):—

“Suppress consciousness, suppress the voluntary brain activities, and you have a case of somnambulism which, according to Despine, is characterized physiologically by the exercise of the automatic activity alone of the brain, and the paralysis of the conscious activity of the brain which manifests the ego ”

It is in this condition that the formation of blisters full of serum results from the application of postage stamps or plain paper to the body of the 'patient,' regarding whom *Medical Hypnotism* records:—

“At your suggestion he smells the strongest ammonia as camphor and eats quinine with the same relish as sugar, and what is most strange is the fact that he gets no harm at all ”

When the objective mind has retired from the scene, or crawled into its shell and 'pulled in the lid' after it, suggestion takes effect and materializes the suggested condition in the body of flesh. The subjective mind does not reason, it accepts the suggestion as true and performs its functions accordingly. It is obvious, therefore, that any wrong suggestion given to the subjective mind will produce evil effect, which will continue to exist, so long as a countermanding suggestion is not imparted to the individual will. The cure of ills and ailments, therefore, most obviously, lies in a reversal of the wrong process. Two things have to be done to counteract the evil effects of harmful suggestion, and these are: (1) the removal of the existing evil, and (2) the prevention of its recurrence. The first requires the removal of the suggestion which is the cause of trouble, and the second necessitates our being on guard against all possible evil and harmful suggestions in the future.

The suggestion of 'wholeness' may be made by one person to another, as by a mental healer to his patient, it may also be made by the patient himself, in which case it is known as auto-suggestion.

In the words of Hudson, "Other things being equal, an auto-suggestion is more potent than a suggestion from an extraneous source, for the simple reason that an auto-suggestion is generally backed by the objective convictions of the patient, whereas a suggestion by another may directly contravene the patient's objective reason and experience, —not that the latter may not be effective when it is made with force and persistence, but that the former is more easily and naturally effective, either as a moral or therapeutic agency "

As regards preventive suggestion, the same writer maintains :—

"It is always easy to prevent an adverse suggestion from taking effect in the mind, and that is by not allowing it to find an entrance. To that end one should never allow himself to think, much less to talk, on the subject of the wholesomeness or digestibility of food that is set before him "

What is true in respect of physical health is also equally true in respect of mental well-being, the rule governing them both being the same, namely, 'as one thinks, so one becomes.' We see the power of thought conspicuously in evidence during epidemics, when many persons suffer from fright.

Prevention and cure of evil, therefore lie within the power of all, the certainty and permanency of results depending on the degree of knowledge and its legitimate use. This is precisely what the Yogis say, and is exactly what is meant by the symbology of the 'Fall' in the book of Genesis. According to the former, all power including that of controlling death and destiny comes to him who brings his little ego under his control, and establishes himself in the beatific state of *samadhi* (trance of Self-realization), and according to the latter it is the sentinel of the 'flaming sword which turns in every direction' that stands between man and Life 'more abundant and full'. Immortality is to be obtained by him who overpowers this sentinel and reaches the Tree of Life, and immortality includes all powers.

Religion summed up the entire subject ages before the dawn of modern civilization, and sent it to the World, from time to time. Different teachers have used different words, indeed, but the sense and substance have always been the same, whenever and wherever

the utterances have proceeded forth from the lips of the truly illumined sages, for Religion is neither a sect, nor a scripture, nor, indeed, anything other than Truth itself, and, although the books that contain its teachings may not be very ancient or old in so far as their writing is concerned, it is, in very truth, older than the oldest document extant, more ancient than the most ancient sage who opened his lips to discourse upon its eternity, or the earliest Saviour who saved himself with its aid—in fact, it is eternal. Unfortunately for man, his love of money and other worldly things has so hardened his heart that he has lost the power of benefiting himself by the teaching of the Saviours, and has drifted farther and farther away from truth with the advance of time. He respected the Teachers for the miracles they wrought, or are said to have wrought, but there ended his interest in them and in their teachings. By considering these God-men supernatural beings he has reduced himself to the status of wretched helplessness, altogether forgetting that what one man can do all others can achieve also. The most elementary study of the Spiritual Laws suffices to show that the God-men of the past were superhuman only in the sense that they had developed the super-conscious powers of their souls, and, for that reason, were enabled to perform deeds which to the ordinary mediocre being appear to be miraculous.

Almost all the miracles of the past saviours of mankind can be explained with the aid of the mental laws already known. Here is one of them, which though unacceptable as a historical fact, in view of the mythological nature of the Mahabharata, from which it is taken, yet affords interesting data for study. A little before the breaking out of the Great Mahabharata War, and at the time when the five Pandava brothers were living in seclusion, in the forest, with Draupadi, the wife of Arjuna, a certain Rishi, Durvāsā by name, once visited their secluded habitation with an enormous crowd of *chelas* (disciples) and others, numbering close upon ten thousand. For certain reasons, he timed his visit to an hour when it was not possible for the Pandava brothers to entertain the party to a feast; and it was well-known that the *munī's* displeasure brooded ill far beyond the power of ordinary mortals to bear. Draupadi, seeing consternation

depicted on the faces of the Pandava brothers, prayed for deliverance to Krishna, who responded by appearing in person before her. The tradition has it that Krishna himself put a little particle of some boiled herb, which was the only edible available at the time, in his holy mouth, and, chewing it with great relish, declared that his hunger was appeased. The *Ris* and his followers, who had been bathing in the beautiful Jamuna, in the pleasant expectation of a princely feast, now felt as if they had gorged themselves with food, and, fearing the displeasure of the Pandavas, fled away, and would not return when asked to do so. In this manner did Krishna save the honour of the Pandava brothers. Now, it does seem wonderful that Krishna ate the particle of the boiled herb, and Durvāsā lost his hunger; but there is nothing supernatural in it. The attention of the reader is invited to an interesting experiment made by Dr Coche which is quoted in *Medical Hypnotism*, in his own words, as follows:—

“Placing a screen between myself and my ‘subject,’ I made my assistant serve her a glass of water, and while fixing my thoughts on her I put some Cayenne pepper on my tongue. No sooner had the subject brought the water to her lips than she exclaimed ‘Some one has just put pepper in my mouth.’ As nobody knew of my having put pepper in my mouth the experiment was certainly conclusive.”

The difference between the miracle of the boiled herb and the experiment of Dr Coche is only one of degree, the intensity of the concentrated thought of a modern investigator being to that of an advanced *yogi* as a spark to the Sun. Dr. Coche could affect only his ‘subject’ with his own taste, but the sovereign power of the Lord of Yoga is able to manifest itself on a much larger scale. But as stated before this only shows that the author of the great epic was familiar with the working of the law of suggestion.

The views held by modern thinkers concerning the miraculous healing ascribed to Jesus may be summed up in a few sentences. ‘There is nothing supernatural in the miraculous cures effected by Jesus. On the other hand, mental healing is a science; the power that heals resides in the patient. This was the doctrine taught by Jesus and pitomized in the expression, “thy faith hath made thee whole.”’

The whole art of mental healing consists in inducing faith in the patient and developing his latent power ; and suggestion is the most potent means for that purpose. What Jesus did, or is said to have done, can also be done by others, as he is himself reported to have said :—

“ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my father ” (John xiv. 12).

The agreement between the Hindu Scriptures and the Holy Bible on the point of miracles might be shown by a single quotation from the “ Yoga Vāsīṣṭa ” :—

“ Through right enquiry, the object of enquiry can be found like the essence in milk. One who has equality of vision through the enjoyment of the final beatitude will wear it as his foremost ornament, will never degrade himself from that state ; will be able to digest all things taken in—like sugarcandy by a swan, whether such things are polluted or mixed with poison or are injurious to health or adulterated. Whether they swallow virulent poison or counter-poison or milk or sugarcane-juice or food, they will preserve a perfect equanimity of mind. Whether one plants his dagger deep in their head or preserves it, they will regard them neither as friends nor as foes. Since persons of equal vision will look upon all equally, their hearts will be filled with bliss ”

This compares well with the passage in the second Evangel (see Mark xvi. 17-18) reproduced below :—

“ In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover ”

Recent research, especially that of the New Nancy School, has clearly demonstrated the fact that healing miracles are really due to the wondrous powers of the patient himself. Most wonderful results have occurred, in many cases instantaneously, where the imagination of the patient has accepted the suggested condition. Actual physical pain has been seen to depart, in less than a minute, by the mere entertainment of the thought that it is departing, accompanied by a gentle stroking of the affected part, and by the rapid and audible

repetition of the word 'going'. Any one can cure himself of his ailments in this way, no special training being required for success.

The procedure is simplicity itself, and consists in imagining the desired state of bodily health, which will be realized without anything further being done. But the idea should reach the Sub-conscious Power and not left to be debated over by the intellect, though the form of the idea (or word, as the case may be) is to be determined in the first instance by the intellect itself. The reason of this is that the intellect is not the faculty of action, but only of discrimination, while Life is normally only active and not discriminating. Hence the form of the suggestion is to be determined intellectually in the first instance, and then it is to be impressed on the Subjective Mind without the intermediation of reason. Now, there are two ways of avoiding the intermediation of reason, one of which is natural and the other artificial. In the natural way the reasoning faculty is somnolent, hence inactive, twice every day, namely, firstly, in the morning, just at the moment that we wake up from sleep and before we are fully awake, and, secondly, at the moment of falling asleep at night when the eyes are about to close in sleep. On both these occasions, when the reasoning faculty is not sufficiently active to be an obstacle in the way, a given suggestion will directly reach the Subjective Self. In the other way, the reasoning faculty is to be dethroned artificially. This is achieved easily by the closing of the eyes and the relaxation of bodily tension. With the world of phenomena shut out from the view and the tension of attention more or less completely relaxed, the intellect is left neither with an inclination for exertion nor with an idea or object on which to fasten itself, and the conditions most favourable for a trance are produced. At this moment there occurs a "welling up of virtue" in the Sub-conscious Self, and it is this 'virtue' which is potent and effective in the curing of disorders, though, as already observed, it is not discriminating in the real sense of the term. Hence the supreme importance of Reason in the selection of the proper suggestion that is to be imparted to the sub-conscious mind. As regards the question: how is an auto-suggestion to be impressed on the Subjective Mind? there is only one way of doing this, and it consists in the isolation of the idea or thought to be

imparted from all other thoughts, ideas and inclinations, and in allowing the mind to dwell on it for a while. This will result in the absorption of the new thought into the fluid dynamic substance of life which will suffice to bring about the desired condition speedily, at times almost miraculously.

As already stated, the Subjective mind does not proceed to effect a catastrophe or cure by deliberation. Its process is simple, almost automatic. The modification or change implied in the acceptance of the suggestion itself brings about a general readjustment of things. This explains why a simple thought of health suffices to remove the conditions of ill-health* from the different bodily organs, without its being necessary to elaborate out a detailed suggestion for every separate part.

The procedure we have described above is that which is followed by the New Nancy School. But the greatest discovery of this school is the Law of Reversed Effort, the credit of which belongs to *Monsieur* Emile Coué. It would, however, seem that miraculous healing by suggestion and auto-suggestion is really a part of Yoga, and was known and practised in India in the days long long past. Unfortunately its scientific aspect came to be lost sight of altogether in a later age, and it has now come down to us from hoary antiquity in the unscientific way it is given in the Yoga Sutras of Patanjali. In this form and in the hands of its unscientific "professors" it is more likely to do harm than good, and that is the reason why it has come into bad odour with men of light and learning. Nevertheless it is obvious that the entire process of imparting a given suggestion is comprised in the terms *pratiyāhāra*, *dhāranā* and *dhyāna* which precede *yoga samādhi*. M Charles Baudouin has the following note on this subject in his highly interesting work entitled "Suggestion and Auto-suggestion".—

"As one of the curiosities of history, and further as a lesson in humility, we may point out that the states just described under the names of collectedness [the welling up of the Sub-conscious Life], contentment [effortless attention], and auto-hypnosis, are described, with considerable psychological acumen though not of course in modern psychological terminology, in the precepts by which, for centuries past, the Yogis of Hindustan have been accustomed to attain self-mastery. The two states whose

acquirement must be the novices's first aim are known as *pratīhāra* (mental examination) and *dhāraṇā* (concentration of the mind upon a thought)."

The discovery of the Law of the Reversed Effort which has been already referred to concerns the functions of the imagination and will, and proves that in cases of conflict between them the former easily triumphs over the latter. C H Brooks thus explains the nature of this conflict ("The Practice of Auto-suggestion," p. 66 :—

"This doctrine is in no sense a negation of the will. It simply puts it in its right place, subordinates it to a higher power. A moment's reflection will suffice to show that the will cannot be more than the servant of thought. We are incapable of exercising the will unless the imagination has first furnished it with a goal. We cannot simply will, we must will *something* and that something exists in our minds as an idea. The will acts rightly when it acts in harmony with the idea in the mind."

With reference to the Law of Reversed Effort Baudouin maintains :—

"When an idea imposes itself on the mind to such an extent as to give rise to a suggestion, all the conscious efforts which the subject makes in order to counteract this suggestion are not merely without the desired effect, but they actually run counter to the subject's conscious wishes and tend to intensify suggestion. The efforts are spontaneously reversed so as to reinforce the effect of the dominant idea. Whenever is any one in this state of mind, 'I should like to, but I cannot,' he may wish as much as he pleases; but the harder he tries the less is he able." *Suggestion and Auto-suggestion*, p. 118).

Another thing to bear in mind in connection with this Law of Reversed Effort is this that the suggestion to be given should not contradict a pre-existing conviction of the subject, for it would not then be accepted, and might even end disastrously, by augmenting the trouble which it is intended it should cure. For instance, it is no good one's saying to oneself 'I have not got headache' when one actually has it. The mind will immediately declare the statement to be false, and the headache will be aggravated as the result of the re-inforcement of fact by suggestion! What one should suggest to oneself in such a case is: 'my headache is departing' or something else to that effect.

Perhaps the class of miracles ascribed to Jesus and other saviours which one finds most difficult to believe is that of which the case of the daughter of Jairus forms a typical instance. The question,

however, is not whether any one can perform them today, and thus put their occurrence beyond the possibility of doubt and dispute, but whether the revival of the dead is an event which is altogether beyond the range of possibility? It would be harsh logic, indeed, to say that, because the secret is not known to us, therefore, it does not exist in nature at all; for it might be only waiting to be discovered by us, as it was discovered by the ancients. It might be that the conditions for the successful performance of the miracle are so rigid, that the secret, although known to and practised by certain saints of the higher order and imparted by them to their immediate disciples, could not be utilized by their remoter followers of a less developed spirituality. It might also be that the power cannot be exercised in certain cases at all, as in decapitation, where the continuity of the system is completely severed once for all.

The relation between the soul and the physical body resembles and may be likened to that between a central spring and the fields to be irrigated by it. This will be clear on a little reflection. The physical beginning of the individual organism may be taken to be the fertilized ovum which is a single cell formed in the body of the female parent, and fecundated by the spermatozoon in the father's seed. Before conception, however, neither the ovum nor the spermatozoon is complete enough in itself, and, for that reason, neither is capable of development or growth as an embryo. The fusion of their *nuclei* results in the formation of a complete cell which becomes the starting point of a fresh incarnation for the migrating soul. The cell now immediately sets out on the path of embryonic growth, and the formation of the organism begins. By the process of successive divisions, new cells are formed from this single primitive 'parent,' and come to occupy their proper places in the system. This process continues till the organism grows into a colony of cells, with numerous centres of control to regulate their function and movement. As new cells are formed and put in their proper positions in the body, life flows out from the centre to cover them up with its ramifications, and thus brings them under control. This is how the subjective mind of the individual controls and governs the functions of the cells which constitute the body. As regards health, the rule seems to be that

so long as this central spring is overflowing with the fluid of life, and its waters reach the vital organs, health and youth are maintained ; but when, owing to some cause or other, obstacles spring up which prevent the living waters from reaching the bodily cells, then such of them as receive no supply or only an insufficient quantity of it, decline to contribute their share to the general well-being of the organism, setting up all sorts of disease and other forms of unhealthy complications in the system. Hence, the choking up of the central spring must mean death to the individual. In diseased conditions, such as paralysis, the subjective mind is unable to exercise control, wholly or partially, over the affected limb, and the same thing happens in cases of atrophy, in which the affected part dries up, for want of a proper supply of the living waters of life. When a sudden shock of a violent nature occurs in the experience of the individual, and the central spring is affected, there occurs a dislocation in one or more of the many pivots connected with the channels of communication, and the connection between the central organ and some vital part of the body is cut off. This means the death of the individual ordinarily. Now, if we can induce the subjective mind, which has full control over the cells of the body, to re-establish the broken communication once more, the dead might be revived. The action of the heart, which stops owing to the deranged and ruptured condition of the channels of the nervo-vital fluid, may also, it would seem, be restored in some cases at least by artificial movements or rhythmical vibrations *. By this means the 'dislocation' caused in the chamber of the heart will gradually yield to the treatment and healthy action will ultimately be restored.

The case of the daughter of Jairus, however, was not subjected to this kind of treatment. It was not necessary for a master *Yogi* to resort to scientific appliances to effect a cure. Modern Science does not know how to control the mind without the aid of drugs and instruments ; but a *yogi's* spiritual power renders their use quite unnecessary for him, as he can influence the subject's mind by a mere

* Some French scientists are reported to have revived certain electrocuted animals by the rhythmical application of the electric current. It is regarded as "proved beyond doubt that respiration and heart-beatings—life itself—can be definitely and permanently re-instituted in a body from which, by accepted medical evidence, life had departed" (see the *Practical Medicine* for March 1908)

word of command We shall analyze the procedure followed in raising the daughter of Jairus to understand its underlying principle.

At the very outset, Jesus assured the father of the maiden that she was not dead, but merely asleep.* Since untruth cannot be ascribed to Jesus his words could have been addressed only to keep the subjective mind of her father (who in all probability was in telepathic rapport with her) from affecting her injuriously any more Next, he turned out the minstrels and others who were creating a disturbance, and thus exerting harmful influence on the mind of the 'dead' girl. He then took three of his most spiritually developed disciples into the chamber, to aid him in influencing the subjective mind of the maiden, and finally raised her with a powerful suggestion She was then given something to eat, probably with a view to remove all doubt from her mind as to her revivification

Many such miracles are mentioned in connection with the prophets and seers of the past But it is not always clear whether they are to be taken literally or in a hidden sense† The only fact that emerges clearly from these instances is that the death of the physical organism is merely synonymous, at least in such cases, with the breach of communications between the central fountain-spring and some vital part of the body, and that the work of restoration to life depends upon the

* *Of* "To sleep is to become disinterested A mother who sleeps by the side of her child will not stir at the sound of thunder, but the sigh of the child will wake her. Does she really sleep in regard to her child? We do not sleep in regard to what continues to interest us"—'Dreams' by H. Bergson

† In the allegorical sense the miracles will signify the restoration of the spiritual powers and functions that lie unmanifest in the case of the ordinary unredeemed soul (the opening out of the eyes and the unstopping of ears as in the case of Osiris *vide* the Encyclopædia of Religion and Ethics (Vol. ix 75) The curing of the paralytic and the halt and lame will also receive a similar interpretation The seven evil spirits that were cast out of Mary Magdalene very probably represent the seven evil forces which stand in the way of the acquisition of the Right Faith, namely, three kinds of false beliefs (untruth, mixed truth and falsehood, and truth tinged with superstition) and four of the most powerful of passions (*viz.*, anger, pride, deceit and greed of the extra vicious quality) Lazarus, similarly, might well stand for a divine attribute that is unfunctioning owing to the influence of these passions of the fourth (the extra vicious) degree of intensity (technically known as the *anantanubandhi*, see the Practical Path), for he lay dead four days Similar spiritual import will have to be read into the other miracles

all the miracles which have been ascribed to the numerous God-men of the past. But the acquisition of the 'Father-like' perfection depends, as has been seen before, upon the dominion one acquires over one's objective mind, which will set the subjective intelligence free, and enable the soul to realize its latent godly powers and divine potentialities. The secret of success lies in the removal of the wrong impressions which are now guiding our conduct in the numerous walks of life, and which have formed deep-rooted habits of thought with us. Religion points out that the initial cause of misery is the belief in one's identity with the body, and prescribes a renunciation of all those actions and thoughts which encourage, or confirm, the conviction. Suggestion must also be harnessed into service, since it is one of the most potent means of subjugating the lower mind. The value of suggestion is coming to be recognised on all hands. M. Jean Finot observes in 'The Philosophy of Long Life':—

"It is suggestion ill-employed which undoubtedly shortens it [life]. Arrived at a certain age, we drug ourselves with the idea of the approaching end. We lose faith in our powers, and they abandon us. Under the pretext of the weight of age upon our shoulders, we take on sedentary habits. We cease to busy ourselves with our occupations. Little by little our blood, vitiated by idleness, together with our ill-renewed tissues, open the door to all kinds of diseases. Premature old age attacks us, and we succumb sooner than we need in consequence of a harmful auto-suggestion. Now let us try to live by auto-suggestion instead of dying by it. Let us have ever before our eyes the numerous examples of robust and healthy old age. We must store up in our brains healthy, serene, and comfortable suggestions."

The *yogis* insist that we must first rub off the store of recorded unhealthy suggestions from our memory, and re-arrange our ideas in the light of the knowledge of Truth. This, however, cannot be accomplished without enormous labour, inasmuch as memory is not a thing which can be taken out, cleansed and put back in its place by any known process. Severe physical and mental drilling, necessitating the closing up of old and deeply-rooted tracks in the nervous matter of the brain and the spinal column, and the opening up of new paths, in place thereof, is required for that purpose. As Vivekananda observes.—

"We will find later on that in the study of these psychological matters there will be a good deal of action going on in the body. Nerve currents will have to be replaced

and given a new channel New sorts of vibrations will begin, the whole constitution will be remodelled as it were. But the main part of the action will lie along the spinal column, so that the one thing necessary for the posture is to hold the spinal column free, sitting erect, holding the three parts—the chest, neck and the head—in a straight line ”

Any one cultivating the habit of concentration will perceive subtle changes taking place in his nerves, particularly in those of the head and the face It is due to these changes that the face of the *yogi* becomes calm and shining, his features refined and beautiful, and his voice melodious and musical ; and it is also due to these changes that the development of the higher faculties takes place in him. It is no longer disputed that there are certain regions, or centres, within the human system which perform specific functions. The faculties and powers of man are due to the development of these centres, or regions, and his shortcomings also are to be traced to an undeveloped, or atrophied, state of one or more of them * The *yogi* may develop any or all of these centres at will, the only thing necessary being to rearrange the nervous matter and to stimulate it into activity How this is to be accomplished, is a secret of practical *yoga* which is usually only imparted, by word of mouth, to capable deserving men , but its principle may be taken to consist in the accomplishment of systematic relaxations of bodily tensions that are obstructing the free functioning of certain powerful nervous currents, *e.g.*, the *kundalini* (Serpent Power), which is said to be residing in the *mulādhāra* (the basic) plexus.

A word of warning seems necessary here about practising the methods of Yoga Involving, as these practices do, many important changes in the arrangement of the brain cells and nerve currents, the tyro, unless he has thoroughly understood and mastered the subject, and is extremely cautious in his method, is likely to do himself great injury by practising Yoga exercises without being duly instructed by a

* Injury of the motor regions in the head, for instance, causes what is known as aphemia or motor aphasia, which is not the loss of voice nor paralysis of the tongue or lips, but the inability to utter any words at all, or the utterance of a few meaningless stock phrases, as speech, mispronouncing, misplacing, and misusing one's words in various degrees—(*Prof. James*).

full well, he gave them a problem of philosophy in the form of a 'hard' saying, and offered them bread and wine, the quality of which was so very unpalatable that they could not be readily swallowed. His object was to make the literal sense of the words employed so highly repugnant and mysterious that their minds should turn from it and become interested in searching their hidden sense, thus deepening the impression each time that bread was broken or wine tasted. All this would have indirectly acted as a strong stimulus to right meditation, but, unfortunately, none of the uninstructed hearers understood him in this light. Some of the more advanced men even grumbled at it.

The true significance of the ritual will become clear if we bear in mind the fact that allegory invaded even the domain of foods. In the Epistle of St. Barnabas, which must have been composed, at the latest, in the early part of the second century, and which might well have been written, as some thinkers have surmised, about A. D. 70—79, over two pages are devoted to the allegorical explanation of the subject. It is said there :—

"Now when Moses said . 'Ye shall not eat . . . eagle, nor crow, nor hawk . . . ' . . . Thou shalt not, he means, consort with or make thyself like unto such men as know not how to provide their food by toil and sweat, but seize other people's property in their lawlessness, and lay wait for it, as if walking in guilelessness, and look round to see whom they may strip bare in their rapacity, just as these birds alone provide no food for themselves, but sit idle, and seek how they may devour the flesh of others, being pestilent in their wickedness. 'Thou shalt not eat,' he says, 'lamprey nor polypus nor cuttlefish.' 'Thou shalt not, he means, make thyself like unto such men, who are utterly ungodly and are already condemned to death, just as these fishes alone are accursed, and swim in deep water, not coming up like the others, but living on the ground below in the depths' " (*Epistle of Barnabas*, p. 19)

In the Letter of Aristeas which is a Jewish document about three hundred years older in date than the 'Epistle of Barnabas,' the whole of the teaching concerning the clean and unclean animals had already been recognized as an allegory. The conclusion reached was :

" . . . all these ordinances have been solemnly made for righteousness' sake, to promote holy meditation and the perfecting of character. By these creatures . . . which he called unclean, the law-giver gave us a sign that those for whom the laws are ordained must practise righteousness in their hearts and oppress no one, trusting in their own strength, nor rob one of anything, but must direct their lives by righteous

motives . . He has, then, set forth all these rules as to what is permitted us in the case of these and other creatures by way of allegory. So, then, all that is said concerning meats and . animals relates to righteousness and righteous dealings between man and man."—The Letter of Aristeeas, Eng. Trans by H St. J Thackery, pp 54, 56 and 57

Aristobulus had also advocated an allegorical interpretation of the injunctions relating to the animals declared lawful and unlawful as food (Farrar's 'History of Interpretation,' p 169), Tertullian follows him fully when he says —

"Literal prohibitions about the clean and unclean kinds of food would be quite contemptible" (Ibid, 178)

Unfortunately Farrar was not a student of religion as a science, and failed to be impressed with the allegorical significance of the 'books' though both Clement (see Writings of Clement, Vol. ii, pp. 251-252 and 488) and Origen (see Philocalia, p. 131) definitely hold the allegorical meaning to be the true significance of the text

It must be now obvious that the real interpretation of the text

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John vi 53)—

is that man is recommended to acquire the virtues and qualities of the Ideal, not that he is to tear out the flesh of a living being and sip his blood as if it were wine. The spiritual significance is insisted upon in the Bible itself, which records (John vi. 62) :—

"It is the spirit that quickeneth, the flesh profiteth nothing the words that I speak unto you, they are spirit and they are life"

Thus understood, the sacrament of the Eucharist is of immense philosophical merit, and has a practical value of its own, which is very necessary to be appreciated at its just estimation, for as Swedenborg pointed out —

"On the knowledge and the acknowledgment of God, depends the salvation of every one, for the universal heaven, and the universal church on earth, and, in general, all religion, has its foundation in a just idea of God, because hereby there is conjunction, and by conjunction, light, wisdom and eternal happiness"

Another important means of strengthening faith is the chanting of holy *mantras*, i.e., religious formulas, or texts, of which the monosyllabic *aum* or *om*, is the most potent, since it is indicative* of the five orders of spiritually evolved beings, *arhats* (Tirthamkaras) *aśariras* (Liberated Souls), *āchāryas* (leaders of saints) *upādhyāyas* (professor saints) and *munis* (ordinary saints)

According to Hinduism, *om* is the most appropriate name of the Deity, because the three letters, *a*, *u*, and *m*, of which the word is composed, denote supremely excellent, supremely high, and supremely wise, for 'a' indicates bliss or *ānanda*, 'au' signifies power, or *aujas*, and 'ma' means supporter or protector †

Now, since chanting is merely a means to an end, and is resorted to with the sole object of establishing the human mind in divine, godly vibrations, because of the holy ideas of virtue and goodness, which the word chanted conveys, it follows that the term which contains the most exhaustive enumeration of the divine powers and attributes, will form the best means of uplifting the soul. For this reason there is no other word which can claim precedence over *Om*. Concerning the magic potency of the *mantram* Swami Rama Tirtha writes —

"To realize this idea [the divinity of the soul], and to dehypnotize into the Real Self, a beginner gets a great help from the syllable *Om*. While chanting the syllable *Om*, to the Vedantin, the sense, the meaning attached to it, is 'I am the Light of Lights, I am the Sun, I am the real Sun, the apparent sun is my symbol only. I am the Sun, before whom the planets and all the bodies revolve. I am immovable, eternal, the same yesterday, today and for ever. Before me does this whole globe, this whole universe, unfold itself.'"

Chanting the praises of the Self, thus, is the most potent means for changing the negative rhythm of the soul into the positive one. For, will is all-powerful, but unreasoning, and, for that reason, amenable to suggestion. So long as it is imbued with the idea of powerlessness and impotency, it cannot manifest its divine powers. The singing of its praises, consequently, is the most potent means of purging the individual consciousness of the harmful idea of its supposed weakness, and of lifting it out of the slough of despond and

* See the 'Jana Philosophy,' by V. R. Gandhi, pp. 85-86

† See the Sacred Books of the Hindus, Vol. III, part 1

negativity But let it be distinctly understood that mere counting of beads is time absolutely wasted away Good lies only in meditation on the qualities and attributes of Divinity but not in the words, the rosary, the beads or the thread on which they are strung He alone who knows and meditates on his soul as a God is to derive any benefit from the practice

We may now turn our attention to *Bhakti* Yoga which is supposedly the easiest, and, therefore, the most popular, path of Self-realization. Unfortunately, however, there is no direct causal connection between devotion or love and salvation, so that *Bhakti* must give place to some other method, if it is ever to lead to *Nirvana*. Nevertheless, *Bhakti* is said to lead to God-vision, which is regarded as the goal of evolution by the school of devotional Mysticism. What this notion of God-vision means may be gathered from a little discourse by Sri Ram Krishna Paramahansa, a Hindu saint, who flourished in recent times Asked by a disciple as to whether it was possible to see God, he replied: "Certainly These are some of the means by which one can see God. (1) going from time to time into solitude, (2) chanting His names and His attributes, (3) discrimination, and (4) earnest prayer, with a yearning for the Lord Thou mayest see God, if thy love for Him is as strong as the three attachments put together, *viz*, the attachment of a worldly man to things of the world, the attachment of the mother to her child, and the attachment of a chaste and devoted wife to her husband. The thing is, in order to see God, one must love Him, heart and soul"

Here also no attempt whatsoever is made to establish any causal connection between the vision of God and individual salvation, nor is any explanation offered of how the sight of another is to afford true and everlasting joy to the soul The fact is that devotionalism aspires to soar above reason, and is, consequently, not very particular as to the data upon which it rests its conclusions. Hence, the greater the sense of mystery and louder the condemnation of reason in a discourse, the more will it be applauded by the devotee Here is a sample of a milder type of protest against the voice of the intellect.—

"Only love for the Supreme Lord is true *Bhakti* To the true *bhakta* all the philosophical distinctions are mere idle talk. He cares nothing for argument, he

does not reason, he 'senses,' he perceives. He wants to lose himself in the pure love of God, and there have been *bhaktas* who maintain that this is more to be desired than liberation; who say, 'I do not want to be sugar, I want to taste sugar.' I want to love and enjoy the Beloved."

This is just one of those passages which serve the purpose of devotionism better than a thousand arguments, and furnish authority for discarding the voice of the intellect. There is no true devotee who does not have his fling at reason when beaten in argument!

With the voice of intellect silenced once for all, we need not feel surprised at the sayings and doings of mystical saints, some of whom even recommend the worshipping of God as one's own child, so that there might remain no feeling of awe or reverence to mar the fulness of love. This is, however, the extreme view, for the idea of devotion is not founded upon the element of fear, and does not recognize the existence of a god, or goddess, to be propitiated or appeased.

There can be no fear in love, nor can *bhakti* be said to begin so long as one is afraid to approach its object. But the remedy for fear does not consist in regarding one's God as one's child, but in transferring one's attention from an unnatural to the natural object of adoration; for while no one can eternally entertain a feeling of love for an enemy or a chastising dignitary, however much one might 'respect' him for his might, the heart is immediately and inalienably drawn to the true object of love, the moment it is discovered to be worthy of adoration.

Similarly, there is no room in *bhakti* for begging or bargaining with the 'Beloved.' The idea of begging for favours is a sacrilege to the *bhakta*. He will not pray for help, health, wealth, or even to go to heaven. He who wishes to embark on the path of love must give up all such desires, and fill his mind with holy thoughts. He who desires to come into the presence of the 'Beloved' must make a bundle of all shop-keeping religion and cast it away from him before he can be allowed to set his foot within the shrine.

It is not that you do not get what you pray for for that depends on the working of the laws, but it is low and vulgar—a beggar's religion. Fool, indeed, is he who living on the banks of the Gange

digs a little well for water. Fool, indeed, is he who coming to a diamond mine begins to search for glass beads. These prayers for help, health, wealth and material prosperity are not *bhakti*; they are the lowest form of *karma*, and they stand in the way of the realization of the great Ideal

Love is an emotion, not an exchange of goods, or bartering of property; it has nothing in common with the spirit of bargaining. The true *bhakta* cheerfully sacrifices everything for the object of his love, and would willingly give up home, family, wealth, and all else that he might own, to catch but a fleeting glimpse of his Love's resplendent, glorious 'face.' He has ears and eyes only for the object of his love, and takes no interest in the concerns of men. He avoids the company of those engrossed in the affairs of the world, and becomes a wanderer on the face of the earth in search of his 'Beloved,' unmindful of the requirements of the body and of the inclemency of seasons. He disregards both the taunts of men and the importunities of his own lower nature. In a word, he becomes mad with love.

When his love reaches this supreme state of forgetfulness of the world, when his mind is purged of all desires for sensuous enjoyment, and when the consciousness of his own personality has become merged in the emotion of pure love for his true Self, then is the veil lifted up from the ravishing face of the 'Beloved' and he is allowed to drink deep at the very fountain of love and bliss itself. He then realizes the full force of the saying, "What is a man profited, if he shall gain the whole world and lose his own soul?" (Matt xvi 26). With the dropping of the scales from his eyes, his vision becomes clarified, he hears the mellifluous, melodious voice of love softly whisper in his ear the sweet and vivifying formula—*that thou art*—of divine wisdom, he realizes the joyous import of the words, 'what thou beholdest beauteous creature is thy Self', his heart leaps up with delight; and, with one bound, as it were, of the ecstasy of super-consciousness, he plunges into the ocean of Joy in his own Self!

We might call this intense love of the *bhakta* madness, if we please,—it is certainly disregarding of what 'soul-less' humanity regard as sound intellectualism—but we must remember that it takes

us not to tears, and sorrow, and darkness in the grave, as worldly wisdom undoubtedly does, but to the Land of Joy and Love and Immortality. Can the love of Mammon lead us an inch beyond Turkish carpets, motor cars, palaces for residence, and the like, all of which tend to expedite the approach of death, but can in no case confer immortality? Blessed is the madness which ends in bliss; who cares for the 'sanity' that leads to the grave!

Those who wish to study the nature of Love from the standpoint of mysticism, will find it beautifully described in the *Nārada Sūtra*. We shall here give an extract of a few of its passages from an excellent translation by Mr. E T Sturdy. Love is of three kinds, namely, (1) where the only motive is to seek pleasure, to take all and to give nothing, (2) where there is exchange, and the loving depends on being loved—'I love thee, because thou lovest me,' and (3) where there is unconditional devotion, the giving everything and seeking nothing,—no recognition, no return. The first is the love of the sensualist, the second that of the ordinary worldly man or woman, but the third is that of the real devotee. Love has been defined by Vyāsa as devotion to worship, by Garga, as devotion to hearing about the *Ātman*; Sāṇḍilya considers it the unbroken feeling of the Universal Self in one's own self, and Nārada refers to it as the surrendering of all actions to God, and feeling the greatest misery in forgetting Him. Nārada further declares that it is greater than work, knowledge or *yoga*, because it is its own reward, or end,—not merely a means to an end, as, he maintains, is the case with knowledge. Love emancipates the heart from impurity. It has no rights or property of its own; neither does it tolerate the spirit of copy-righting. Wealth, strength, abilities—all must be held in trust for the world, at the service of every straggling manifestation of Life. The fruit of Love is enjoyed by him who avoids evil company, who associates with those of great mind, who gives up all sense of possession, who frequents lonely places, who uproots the bondage of *karmas*, who abandons all anxiety as to livelihood, who renounces the fruit of works, who gives up even the Vedas, and looks upon all living beings with equanimity. The true 'lonely place' is in the depths of the heart, where, with, all the doorways of interruption 'through the senses fastened, the devotee

sees, in unbroken solitude, nothing but his own pure Self as the 'one without a second' " How are these doorways, through which distractions enter, to be closed? For the *bhakta*, through Love, Love, and yet again Love; by driving away everything from his thoughts, but sympathy, compassion and those ideas and emotions which lead up to a perfectly impassioned Love—quixotic it may be,—reckless, ridiculous to us in its fervour, but unconquerable and unrelenting Giving it full play, never checking it, weeping, it may be, for the miseries of the world and the sense of separation from the one Ocean of Life and Love, day and night, in public or in solitude, caring for nothing, but attaining the realization of That: chastising himself through remorse and reproach for every shortcoming in Love, at length he reaches a great calm, a great serenity; he stands 'on the other shore.' He knows, he feels. his shoulders may become marked with the stripes that fall on those of others, but he suffers no longer: he is ever happy and satisfied No words can explain that state, and because it cannot be expressed, except by negations, it is a mystery—'the peace which passeth all understanding' "

When this all-powerful, all-conquering devotion, producing Love for friend and foe alike, springs up in the heart, it becomes pure, and is then prepared for God-vision Ardour in the worship of the Self, constant contemplation of his glory, the dedication of all actions to him, and the feeling of extreme misery in losing him from memory, are some of the signs of true Devotion It arises from knowledge, in the first instance, and itself leads to the perfection of Wisdom

As to the *why* and the *wherefore* of *bhakti*, Love is said to arise as the climax of a course of internal action, or evolution According to Srīrūpa Goswāmī.

" First arises faith then follows attraction, and after that adoration. Adoration leads to suppression of worldly desires, and the result is single-mindedness and satisfaction Then grows attachment which results in ebullition of sentiment After this love comes into play. "

The above is the quintessence and general summary of the views of the devotional schools of religion We shall now proceed to investigate the nature of the main principles underlying this particular

branch of Yoga. To begin with, *bhakti*, being a form of the emotion of love, cannot possibly arise in the heart so long as it remains unconvinced of the special claim of the object of devotion to one's worship. Certainly no one can force himself to love another against his heart. It follows from this that genuine *bhakti* is not possible where reason is given the go-by before it has pronounced its benediction on the idol to be installed in the sacred temple of the heart. Fanaticism may, no doubt, flourish in the absence of the light of intellect, but then fanaticism has no foundation of truth, and the pursuit of untruth is not to be desired. It is not that one cannot be devoted to a false object, for that is a matter of personal belief, but that the worshipping of the false god, or ideal, is like a structure without a solid foundation, and is sure to lead to trouble sooner or later. Thus the first essential on the path of *bhakti* is the ascertainment of the true object of devotion.

It is also important to know that spiritual love or devotion has little, or nothing, in common with the vehement, unreasoning ardour of a sensualist's passion, and that the men who endeavour to imitate the full-gushing, standard lover of an oriental love-story have no idea whatever of the kind of love implied in devotion to divinity. Love certainly does not signify unreasonableness, and irrational frenzy may be a characteristic of lunatics and fiends, but not of the worshippers of the Supreme Intelligence. The truth is that the nature of devotion has been entirely misunderstood by the generality of men, who, unable to form a rational conception of the kind of love implied in *bhakti*, have been led to confound it with the mad impetuosity of sensuality. Some have even likened it to a moth's fatal attraction for light, and oriental poetry revels in depicting the sensation of the 'painful delight' which the tiny insect-lover is supposed to experience, in the closing moments of its life, on the burning altar of love. Many persons are misled by these charming flights of fancy, and begin to interpret their own confused sensations and mental affections and the manifestations of psychic phenomena they might come across in all sorts of fanciful ways, always bent upon finding a confirmation of their own views in each and every occurrence.

That this is not *bhakti* but a form of madness, is evident from the very nature of love which is an essential ingredient of devotion. As pointed out in the last chapter, love is of three kinds, according as it is (1) for the superior, (2) the equal, or (3) the inferior. Of these, the first takes the form of respect for learning and age, respectful affection for the parent, reverence for the tutor, loyalty for the king and devotion or worship for the *Tirthamkara* (God). The second denotes equality of status, and manifests itself in the form of friendship, amity, affection and the like, and the third assumes the form of benevolence, patronage and other similar emotions. Sexual love is a form of the second type, though one of its most complex phases, since it implies the engrafting of the idea of sexual relationship on the stock of amity and good fellowship. Love of the first type is founded on respect, of the second on mutual amity, and of the third on protection or watchfulness.

It is thus clear that *bhakti* belongs to the class of emotions of love of the first kind, which are distinguishable from its remaining types on account of the element of respect. It follows from this that neither the emotion of benevolence which is characteristic of love for an inferior, nor the full-gushing, impetuous ardour of the hero of a love-tale can be the appropriate form of love for the true God, than whom no one has a better right to our respect. Nor is there room in devotion for the type of passion that exhausts itself in empty professions and protestations, and the only form that is admissible in religion is the intellectual which demonstrates its unbounded love and respect for God by intelligently walking in the footsteps of the Teacher and by understanding His word. It would seem that the confusion of thought, which has arisen among the followers of mysticism on this point, is due to a failure to discriminate between the different kinds of love which have been enumerated above, and to a vague notion of the moth type of passion being the most perfect. But it is clear that no one ever dreams of loving his parent, tutor or king after the manner of a moth, and it is also evident that a God cannot be likened to a silly, empty-headed coquette who judges the merit of her different suitors according to the amount of vehemence put in by them in their protestations of love. The fact

is that love is a motive power grounded on belief, and manifests itself by becoming translated into action, the manifestations of its activity taking different but appropriate, typical forms, according to the nature of the relationship in which the object of love stands to him who loves. Thus, we offer devotion and worship to a *Tirthamkara* (God), reverence to a tutor, loyalty to a king, friendship to our equals, and protection and patronage to those who are inferior to us. But we do not offer devotion to a king, patronage to divinity or worship to a child. Every one of these has his particular form of love, and must be loved in that very form. This is the rule of Love, the breach of which cannot but be fraught with evil consequences. One has only to picture to oneself the consequences of approaching a parent, tutor or king with the romantic sentiments of a Romeo to realize the absurdity of the situation and the amount of evil resulting from a disregard of the rule. The case with Divinity is no different; He has His own appropriate form and must be loved in that very form. The idea of putting the all-knowing, ever blissful Godhead on a par with every love-sick Juliet of romance is absolutely disgusting; and it does not improve matters a bit if we reverse the role of relationship. For while the idea of a God as a Romeo, madly in love with the human soul, cannot be deemed to present a picture of divine perfection either in knowledge, bliss or power, on the one hand, the disparity of class and incongruity of type is not done away with, on the other. It is thus clear that the true significance of love in reference to God has nothing in common with the idea of passion between the two sexes, nor can one's God be loved as one's child. Devotion to God really means a devotion to the attributes of divinity, which the devotee wishes to develop in his own soul, and consists in the blending of the fullest measure of love and respect for those who have evolved out those very attributes in perfection.

Thus, *bhakti* in its true sense means devotion to an ideal, and incidentally, the worshipping of those who have already attained to its realization. The causal connection between the ideal of the soul and the worshipping of those who have already realized it is to be found in the fact that the realization of an ideal demands

one's wholehearted attention, and is only possible by following in the footsteps of those who have actually reached the goal

The analysis of the nature of *bhakti* entitles us to say that no one who does not excite, in the fullest degree, the feelings of love and reverence in our hearts is entitled to our devotion. This amounts to saying that the being to whom the heart spontaneously offers its devotion is he who is its greatest sympathiser and well-wisher. Now, since these qualifications are to be found in the *Tirthamkara* alone who preaches the *dharma* (religion or path) that leads to the Perfection and Bliss of Gods, in other words, who enables the soul to attain to the sublime status of Godhood, none but He is entitled to or can command the full adoration of the heart

According to modern theologians, however, *bhakti* implies devotion to a Supreme Being on the ground of his being the creator of the world, and the maker of souls and their bodies. But this is quite untenable, firstly, because the notion of a creator of the world and of the maker of souls and their material bodies has been seen to be illogical, and, secondly, because an act of this kind performed *voluntarily* in the past is incapable of engendering the emotion of love, much less of devotional love, though it *might* possibly give rise to a feeling of gratitude on the part of those born with a silver spoon in their mouths. But even this sense of gratitude would be entirely wanting, and might be counter-indicated by a strong feeling of hatred in the case of those unfortunate ones who find themselves placed, for no fault of theirs, in unsuitable and painful surroundings, and of those who are 'created to people the hell,' as the holy Qur'an asserts.

The case with those who believe in the existence of a creator, but make his creative activity subservient to the principle of *karma* is even worse, since on their hypothesis the creator becomes merely an artificer of *ka ma*, without a voice of his own, so that neither praise nor blame can ever be earned by him. Certainly no one can ever feel grateful to such a world-maker for his creative activity

We may now turn our attention to the teaching of Mysticism which maintains that God should be worshipped to obtain his vision, or to become absorbed in him. This view also is not tenable, since the vision or contact of another cannot possibly afford anything more

than a passing sensation, which is as different from true happiness as a piece of stone from bread. As a matter of fact, true joy is the natural attribute of the soul, and becomes an actuality of experience the moment one gives up the idea of extracting it from things outside one's own Self. Hence, so long as one expects to find joy in things outside one's own soul, true joy cannot come into manifestation. Thus neither the vision nor the contact of another can ever take the place of true happiness which the soul is athirst for.

The idea of absorption in God has also nothing to commend itself to common sense, for two simple and indestructible substances or realities can never become fused into one by any possibility, and since both the soul and the alleged God are indestructible by nature, it is clearly impossible for either of them to become merged in the other. The analogy of the absorption of a drop in the sea, which Mysticism relies upon in support of its proposition, is beside the point, because analogy is no argument. It, however, actually refutes that which it is supposed to prove, since the sea is not an unit, but a collection of drops, so that the additional drop only goes to increase the number of those already there.

Apart from this, it is permissible to ask: what may be the effect of the chemical operation of absorption? Will the soul survive the event, or be wiped out in the process? No mystic has yet succeeded in giving a satisfactory reply to this all-important question, but we can see for ourselves that in the former case the idea of absorption is more imaginary than real, and in the latter the dismal prospect of extinction suffices to rob the operation of the very last vestige of attractiveness.

Those who have realized the weakness of their mystic creed on the point have tried to evade the difficulty by arguing that love is its own reward or end. But this, too, does not advance their case any further, and is clearly an endeavour to throw dust in the eyes of reason, because the end is not love but happiness. Now, since it so chanced that happiness and love are not synonymous words, the use of the one for the other is not permissible in philosophy or rational literature.

As already observed, the only being who is entitled to the fullest measure of our devotion is the Teacher who preaches the 'Path'

that leads to the perfection and joy of Gods. He is worshipped not because worship or devotion is the end in itself, but because He is the only true guide to the Goal, so that devotion is primarily centred round the Ideal of the soul. Here, again, we observe that *idealatry* and not idolatry is the path to *nirvana*. Thus, in its primary sense, *bhakti* really means devotion to the Ideal of the soul, and, in a secondary one, the worshipping of those Great Ones who have already attained to its realization, and who are, therefore, best qualified to instruct and guide others.

It is this great Ideal of the Soul which demands our whole, undivided attention and full devotion. It is this which has been personified as Christos or Krishna in the mystery-language of mythology, and it is this which explains the element of unreasonableness in the mystic creeds. For what has been seen to be childish and unreasonable in love,* in relation to a Supreme Being, is quite appropriate to the Ideal of Life personified as God.

The *rationale* of *bhakti* can now be described with logical precision. First arises discernment or insight, called faith; this changes the outlook of life, transforms loose conceptions and stray notions about *dharma* into right knowledge, and is followed by an intense desire for the realization of the Ideal. This is devotion or love, and leads to the worship of the *Tirthamkara*. Finally, when conduct is purified and becomes perfect under the combined influence of knowledge and love, the binding force of *karmas* is destroyed and the soul is set free to enjoy its natural omniscience and bliss.

* The union between the 'Lord' and the Jiva is described as *Sāmarasya*, in the works on Śāktism. What is precisely meant by the term will be evident from the following explanation from the *Garland of Letters* by Sir John Woodroffe (page 172).—

"*Sāmarasya*, I may here observe, is a term which is ordinarily applied to the bliss of sexual union (*striṅgyogāt yat saukhyam tat sāmarasyam*). For the benefit however of those who are always reading gross meanings into parts of the Śāstra alien to them it is necessary to explain that *Sāmarasyam* is both gross (*sthūla*) and subtle (*sūkṣma*). Here the latter is meant. An erotic symbol is employed to denote the merger of the Jiva and Supreme Consciousness in ecstasy (*Samādhi*). The Tantras largely employ such imagery which is to be found in the Upanishads and in non-Indian Scriptures.

will from the bondage of sin, and the possession of life more full and abundant, are the aims of the soul, obviously that whose every step is calculated to increase the power of the individual will is the only channel of liberation. In this sense, Yoga, certainly, is the science of liberation *par excellence*

The chief obstacle on the path of Yoga, which beginners have to get over, lies in the mechanism of habit which the easy-going will likes to adhere to. It is not to be supposed that the actual, practical science of Yoga is characterized by anything resembling the ease with which we have been discussing it here. We know, from practical experience, how hard it is to break through any deep-rooted habit. How difficult it is to give up drinking, for instance, when once the craving for liquor has become a habit with will? Yoga has to get over not one or two of such habits alone, but over all those traits and tendencies and inclinations which lead in the wrong direction, and their number is legion. Few, indeed, there be who aspire to rise above the smooth-running, though destructive, mechanism of habitude, and they alone are benefited by Yoga. For the rest whose minds are steeped in the materialism of the world neither Yoga nor any other method can do anything. Hence, Yoga accepts only those disciples, in the first instance, in whom zeal and earnestness have been emancipated from the thralldom of slothfulness of habit, by *viveka* (discrimination), *airāgya* (non attachment), *tyāga* (renunciation), and faith. If we ponder over these last-named qualifications, we shall discover that without their aid it is not possible to enter upon the steep path of salvation. Obviously, there can be no desire for liberation unless there be present to the mind a keen sense of discrimination between the permanency of the state of Nirvana and the transitory, 'shadowy' nature of the world. Hence, the first essential is the discrimination between the Real and the 'unreal.' Next, it is also easy to see that unless the desire for liberation is intense enough to overcome all other desires which tend to prolong the bondage, it will be overpowered by them. Hence, unless the will of the Yogi is fortified by such powerful virtues, as non-attachment, renunciation and faith, it is not likely to overcome the weaknesses of the flesh. Hence, no one who, entered the path, looks

behind at the world on which he has turned his back, is worthy of Yoga. It was for this reason that Jesus reprimanded the disciple who wanted leave to bury the dead. These principles appear foolish and silly only so long as we do not look deep into the cause of success itself. Whatever be the ideal to be attained, it is inconceivable how success can result without perseverance and concentration of the mind ; and it is equally unimaginable how concentration and perseverance can be harnessed into service without the giving up of those attractions and pursuits which distract away attention from the goal. Yoga, therefore, rightly insists on the possession of the above-mentioned qualifications

From being accepted as a disciple to the full realization of the Self, that is, the attainment of bliss, eight steps are pointed out by Patanjali, the venerable codifier of this science ; and they are, 1 *Yama* 2. *Niyama*. 3. *Āsana*, 4. *Prāṇāyāma*, 5. *Pratyāhāra*, 6 *Dhāraṇā*, 7. *Dhyāna* and 8. *Samādhi*. Of these, *yama* signifies non-injuring, truthfulness, non-stealing, continence and the imposing of limitations on the worldly goods , *niyama* means purity, contentment, study and resignation ; and *prāṇāyāma* conveys the idea of controlling the vital force. The first two mean the moral training of the soul, but the third, namely, *prāṇāyāma*, is a very different thing.

We shall first of all take up the question of morality. Morality is the basis of Yoga, and it has been said in so many words, that without it no one can attain to Nirvana. Of all the religions in the world there is none in which perjury, theft, murder, adultery and all other offences are not condemned in strong terms. They differ, however, in degree. In some, for instance, non-killing is enjoined in respect of mankind alone ; while in others, as in Jainism, it is said that 'mercy shall not be for man alone, but shall go beyond, and embrace the whole world.' But the question naturally is that although all the rational religions, which have swayed in the past and are now swaying the destinies of hundreds of millions of human beings in the world, are agreed as to the things to be performed and the deeds to be avoided, why is it that their behests are trampled under foot and disobeyed ? How is it that the Hindus now do not entertain the same respect for animal life as they did in

the past? Why is it that the Christians no longer live the life delineated in the Sermon on the Mount, or the Muhammadans abide by the doctrine of resignation to the will of God? By morality the Yogi does not mean the modern lip-morality of the world, which regards the Messianic injunction, "whosoever shall smite thee on the right cheek turn to him the other also," as meant only for the high-flown style of pulpit oratory, and as quite inapplicable to the affairs of practical life, but a real, live code of Ethics which does not brook violation of its least commandment, and which, consequently, must be respected and obeyed. The difference lies in the fact that, while the Yogi aims at perfecting himself, by bringing into manifestation the good, the true, and the beautiful in his own soul, the ambition of the man of the world does not soar higher than dominion over the world and bags of gold and silver. The latter, not knowing the uses of what the former regards as a useless commodity, and not knowing where and when to stop, goes on seeking and piling up wealth, till he kill himself in its pursuit. The former, knowing the true worth of money, cares not to soil his happiness by coming in contact with it, and thus avoids all the worries and flurries and doubts and disappointments of the money-maker, courteously nicknamed the city-magnate.

Now, let us note the different results of the two pursuits. The city-magnate might possess heaps of gold in his safe; he might have a large balance to his credit in one or more banks; he might be able to purchase, or otherwise procure, all the paraphernalia of luxury which constitute the pleasure of the worldly-minded, but all this can he boast of at the cost of health, beauty and youth, to say nothing of true happiness, which, it would seem, is beyond his understanding. For while he has been busy in the pursuit of riches, dyspepsia, gout, and rheumatism have been busy in his pursuit, and by the time he lays his hold on money, these lay their hold on him. So is the case with ugliness. No one, whether a city-magnate or not, can, with impunity, spend hours of mental torture, or toss, night after night, from side to side, in bed, in racking his brains for devising newer methods of amassing more gold, or of making good the losses already incurred. Mental anguish must leave its visible ugly marks behind, in the shape

of a wrinkled forehead, distorted features and wretched looks. Just think over it; was man born to be a wretched, miserable being, a living, burning libel on personal beauty and a victim to all sorts of ghastly and incurable diseases, *or does he make himself so?* The millionaire makes his pile, it is true, but it is not in his power to enjoy it. The money which perhaps would have been more useful to some poor, needy peasant, now lies buried in his iron safe, free from the contamination of poverty; but it carries its own curse with it,—the man who made it is not to enjoy it! It is true that the man of money sleeps in his mansion, and his couch consists of the most luxurious, springy bed that human ingenuity can devise, while the Yogi lies down on mother earth, but it is no less true that the latter gets up in the morning, saying, 'uneasy lies the head that wears a crown,' and the former *feeling* it!

When man understands that every little departure from the strict code of morality, as laid down by Religion, goes to stamp the features with ugliness and misery, renders the system sensitive to the infection and onslaught of disease-bearing germs and also tends to shorten life, to say nothing of its evil effect on the future career of the soul, he will come to estimate the scathing condemnation of the Scribes and Pharisees by Jesus at its proper worth. The Yogi is not against our making money, provided we do not lose sight of the real aim. The true principle is to do whatever work is natural or congenial to one's station in life, but to do it unconcernedly, always remembering that wealth is not the be all and end all of existence. One need entertain no fear of poverty or starvation by working in this unconcerned manner. One fears only so long as one does not understand the truth. The moment we give up theorizing and put the statement to practical test, we shall find the Master's words, *Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you*" (Matt vi 33), a piece of literal truism. This is the fundamental basis of morality. There is no wrathful Supreme Being to get angry with us for our transgressions, but they carry their punishment with them, and each time that we violate the least commandment we are punished with ugliness and disease, and that most coveted possession of saints and sages, which Yogis call peace

of mind, is denied us, for a shorter or longer period, according to the nature of the sin and the atonement we might have made subsequently, consciously, or otherwise. When the accumulated deposit of 'disease' assumes such dimensions as preclude the idea of redemption in the particular incarnation, death destroys the body, and thus graciously puts an end to the physical suffering and torments of a worn-out, diseased, and dilapidated organism, the owner of which has signally failed to utilize his chance of life eternal.

Morality in religion means a God-like attitude of Purity and Love towards all beings. For religion aims at turning men into Gods, and there is no room in it for the hollow sentimentality of the world which exhausts itself in wordy protestations of goodness and virtue. It is not an admirer of wolves in sheep's skin, who for securing the good opinion of their stupid and insincere neighbours go down on their knees and offer up long and elaborate prayers in public, who give a small pittance of their wealth with all the noise and fuss that they can make for a mention in the press, who place large sums of money at the disposal of royalty to secure a title, or who shed crocodile tears to excite the respect of their kind. Morality, in religion, means the purification of the inner as well as the outer nature. Let no thought which is not pure and God-like ever enter the heart, let the mind dwell on nothing but what is good, and true, and beautiful. Purify the heart, talk of nothing but God; think of nothing but God, let purity surround you within and without. The Vedantist puts it:

"When thy consciousness dwelling in pure light and pure love, does not admit any other thought but that of thy beloved, thy Real self, then how is it possible to think of good or bad, of the dual throng? Then you sing nothing but thyself. Then you are speaking nothing but God's music. Then you chant nothing but God's beauty. Then you feel nothing but God's hand in all hands, God's eye in all eyes, God's mind in all minds, God's love in all loves, God's virtues in all virtues, God's presence in each and everything"—*Rama Tirtha*

The next step is *Āsana*, i.e., posture, for contemplation. Steady posture is necessary to keep the body motionless, else its unchecked restlessness would distract the mind and dissipate the energy of the will. The *āsana* that is generally adopted by *yogis* is a sitting

posture, with legs crossed, after the manner of the images of the *Jama Tirthankaras*. When the *asana* becomes firm and is no longer a source of distraction to the mind, *pranayama* may be practised with ease.

The word *pranayama* really signifies the controlling of energy, though it is generally taken to mean the regulation of breath. According to a certain class of *yogis*, it means the controlling of the cosmic energy. Says *Sri Sri Swami Vivekananda* :

"Just as *Prana* is the infinite, omnipresent material of the universe, so is the *prana*, the infinite, omnipresent life force, power of the universe. The knowledge and control of the *prana* really is what is meant by *pranayama*. This opens to us the door to divine unlimited power."

But the primary object of *pranayama*, according to Yoga, is to control the wandering of the mind so as to be able to prevent the uncontrolled dissipation of energy. Apart from this, breathing is also the main source of the absorption of the vital energy. With each breath we inhale a certain amount of *prana* (electricity or vital force) from the atmospheric air. This electricity is absorbed by the blood, and is stored up in the nervous system. The *yogi* aims at controlling this vital force by regulating his breath. Ordinarily, respiration is an involuntary act, although it can be partially brought under the dominion of volition, as in speaking, singing, and the like. Its movements are under the special control of that portion of the cerebro-spinal axis which is known as the *medulla oblongata*. By controlling the respiratory action the *Yogi* establishes control over the vital forces in his body. He begins by correcting the normal breath. According to Yoga, the proper method of breathing is neither exclusively clavicular, nor thoracic, nor even diaphragmatic, but a combination of them all. The object is to remove the condition of passivity from the system, and that can be accomplished by (1) inhaling a large quantity of the vital breath from the atmosphere, and (2) by employing it to energize the nervous centres of the spinal column and brain which control the whole system. The lung capacity increases with practice, but it also requires certain other aids. The food must be pure, wholesome and non-irritating, so that the body should acquire purity and

elasticity and lightness. Smoking and drinking must be given up with animal diet, as they actually produce the very conditions which it is the aim of Yoga to remove. Along with the regulation of diet, certain purificatory exercises in breathing have also to be practised for rendering the nerves supple and light. This generally takes a few months, at the end of which sufficient control is obtained to 'will' the *prāṇa* to any particular part of the body. This enables the *yogi* to get rid of many kinds of disease from his system.

Rhythmical breathing is a powerful ally in gaining control over the vital forces of the body. The *yogi* declares that rhythm pervades the universe. In all vibrations is to be found a certain rhythm, so that all cosmical movements and manifestations of force are rhythmical. Our bodies are as much subject to the law of rhythm as are the notes of music, or the feet of a poem. Says the author of "The Hatha Yoga" :—

"You have heard how a note on a violin, if sounded repeatedly and in rhythm, will start into motion vibrations which will in time destroy a bridge. The same result is true when a regiment of soldiers crosses a bridge, the order being always given to 'break step' on such occasions, lest the vibrations bring down both the bridge and regiment. These manifestations of the effect of rhythmic motion will give you an idea of the effect of rhythmic breathing. The whole system catches the vibrations and becomes in harmony with the will, which causes the rhythmic motion of the lungs, and, while in such complete harmony, will respond readily to orders from the will. With the body thus attuned, the *Yogi* finds no difficulty in increasing the circulation in any part of the body by an order from the will, and in the same way he can direct an increased current of the nerve force to any part of the organ, strengthening and stimulating it."

In this manner the *yogi* catches the swing, as it were, and is able to absorb and control a large amount of *prāṇa* energy. The effect of rhythmic breathing is that it sets every fibre of the body vibrating with vitality, so that when all the motions of the body become rhythmical, the body itself becomes, as it were, a gigantic battery of will.

In rhythmic breathing the main thing to be grasped is the idea of rhythm. To quote again from "The Hatha Yoga" :—

"The *yogi* bases his rhythmic time upon a unit corresponding with the beat of his heart. The heart-beat varies in different persons but the heart-beat unit of

each person is the proper rhythmic standard for that particular individual in his rhythmic breathing. Ascertain your normal heart-beat by placing your fingers over your pulse, and then count: 1.2. 3,4, 5.6; 1, 2, 3 4, 5, 6. etc., until the rhythm becomes firmly fixed in your mind . . . The yogi-rule of rhythmic breathing is that the units of inhalation and exhalation should be the same, while the units for retention and between the breaths should be one-half the number of those of inhalation and exhalation."

When the novice has mastered the preliminary exercises he will be able to regulate the vital *prāṇa* in any part of the body at will banishing and destroying the causes of disharmony from his system. According to Vivekananda, the whole scope of Raja Yoga is really to teach the control and direction of *prāṇa* on different planes. It is said in the Yoga Vasiṣṭha :

"If the motion of *Prāṇa* and therefore the mind be arrested, both internally and externally, then will death and dotage fly to a great distance. Then will abide in the body *dhātus* (spiritual substances) such as will never be expelled at any time. Those only can be said to have truly cognized the Reality who, walking in the path of *Ātman Jnana*, eradicate their desires, render thereby their intelligence clear, and tear asunder all the bonds of the mind. As the fluctuating mind arises through its gradual association with objects, births and deaths also arise. It is only when the mind quits all, without any attraction or repulsion towards objects, that it will cease to exist. If thoughts are destroyed through the extinction of *rāga, bīś* (desires), then quiescence will result and the mind's destruction will ensue. If there is no thought of any worldly object or of any place, how can the mind exist (separate) in the void of *ākāśa*? . . . The wise say that the mind denudes itself of its form even though engaged in actions, if it after dissolving all things unto itself, becomes as cool as ambrosia."

Touching the effect of the control of *prāṇa* we are further told :—

"The control of *prāṇa* is tantamount to (or leads to) an abdication of external *rāga, bīś*. With the giving up of *rāga, bīś* the mind does not exist: the same result accrues with the control of *prāṇa*. Through a long practice of *prāṇa*'s control and through the initiation by a *guru, āsana* (posture) diet and *dhyāna* (meditation), *prāṇa* is controlled. But the *rāga, bīś* will be extinguished through the performance of actions without any attraction (or desire), the non-contemplation of *samsāra* (or the absence of love for this mundane life) and the seeing of all things of form as formless. If there is an end to the life of our antagonist, the *rāga, bīś*, the mind too will not arise. Should the winds cease to blow, will particles of dust be seen floating in the atmosphere? The fluctuation of *prāṇa* is that of the painful mind. Therefore, the control of *prāṇa* should be the natural and unfailing duty of all spiritually-minded persons of wisdom."

To put it in terms which are easily comprehensible to the modern mind, the object of Yoga is to remove the impurities of sin that have entered into the constitution of the soul, and have thrown it into the condition of negativity. *Prāṇāyāma* enables the soul to develop its will, by preventing the mind from wandering away after the good things of the world, and is, for that reason, a necessary part of Yoga. But it is useful only up to a certain stage, for otherwise it will itself constitute a distraction to the concentration of mind on the Self. Besides this the true causes of the development of will are renunciation and self-contemplation. It is for this reason that the higher adepts in Yoga do not concern themselves with the regulation of breath.

After *prāṇāyāma* comes *pratyāhāra*, which means "gathering towards," that is, checking the outgoing energy of the mind, and freeing it from the thralldom of the senses. Next comes *Dhāraṇā* which means the holding of the mind on a point, to the exclusion of all others, *e g*, the fixing of attention on the heart. *Dhāraṇā* also signifies special forms of meditation. *Dhyāna* is the next step, and means contemplation, so that when the mind is freed from the thralldom of the senses, and does not wander outwards, it can be easily employed in the contemplation of the Ātman. This will naturally lead up to *Samādhi*, the state in which the soul enjoys its own inherent, natural bliss. Why *Samādhi* is the realization of the ideal of the soul, is because in that state all taint of attachment for the outside world, together with its concomitants, pleasure and pain, is transcended, intellect is left behind, and the soul is set free to feel its own glory and bliss. When this stage is reached, the soul no longer argues and disputes; it simply knows! It then enjoys the bliss and blessedness of perfection. What this state means, cannot be put in words, for it consists in a feeling, and human language is not capable of accurately depicting, or describing feelings. However, the following description from "The Self and Its Sheaths" (p. 71) will be found lucid enough to convey a fairly good idea of the sublime state of ecstasy —

"There are moments, supreme and rare moments, that come to the life of the pure and spiritual, when every sheath is still and harmonious, when the senses are

tranquil, quiet and insensitive, when the mind is serene, calm and unchanging, when fixed in meditation the whole being is steady and nothing that is without may avail to disturb, when love has permeated every fibre, when devotion has illuminated, so that the whole is translucent, there is a silence and in the silence there is a sudden change, no words may tell it, no syllables may utter it, but the change is there. All limitations have fallen away. Every limit of every kind has vanished, as stars seen in the boundless space, the self is in limitless life, and knows no limit and realizes no bound. Light in wisdom, consciousness of perfect light that knows no shadow, and therefore knows not itself as light, when the thinker has become the knower, when all reason has vanished and wisdom taken its place, who shall say what it is save that it is bliss? Who shall try to utter that which is unutterable in mortal speech, but it is true and it exists."

Many instances of such ecstatic joy are to be found in the lives of mystics, and Prof James mentions some in his "Varieties of Religious Experience." Beyond the reach of speech, it cannot be expressed in words, it is a state on the emotional side of consciousness, and must be *felt* to be realized.

It remains to be said that from time immemorial an interesting controversy has been going on in respect of the practical merit and worth of the *Jñāna* and *Bhakti* methods of Self-realization. The subject has been discussed in the instructive little pamphlet, entitled the "Fourth Book of Practical Vedanta," by Pt. G K Sastri. The book is, however, not likely to interest many persons, as it does not deal with the subject philosophically. A similar intellectual controversy, it seems, prevailed amongst the several sects and schools of practical religion in the Holy Land. "Can any good come out of Nazareth?"—was the common expression of ridicule and contempt with which the followers of the path of knowledge (*Jñāna*) were wont to look down upon the devotees of *Bhakti* (Nazareth). This did not mean that the Jews were actually foolish enough to think that the little village of Nazareth was too insignificant to be the birth-place of a World-Teacher. It is sheer prejudice which has led some of us to ascribe such crass ignorance to the Semitic race. As a matter of fact, the custodians of the wisdom of the Kabbala were intellectual men and could not be credited with the belief that greatness depended upon geographical limits, or the dimensions of towns and villages.

"The name Nazir," says Dr Paul Carus, "has nothing to do with the village of Nazareth. Etymologically, the word means a devotee. Nazareth must have

been a very unimportant place, for it is not mentioned at all in the Hebrew literature, and we do not even know the Hebrew spelling of the word. This has given rise to the idea entertained by some hypercritical minds that a village of that name did not exist in Christ's time. In all probability, it is the place now called en-Nasira, a little village in Galilee . . . That Jesus was a Nazarene (or, according to the Hebrew term, a Nazir) we have canonical testimony. The Nazirim . . . are known, through a statement in the Acts, to have been a communistic sect who held all things in common. . . They kept the Mosaic Law and believed in Jesus as the Messiah"—(*The Age of Christ*)

Paul, though not a Nazir himself, associated with them (The Acts, xxiv 5). Early Christians were called Nazarenes, and their descendants are still known in the East as Nasaras, or Nasarees. Dr William Benjamin Smith writes.—

"The epithet Nazaræus is not derived from a city called Nazareth, there was, in fact, no such city at the beginning of our era. The epithet is an appellation primarily of a Deity, it is formed after the analogy of Hebrew proper names ending in *iah*, as Zachariah, the *iah* representing *Jehovah* and is derived from the familiar old Semitic *nazar*, meaning *keep, guard, protect*, so that the Syriac 'Nazarya' is very nearly *Guardian-Yah*. The names Jesus and Nazaræus differ about as *Salvator* and *Servator*. The Nazarenes (or Nasarees) were in all likelihood the worshippers of Nazarya, and according to Epiphanius were 'before Christ and knew not Christ'."

The sect in question did not originate with Jesus, nor did the expression "Can there any good thing come out of Nazareth?" (John, i 46) acquire currency, for the first time, during his career. Samúel and Samson who preceded Jesus by many centuries were both followers of this sect. There is a mention of the vow of the Nazirite in the Book of Numbers (Chap vi 2), and the rules of conduct becoming a Nazir are also given in the Bible.

There can be little doubt that the word Nazareth in the contemptuous expression, "can any good thing come out of Nazareth," referred to devotion, not to an actual village of that name, which might or might not have existed in the Holy Land, and is expressive of the ridicule in which the followers of Jñāna Yoga held those of the path of *Bhakti*. In order to enter fully into the spirit of the controversy, it is necessary to revert to the precise nature of *mōṣa*

*Quoted in *The Lost Language of Symbolism*, by Harold Stead, vol. II, p. 255, foot-note

or redemption, concerning which there does not seem to have been much difference of opinion, in the earlier days, among the ancients. It was recognized to be the attainment of the Ideal of happiness—whatever might be the views of the different schools as to its precise nature on all hands. Hence, the difference of opinion was confined to the merit of the various means employed to achieve that devoutly wished-for end. Now, since *bhakti* is not even possible where its object has not been determined by knowledge, it is clear that the bestower of *mokṣa* is knowledge alone, in the first instance, that is to say, that without right knowledge Nirvana cannot be attained, all other efforts to the contrary notwithstanding. That being so, Raja Yoga, *bhakti* and other methods (if any) are obviously insufficient to meet the situation, though if properly practised, meditation is sure to lead to knowledge, without it being necessary for the aspirant to go to school to study philosophy. Knowledge inheres in consciousness, and because consciousness is the function of the soul-substance, it (knowledge) also necessarily becomes innate in each and every soul. Hence, knowledge arises from within, and education is a drawing out, from *e*, out, and *duco*, to lead. Many of the past sages and prophets were quite innocent of the art of reading and writing, and yet some of us still marvel at their knowledge and insight. All this goes to show that knowledge needs only meditation and concentration to rise to the 'surface'. Thus, wherever there is concentration of thought, wisdom is sure to reveal itself there, sooner or later. Hence, the *bhaktas* hold that Brahma (Wisdom) himself comes to teach them Truth, preparatory to their admission to Nirvana. The least commendable form of Yoga—the path of physical austerity, such as standing on one leg for a time, was also intended as a form of penance for the curbing of desire, and therefore as an aid towards concentration.

The real difficulty in respect of the question which has given rise to this discussion arises, however, when we come to look into the difference between knowledge and belief. All the scriptures are unanimous in declaring, 'believe and be baptized,' but none actually maintains 'know and be saved'. Psychologically, there is a great difference between superficial knowledge and belief, since motor effects are apt to follow the latter, but not the former. Hence, it is

the belief in one's Godhood, not a mere superficial acquaintance with that idea, which leads to Nirvana.

When meditation has led to the knowledge of identity between the Self and God, it becomes incumbent on the soul to raise it to the point of belief. Right belief being acquired, speedy realization is possible by combining the path of knowledge with that of proper conduct. The path of the "*Jinas*" (Masters) is threefold, according to Jainism, and consists in right Insight or Faith, Right Knowledge, and Right Conduct.

So far as faith, or insight, and knowledge are concerned, we need not dwell any further on their nature ; but it is clear that right action, hence conduct, is the very essence of all rational methods of attaining the desired end, for no process which consists in a series of inactions, or things done wrongly, *i.e.*, in a topsyturvy manner, can ever be relied upon to lead us to a desired result. If we seriously think over the matter, we shall soon learn that there is no difference between the spiritual and any other kind of ideal in respect of the principles governing the method of realization. Analysis will show that the successful achievement of an object of desire depends on (1) the belief in the possibility of its attainment, (2) the knowledge of the means by which it is to be attained and (3) the actual employment of these means in the proper way, that is to say, the doing of the right thing at the right moment.

These three essentials of success give us the *why* and the *wherefore* of all scientific methods, and constitute the standard by which we may judge and determine the true nature and merit of each of the several paths, Jñāna Yoga and the like.

Thus, neither *jñāna*, nor *bhakti*, nor mental control, nor physical asceticism is by itself sufficient to translate the ideal into an actuality of experience. These are all valuable adjuncts along with one another, but, taken separately, they all lack that causal validity of scientific thought which is the hall-mark of practicability. It will be seen that knowledge and freedom are not synonymous terms, while *bhakti* (devotion) is not even possible where the object thereof is unknown. Hence, *bhakti* may be said to begin truly when knowledge reaches the degree of certitude implied in faith, and devotion to an ideal

marks the first stage of progress when faith is translated into action

To sum up, the real Yoga for man is to know and realize his own divine nature, and to establish himself in the beatific state of blessedness and bliss, by subduing and mortifying the little, self-deluded, bodily self. The process of realization is threefold, and consists in Right Insight or Faith, Right Knowledge, and Right Conduct, that is to say, in singeing the wings of sin, *i e.*, ignorance, by the fire of Wisdom in destroying the delusion of duality by faith in the Godhood of the Self, and in radiating peace and goodwill and joy to all beings in the universe, in short, in settling down to the enjoyment of one's true Self, here and now. Let the world call it idleness, if it likes; what does it matter to the soul? Neither Mahavira, nor Parasva nor any other Saviour of the race kept shop, or sold merchandise. Yet who ever dared consider them idle? What is the value of the opinion of the worldly mortals to him who depends not on the opinion of others for his happiness, but who knows and feels the Self to be the very fountain-head of bliss itself?

"I tell you what is man's supreme vocation.

Before me was no world, 'tis my creation

'Twas I who raised the Sun from out the sea,

The moon began her changeful course with me"—*Goethe*

CHAPTER VIII

RESURRECTION

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead"—*Romans* 1 3-4

"But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ whom he has not raised up, if so be that the dead rise not"—(*1 Cor* xv 13-15)

In his first epistle to the Corinthians, St Paul, the apostle, unhesitatingly bases the whole of the 'new' doctrine on the power of the soul to rise from the dead, for if there is to be no conquest of death in the experience of the aspiring *jiva*, vain, indeed, is the teaching of religion, and equally vain the promises of a life more full and abundant and everlasting in *nirvana*. But what does this conquest of death, without which religion would be reduced to a sorry farce, signify? Paul gives us no learned dissertation or discourse but merely cites the instance of 'Christ' in proof of his view. He does not, however, claim for the 'Christ' any extra credit for any special or divine birth, but puts him on a par with the rest of mankind claiming no more merit in his resurrection than in that of any other man.

St. Paul's argument is condensed in the simple statement:—

"For if the dead rise not, then is Christ not risen"—(*1 Cor* xv 13).

The resurrection of the dead, then is clearly the point in controversy, and the resurrection of Jesus himself will depend on the finding which may be arrived at on it.

To Paul's mind the matter did not present any difficulty. He clearly saw the connection between the doctrine of the resurrection

of resurrection He based the claim to resurrection on the power of 'Man' to triumph over death, and declared :—

“For since by man *came* death, by man *came* also the resurrection of the dead For as in Adam all die, even so in Christ shall all be made alive”—(1 Cor, xv 21 and 22)

It is, then, the doctrine of the 'fall' which shall also throw light on that of resurrection, and to that doctrine we must, accordingly, return to understand the precise sense of resurrection We shall, therefore, now proceed to complete the symbolism of the 'fall' in the life of the Messiah, to find out its significance for the human race We shall not go into the merits of the Christian belief separately, but shall consider its claims as we proceed with our own views on the subject, and shall see how far they are well-founded

The grotesque view of modern *scholarship* which perceives nothing but savage simplicity and childlike wonder on the part of the 'primitive' man at the phenomena of nature, as the real grounding of ancient mythology, is entitled to be dismissed with little or no ceremony. Its absurdity has been noted ere this and will also be made more and more evident as we progress with our investigation. It would have doubtless amused the ancients, if they could read what modern *scholars* have said about their mental development We shall leave the reader to determine for himself the worth of the modern view as contained in the following extract from Mr. Joseph McCabe's otherwise excellent work the 'Bankruptcy of Religion' (p 167):—

“This is not the place to inquire into the real origin and nature of these (crucifixion and resurrection) myths It has been widely believed that they refer, ultimately, to the annual death (or enfeeblement) of the sun as winter approaches, its re-birth at the solstice, and its resurrection (usually preceded by a dramatic representation of the death) in the spring The seasons differ so much in different latitudes—the sun is so differently regarded in a tropical and a temperate clime—that confusion of dates is quite intelligible. In Egypt the annual fall and rise of the Nile was the chief factor Sir J. G. Frazer, however, contends . . . that these myths refer to the annual death and re-birth of the spirit of Vegetation, a much more conspicuous case, to the ignorant mind, of death and resurrection Probably both spectacles have had a share in inspiring and shaping the myths . . . What is clear is

that the naive philosophy of primitive man, his childlike wonder at the annual death and re-birth of sun and flowers and corn, is the real root of the stories that still engross millions of our neighbours at Christmas and Easter."

The real justification for the view of the moderns, if there can be any justification for the loss of the sense of relevancy and such unmitigated ignorance, is to be found in the intellectual shabbiness and bankruptcy of the counter-hypothesis put forth by the theologian, who is, however, in many cases, as much a moderner as the critic of the ancient lore himself !

To proceed with our explanation, it was seen in the chapter on the "fall" that the wretched condition of man was the result of a longing for sensual enjoyment on the part of the typical man—Adam. Without going twice over the ground already covered in our earlier chapter, it is sufficient to say that the legend of the fall contains the sublimest secrets and teachings of inestimable value for mankind. It is a warning against a purely sensuous existence, for by making the power of discrimination to pander to sense-gratification we deprive ourselves of wisdom, which results from its proper employment. The man who aspires to attain immortality must devote himself unreservedly to the God within, he must deny all other claims on his attention. He should *perceive* only one reality in all phenomena, and understand and realize the force of the statement, 'I and the father are one,' (John, x 30), for the Upanisad teaches.—

"If a man sees no other (besides Himself), hears no other, knows no other, that is infinite, if he sees, hears, knows another, that is the finite. The infinite is the immortal, the finite is mortal"—(*Chhandogya Upanisad*, VII, 24)

To a man immersed in the temptations and joys of the world all this is and must ever remain to be as great an absurdity as the notion that the moon is made of green cheese. He should wait patiently till the Divine in him quickens him from within, and in the meanwhile he cannot do better than assume the attitude of Narada, one of the great *rishis* of Hindu mythology, who, in spite of having read all the Vedas, and almost all other material sciences, declared that he did not possess the knowledge of the Real, and actually sought out a Kshattriya king to learn it from him. He would also do well to

remember that a little knowledge is a dangerous thing, and that to deny, merely on the strength of learning derived from sciences whose range does not extend beyond matter, the teaching of religion and the sanity of its founders is to play with sharp-edged tools

To proceed with our investigation. The history of the ancestor is the history of the individual, and the so-called sin of Adam is repeated by each and every one of us. It is not true to say that the ire of an Omnipotent Almighty God was excited and kindled by man's eating of a corporeal fruit to such an extent that he not only punished the guilty, but also their whole progeny *ad infinitum*. The fathers have eaten the sour grapes and the children's teeth are set on edge, not because a just and merciful God decreed it that way, but because of the wrong suggestion which parents impart to their offspring, and which moulds their lives in the wrong way. It is, however, comforting to know that the leaders of rational thought in the world in our day do not regard such cruel, 'unfatherly,' ungod-like vengeance to be an attribute of Godhood. Eminent men from the ranks of orthodox Christians themselves are now beginning to form a more accurate and dignified notion of divinity, and there is every reason to hope that in the near future such fables as that of the uncontrollable fury of an Almighty God will only make us smile at our own ignorance and ready credulity.

As the idea of the punishment of the innocent is foreign to our notions of the dignity, the justice and the mercy of God, so is the idea of the vicarious atonement of Jesus, a pure dogma of ignorant faith. We agree with Mr Bernard Lucas when he says:—

"In the moral realm to substitute the innocent for the guilty is a conception which subverts the moral idea. To conceive of the punishment of the just for the unjust is not only an outrage on the moral sense of humanity, it is a subversion of the moral character of God. The suffering of the innocent for the guilty presents difficulties to our moral nature and to our belief in a beneficent God, but its arbitrary infliction as a penalty is a conception from which the modern mind absolutely revolts. The conception of the solidarity of the race may throw some light on the problem of suffering, but it throws no light on a suffering which is a penalty arbitrarily inflicted on the innocent in order that the guilty may escape. That which is bad morality cannot be good theology. That which the highest and best within us repudiates and condemns, God cannot approve and adopt. Vicarious punishment marks a lower

stage of man's moral development, in which it presented no difficulty to the moral sense. At the present day it would be an outrage to civilization. Our theology must transcend our morality, not fall below it. One can no longer regard the sufferings of Christ as in any sense a penalty which He endured in order that we might escape."—*(Christ for India)*

"The revelation in Jesus," says Mr Lucas, "has shown us not only God as he has manifested himself in Human life; but it has shown us man as conceived by the divine mind. He has shown us of what humanity is capable when its life is lived, not in isolation or opposition to God, but in harmony with him." Those who have attentively followed the preceding pages need not be reminded that within every man there are two principles, namely, the Divine, and the personal, *i.e.*, the lower self. Of these, Christ stands for the Divine element, which is buried deep under huge deposits of sin. It is this hidden Divinity that is to be purified and released from the grip of sin, when it will reveal itself as a God. For one's Divinity is real the moment one can consciously and conscientiously say, from one's heart, "I and the father are one" (John x 30). In different language, Godhood is at one end and animalism at the other, of existence, with the middle point denoting freedom of action, hence choice of paths, occupied by man. When the animal nature acquires ascendancy in this see-saw of life, the God-element goes down, and *vice versa*, and exactly in the proportion in which the one is forced down does the other acquire ascendancy. This is the doctrine of the Cross—crucify the ego of desires, and you become divine, suppress the real Self, and you immediately fall to the level of brutes, and become an heir to the full heritage of wretchedness and misery pertaining to an animal existence.

It is the notion of the body being the man which is the cause of our downfall. A story is told in the Yoga Vāsistha of a war between *devas* and the powers of darkness. The leader of the latter forces one day created, by his power of *māyā*, three *asuras* without *ahamkāra*, and sent them to fight the *devas*. The latter fought hard against them, but in vain. Their egoless opponents had no fear of destruction on account of the absence of *ahamkāra*, and proved invincible. The *devas* thereupon sought the advice of Brahmā, who told them that

their enemies could not be killed unless they developed *ahankāra* within them. When asked as to how they were to proceed to create the sense of *ahankāra* in their enemies, he suggested that they should constantly draw the *asuras* into the battle-field and then retire before them. The reason assigned for this queer method of warfare was that by their constantly pretending to fight and running away the *vāsanā* of *ahankāra* would begin to reflect itself in the minds of the dreaded *asuras*, as a shadow in glass, and they would be caught, like rats, in the trap of egoity. The *devas* carried out the advice of Brahmā, and a long period of time elapsed during which this queer warfare was carried on to the great chagrin and irritation of the *asuras*. Gradually, the sense of egoity stole into the minds of the invincible demons, and fear took hold of their hearts. The *devas* no longer found them invulnerable, and speedily overpowered them.

The lesson to be learnt from the story is described in the Yoga Vāsistha, in the following words :

“ In the three worlds there are three kinds of *ahankāras*. Of these, two kinds of *ahankāras* are always beneficial and one always condemnable. That *jñāna* which after discrimination enables us to cognize that all the worlds and Paramātman are ourselves, that the self or ‘ I ’ is eternal and that there is no other to be meditated upon than our self is the Supreme *Ahankāra*. That *jñāna* which makes us perceive our own Self to be more subtle than the tail-end of paddy and to be ever existent, exterior to (or above) all the universe, is the second kind of *Ahankāra*. These two kinds of *ahankāras* will certainly be found in the *Jivan-muktas* and will enable them to attain *Moksha* after crossing *Samsāra*, but will never subject them to bondage. That certain knowledge which identifies the ‘ I ’ with the body composed of the hands, feet, etc., is the third kind of *Ahankāra*. This is common to all persons of the world and dire in its results. It is the cause of the growth of the poisonous tree of re-births. It should be destroyed at all costs. Dire, very dire are its effects. The sooner you annihilate this *ahankāra* through the abovementioned two kinds of *ahankāras*, the sooner will the Brahmic principle dawn in you. Then if you are firmly seated in that seat where even these two kinds of *ahankāras* are given up, one by one, then such a state is the ripe Brahmic state seat. The non-identification of the ‘ I ’ with the visible body (or the visibles) is the *Nirvana* proclaimed by the *Vedas*. ”

Such is the teaching of the Yoga Vāsistha. We can now easily understand what Jesus meant when he said :—

“ He that findeth his life shall lose it. and he that loseth his life for my sake shall find it. ”—(*Matt. x. 39.*)

In plain language, it means that he who identifies his life with the lowest, *i e*, the third kind of *ahamkāra*, spoken of above, shall lose it, but he who sacrifices the lower *ahamkāra*, that is, the sense of "I-ness" or egotism, for the sake of the higher, or the Christ principle, will attain Nirvana

It is the sacrifice of the lower which brings the higher Self into manifestation. While it is true that religion offers all desirable good, including peace, immortality and bliss, to its followers, it is equally true that its boons are to be had only on the payment of a price. The price to be paid is not money, or its equivalent, neither false praise, nor pretended devotion, but nothing other than an annihilation of the lower personality, that is, the total destruction of the false, personal self which sets itself up in place of the real Man and holds Him in tight bondage. Thus, it is the sacrifice of one's own lower nature, not that of another's life, which can be the means of liberation.

It is worth any amount of trouble to understand the true sense of sacrifice. We find in all religions, with one or two honourable exceptions, the injunction to offer sacrifices to the Godhead. Even the Vedās have become, in the hands of an ignorant and greedy priesthood, the source of bloodshed and slaughter of dumb and defenceless animals. The question is, do these Scriptures really enjoin the shedding of the blood of innocent animals for the glorification and redemption of the human race?

We venture to think not. It will be unnecessary to critically examine all the Scriptures extant on the point. We think that an examination of the teaching of the Holy Bible alone will suffice to show that the true sense of all such injunctions has been grossly misunderstood by mankind. In vain shall we plead the cause of our mute fellow-beings on the score of morality. When mind is steeped in selfishness and ignorance, it is not liable to be influenced by any considerations of tenderness and mercy. We, therefore, turn to the Holy Bible to see how far is the idea of an animal sacrifice supported by the authority of Jehovah. It will be noticed that the first recorded Biblical sacrifices are those of Abel* and Cain, but, as has been

* The reason why Cain's sacrifice was not while Abel's was acceptable to the Lord lies in the very nature of the faculties which they represent. Cain is reason

already demonstrated, they are not to be taken literally. There seems to be no divine injunction in support of the institution. According to Revd. F. Watson, D D (see the *Cambridge Companion to the Bible*):—

“No divine command can be quoted for the institution of sacrifice, but from its adoption in the earliest times by all nations, its divine origin may be inferred.”

But we shall see that, far from being supported by any divine commandment, the practice of shedding the blood of innocent beings is actually condemned in the Bible. Samuel was among the first few who raised their voice against the animal sacrifice. He demands in his mild language,

“Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”—(*1 Sam. xv. 22*)

Through the mouth of the Psalmist, Jehovah declared :

“I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills . . . If I were hungry, I would not tell thee, for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving : and pay thy vows unto the most high.”—(*Psa. l. 9-14*)

Surely David does not use ambiguous language when he says :

“O Lord, open thou my lips, and my mouth shall shew forth thy praise. For thou desirest not sacrifice, else would I give it : thou delightest not in the burnt offering.”—(*Psa. li. 15 and 16*)

Even the compiler of the book of Proverbs unhesitatingly maintains :

“The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.”—(*Pro. xv. 8*)

engaged in the study of the World of matter and form, hence of the not-Self. As such, it is opposed to the well-being of the ego ; hence, the Lord, i.e., the inner Divinity, is not pleased with Cain's offering. But Abel is Faith which aspires to attain the perfection of Gods and leads to freedom and bliss. It enlarges the Spiritual Ego, and leads to the development of will in the right direction. Its sacrifice, or offering, that is, the fruit of its labour, is, accordingly, accepted by God.

Similarly,

“To do justice and judgment *is* more acceptable to the Lord than sacrifice ”—
(*Pro xxi. 3.*)

Isaiah is equally emphatic and unequivocal in proclaiming the will of the Lord .

“To what purpose *is* the multitude of your sacrifices unto me ? saith the Lord I am full of the burnt offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he-goats . . . Bring no more vain oblations, incense is an abomination unto me, the new moons and sabbaths, the calling of assemblies, I cannot sway with, *it is* iniquity even the solemn meeting. Your new moons and your appointed feasts my soul hateth, they are 'a trouble unto me, I am weary to bear *them* And when ye spread forth your hands, I will hide mine eyes from you, yea, when ye make many prayers, I will not hear . your hands are full of blood ”—(*Is l. 11 to 15*)

Can there be anything more emphatic than this, yet has Isaiah not done with the subject, and says towards the end of the book named after him (Chap. lxxvi 3) .

“He that killeth an ox *is as if* he slew a man, he that sacrificeth a lamb *as if* he cut off a dog's neck he that offereth an oblation, *as if* he offered swine's blood, he that burneth incense, *as if* he blessed an idol Yea, they have chosen their own ways, and their soul delighteth in their abominations ”

No less emphatic is the language from the mouth of Hosea :

“I desired mercy, and not sacrifice, and the knowledge of God more than the burnt offerings ”—(*Hosea, vi 6*)

Jeremiah also proclaims the will of the Lord in unmistakable terms .

“To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country ? Your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me ”—(*Jer vi 20*)

Yet, again, it is declared (Hos. viii. 13) :

“They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it*, but the Lord accepteth them not now will he remember their iniquity, and visit their sins ; they shall return to Egypt (bondage) ”

Through Amos we have it :—

"I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings, and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts."—(*Amos, v. 21 and 22*)

There can, thus, be little doubt that when Moses enjoined sacrifices he did not mean the slaughter of defenceless, innocent animals; for were it so, these expressions of abhorrence and disgust, on the part of the Lord, would be meaningless, and he would not have further declared :

"Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices : but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people : and walk ye in all the ways that I have commanded you, that it may be well unto you."—(*Jeremiah, vii. 21—23.*)

Here we have direct authority to show that the passages which seem to enjoin sacrifice, in their exoteric sense, are not to be read literally, but in a hidden or inner sense. Surely, it is poor theology to maintain, and that in defiance of the dictum of one's own god, that he loves the flesh and blood of his animal creation, and is pleasurably affected by them. David understood this much better than the moderns. Addressing his deity, he sings :

"Sacrifice and offering thou didst not desire : mine ears hast thou opened : burnt offerings and sin offering hast thou not required."—(*Psalms xl 6*)

With the New Testament the spirit of sacrifice altogether changes. Jesus said :—

"I will have mercy, and not sacrifice."—(*Matthew, ix 13 and xii 7*)

It will be noticed that the animals selected for sacrifice were invariably the bull, the ram and the he-goat. Now, if we can understand that the ancients saw a remarkable resemblance between the signs of the Zodiac and the chief limbs of the human body, and employed the zodiacal symbols to allegorize their religious conceptions, it will not be difficult to grasp the hidden sense of the passages whose

exoteric and vulgar significance leads to a slaughter of the innocent lives of animals. Three of these Zodiacal signs are of special importance for our purpose, for their symbols happen to be identical with the three animals mostly selected for sacrifice, although, in later times, other animals also came to be included in the category of sacrificial 'beasts.' These three are Aries (the ram), Taurus (the bull) and Capricornus (the he-goat). It is laid down in the *Bṛihajjatakam* of Varaha Mihira that

"each sign of the zodiac is characterized by a special part of the human body, thus, Mesa is represented by the head, Vṛiṣa by the face. Makara by the knees"—(*Sacred Books of the Hindus*, vol. xv, pp. 6 and 7)

We have omitted the description of the other parts of the body, as we are not concerned with them here. The Sanskrit Mesa, Vṛiṣa and Makara are the equivalents of the Aries, Taurus and Capricornus, respectively. Thus, the ram, the bull, and the he-goat, also represent the three important limbs of the microcosm, the human body, which, as the mystics are never tired of teaching, is a perfect epitome of the macrocosm, i.e., the universe. Now, since we have the authority of Jehovah himself to show that he never commanded the burnt offerings or sacrifices (Jeremiah, vii 22), we must try to find out what the prophets meant when they enjoined those sacrifices for that they did enjoin some sort of sacrifice is beyond doubt. Let us see what light can be thrown on the situation by divine commandments and declarations. Here are some of them :

"But this thing commanded I them, saying, Obey my voice and I will be your God and walk ye in all the ways that I have commanded, that my voice be not unto you"—(*Jer vii 23*)

"I desire mercy, and not sacrifice, and the knowledge of my voice above burnt offerings"—(*Hosea, vi 6*)

The Psalmist chants :—

"I will praise the name of God with a song, and will praise him with a psalm, giving. This also shall please the Lord better than burnt offerings and hoofs"—(*Ps lxxix 30 and 31*)

"The sacrifices of God are a broken spirit: a broken heart, O God, thou wilt not despise"—(*Ps li 19*)

The bullock that has horns and hoofs is not acceptable, but the one that has no horns and hoofs is desired—the pride of the face must be sacrificed : the strong neck must be bent.

In the book of Proverbs we are told :

"To do justice and judgment is more acceptable to the Lord than sacrifice."—(Prov. xxi. 3)

Jesus puts the case still more emphatically when he says :

"And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices."—(Matt. xxii. 37)

Finally, Paul gives up all attempt at secrecy and divulges the long preserved secret in his epistle to the Romans. He writes :

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, fully acceptable unto God which is your reasonable service."—(Rom. xii. 1)

Just as in the astronomy of the ancients, the ram, the bull and the he-goat stand for the head, the face and the knees of the zodiacal man (*Kala Purusa*), so do they represent, *ahamkara* 'egotism', pride of power and carnality* in the science of symbolical correspondence. Hence, the sacrificing of the lower *aham āra*, pride and carnal desire is what is enjoined by the prophets, not an offering of the dead or dying bodies of animals. Life is pleased with him only who offers his body as a living sacrifice. A broken spirit, with all traces of pride and carnality crushed out, is the sacrifice which is immediately acceptable to the Self. We must, however, see that this is not done in the spirit of Pharisee hypocrisy. When the devotee offers his little personality or *ahamkara*, with bowed head, bent neck and bended

* Goat: typified Generative Heat or the Vital Urge. —(*The Lost Language of Symbolism*, vol. 1, p. 347.)

* Cf. "The camels slain for sacrifice have we appointed for you as symbols of your obedience unto God . . . Their flesh is not accepted of God, neither their blood : but your pity is accepted of him." (Al Koran, Chap. xxii.) Now the camel is noted for its long neck ; hence bending one's neck in humiliation is what is intended by its sacrifice.

knees, the sacrifice cannot but be accepted, and the sacrificer is rewarded with life eternal as its reward.

Why this is so, is easy enough to see. The soul inflated with the pride of personality, *i.e.*, *ahamkāra*, has wound round itself a number of coils of desires, and suffers from the tightness of the 'cords.' And the strangest thing about it is this that although it smarts and shrieks, and yells from pain, its pride is not lessened, but goes on increasing, and the cords of passion and desire cut deeper and deeper into its 'flesh.' Hundreds and thousands of beings are born and die in this condition, never caring to know the reason *why* of their excruciating pain, and yet the cure is simple enough the moment the diagnosis is made. The cords cut deeper and deeper into the skin because it is inflated from within. The cause of this is *ahamkāra*. Need we prescribe the cure now? To the thoughtful it is apparent. Take off a little of the air from the *ahamkāra*, and relief will come instantaneously. Remove the *ahamkāra* completely, and the pain is gone. It is for this reason that Śaṅkarāchārya says somewhere in his writings that the *Samādhi* (trance) of self-realization removes in a few minutes the sins of a hundred years. Suppose we tightly wind a cord a couple of miles long round an inflated body, and then try to take it off as quickly as possible. There are two principal ways of doing so. one is the tedious method of removing the coils one by one, but the other, and by far the quicker method, is to take out the air from the inflated body, when all the coils will fall off at once of their own accord. The same is the case with sin, the accumulated deposit of evil *karma*, on the soul. There is this difference between an inflated body and the soul that while the former is filled with extraneous wind, the latter is puffed up with its own conceit, since the *ahamkāra* is only the pride of personality. Evil *karmas* bind the soul hand and foot with the cords of sin; and it feels greater and greater pain as its sense of *meum* and *teum* becomes enlarged in its consciousness. Life is, however, ever ready to help it in its trouble, but cannot do so till a 'sacrifice' is offered. The ignorant suggest the slaughter of dumb animals, but the God within desires not blood: for that can only tighten, still more closely, the coils of evil *karma*, in consequence of the cruelty involved in the act of sacrificial

butchery* Thus, the only sacrifice which is acceptable is that of the head, the neck and the knees of the lower ego, which the ancients symbolized by the ram, the bull and the he-goat, respectively. This brief analysis, let us hope, will put a stop to the unnecessary and harmful butchery which takes place in the name of divinity, on the occasions of religious festivals To the Jews and Muhammadans we would recommend a serious consideration of the divine declarations contained in the Old Testament and the Qur'an. To those of the Hindus who indulge in this inhuman ceremonial, we suggest a perusal of their own Scriptures, which, in their esoteric,† or true sense, do not enjoin the sacrifice of life on any account. How could the ancient R̥sis whose precision of thought makes them ask at the very commencement : 'who is the God to whom we shall offer sacrifice ?' and finds him to be the dweller in the hearts of all beings,—how could such R̥sis, we ask, enjoin any animal sacrifice to such a god ? Again, how could they prescribe renunciation, so complete and full as to destroy one's *āhamkāra*, and yet insist on the performance of bloody sacrifices for the well-being of that very *āhamkāra* ?

It is in no ambiguous terms that the Vedas themselves point out the identity between the sacrificer and the sacrifice. The following texts may be cited as relevant to the point under consideration :—

1 "The sacrificer is himself the victim It (the sacrifice) takes the very sacrificer himself to heaven"—(Tait Br iii 12 4 3)

* Cf "It is not possible that the blood of bulls and of goats should take away sins"—(Hebrews x 4)

† It is obvious to any one who has studied the Vedas that the words employed in the text in connection with animal sacrifices are capable of an exoteric as well as an esoteric interpretation For instance, the word *āśva* signifies not only a horse, but also the mind. The *manas* drags the body just as the horse moves a car. For the body is symbolically represented by a chariot so that that which drags it about may well be called an *āśva* (horse) Hence, the horse is the symbol of the desiring *manas*. In like manner, the word "*aja*" means a ram, or he-goat exoterically, but esoterically it means carnal nature Hence, the injunction to sacrifice the horse and the he-goat esoterically means only the sacrificing of the desiring *manas* and carnality without which *moksha* cannot be attained The *gomedha* of the Hindu Scriptures, similarly, means self-denial, *go* (cow) being a symbol for *indriyas* (the senses), in the sense of نفس (sensualism)

- 2 "The sacrificer is the animal"—(S. P. Br xi 1 8 3)
 3. "The animal is ultimately the sacrificer himself"—(Tait Br ii, 2 8 2.)
 4 "The sacrificer is indeed the sacrifice"—(Tait Br i 28)
 5 "Now the sacrifice is the man. The sacrifice is the man for the reason that the man spreads it, and that in being spread it is made of exactly the same extent as the man this is the reason why the sacrifice is the man"—(Satapatha Brahmana, I 3 2 8—Sacred Books of the East, vol xii p 173)

6. "The sacrifice is the representation of the man himself, and hence its dimensions are to be those of a man the *Juhvi* (a kind of spoon) is supposed to represent the right, and the *upabhrat* (another kind of spoon) the left arm, and the *dhruva*, the trunk"—(Sacred Books of the East, vol. xii p 78 note)

Thus all the religions we have examined here are at one on the point that it is the sacrifice of one's own lower nature which is enjoined, not that of poor, inoffensive beasts.

Let us, then, offer to our Ideal the sacrifices which are pleasing and acceptable unto Life, and avoid the shedding of innocent blood in its holy name. The bull which has horns and hoofs should be replaced on the sacrificial altar with the one that has no horns and hoofs, *i.e.*, by the neck, the symbol and seat of human pride and conceit. The ram and the he-goat, hitherto misunderstood to mean the animals of those names, now become the sense of egotism and carnal nature of the sacrificer himself. Let us in future offer to Life only the self-less praise, with bent knees and bowed head, and we shall find, ere long, that it is the offering which is the source of bliss and blessedness to the sacrificer.

To complete our explanation of sacrificial symbology, we have to observe that the zodiacal man consists of positive and negative parts, like everything else in nature (Brihajjatakam). Of the four kinds of tendencies represented by the four quadrupeds, the lion (Leo), the ram, the bull and the he-goat, the only positive one is fearlessness, symbolized by the lion. Now, since the object of sacrifice is the attainment of one's hidden Godhood, therefore, only those tendencies which are negative, that is to say, which produce negativity, hence, weakness, are to be destroyed. For this reason were the ram, the bull and the he-goat, the symbols of negative, *i.e.*, weakening tendencies, in the nature of the soul, selected for sacrifice.

The higher Self is pure Will which comes into manifestation only when the weakening tendencies are brought under control. Hence, anything which removes weakness from the will directly goes to impart grace and strength to the soul; in other words, the soul can only be developed by a deliberate eradication of all those tendencies inclinations and emotions which act as obstacles on the path of emancipation. Hence sensuality, pride, greed, and all other like inclinations and emotions have to be offered as a sacrifice to propitiate (develop) the God-Self.

We may, therefore, say that the sacrifice of another's life can never be the means of salvation: on the contrary, it is sure to engender the worst kind of *karmas* for the vain sacrificer: for will can never be developed by the sight or smell of blood. It is passions and passions alone, which are excited and strengthened by it: but passions only go to obscure the intellect and harden the heart. Neither knowledge, nor purity, therefore, can spring out of animal or human sacrifice.

As already pointed out, resurrection means the conquest of death and the realization of the natural purity of the *Atman*, i.e., the Self. Now, because the realization of this natural perfection depends on one's own exertion, and not on the merit, grace or favour of another, it is inconceivable how any outside agency can possibly lead to the emancipation of the soul from the clutches of sin and death. All that another can possibly do for one, in this respect, is to call one's attention to the powers and forces lying hidden and latent in the soul: and for this reason it is necessary to take instruction from a properly qualified teacher. But neither sacrifice nor vicarious atonement tends, in the remotest degree, to draw the attention of the soul to its own divinity or nature. For this reason they are both equally devoid of merit and the seed of rebirth.

Arrived at the status of manhood, the *jiva* has the choice, hence, the power to attain salvation by the right use of his divine will. He may direct his energies in the direction of the phenomenal, and lose himself in the pursuit of the knowledge of good and evil, or, resolutely turn his back upon the world, and become absorbed in the realization of his immortal, blissful Self. The first path leads to trouble, sickness,

death, and hell, but the second is the *moksha-mārga* proper—the road to bliss and blessedness unabating.

The attainment of bliss is possible only for those who push the animal-end of the see-saw of existence below the level of neutrality, thus, raising the God-end up. According to the Bible, Adam strove for the acquisition of the power of sensual discrimination, and thereby developed his lower nature, with the result that the God-end of the see-saw went down and the animal-end rose uppermost. 'Jesus,' understanding, as he did, the secret of the Genesis legend, began to push the lower end down, and succeeded in doing so at the Place of Golgotha. The blood of the Christ within, but not of any external saviour or saint, is on our hands. The ideal for the realization of which we ought to give our heart's blood is being slain by us; and it is the guilt of this crime which hangs heavy on our souls. It is only when the lower nature is slain that the higher acquires ascendancy. 'Jesus' must suffer, so that Christ might appear, and even Christ must give way to God, so that the full blaze of the glory of the 'Father' may be brought into manifestation. This is, however, a very different thing from what the clerics would have us believe is the real doctrine of the New Testament. Those who take the teaching of the Bible in the clerical sense would do well to ponder over the weighty observations of Mr. Lucas, the author of the *Christ For India*, which we reproduce here.—

"The modern mind frankly recognizes that the basis of its theology is not the Bible, regarded as an infallible book whose words and thought-forms are the moulds into which its religious thoughts must be pressed, but the religious experience of the race, and supremely of Jesus, the highest manifestation of the thought and mind of God. It finds in the Bible the richest religious experience of humanity, but it recognizes that that experience has been expressed in thought-forms which are essentially temporary, representative of the age in which the writers lived, and coloured with views of the universe which the present age has outgrown. The religious experience is of permanent value, but the expression of it is, of necessity, archaic. The religious experience can only be made a living reality for the modern mind in proportion as the expression of it is altered by replacing obsolete thought-forms by those in current use. To preserve the Biblical expression is often to sacrifice the reality of the religious experience, with consequences which are fatal to present-day religion."

There can be no doubt but that this is the correct attitude of the really zealous mind. Religion must agree with common sense (not necessarily with the common sense of the city magnate, or the materialistic professor, but with the common sense of the real sages of the race); it can never be true when it assumes a hostile attitude towards rationalism. When we look upon the Bible as a collection of the thoughts of the various prophets and seers according to their lights, and not as an infallible record of historical events or religious experience, we cannot go wrong. None of the Biblical prophets can be regarded as infallible, and the only useful purpose their writings serve for us lies in the fact that we are enabled to form an estimate of the degree of divine manifestation with their help, and also to check the conclusions we might ourselves draw from the facts within our knowledge. Man must take the religious records as he finds them, and should try to understand the truth for himself. He should be prepared to reject that which is not compatible with the facts of experience, or with good, sound common sense. It is only then that he will be able to understand religion. The doctrine of the vicarious atonement by 'the first and the only begotten Son of God,' if taken literally, comes to grief at the very commencement. There is and can be no such thing as a son begotten of God. Jehovah declares (Isaiah, xlii 11):

"I, even I, am the Lord, and beside me *there is no saviour.*"

To the same effect is the following from Ecclesiastes (iv 8).—

"There is one *alone*, and *there is not* a second, yea, he hath neither child nor brother."

It will be pure waste of time to dwell any longer on the point; suffice it to say that there is not a word of proof in favour of the orthodox theory either in the Bible or outside it.

Now, if a real Son of God (in the sense in which orthodox Christianity uses that expression) had come down to the world to save mankind from sin, and to sacrifice his life so that humanity might be saved, he would have behaved in a manner quite different from that of Jesus. The very first point of difference lies in the

method of teaching. One can understand a man speaking in secret parables and concealed metaphor. The reason is to be found in the old advice of sages, namely, that the lips of wisdom are sealed except to the ear of understanding, especially ascribed to Hermes

This course was rendered necessary ·

(1) because the ultimate truth is so astounding and so utterly beyond the comprehension of the generality of mankind that it was thought hardly worth one's while to see that they too understood it ,

(2) because the sneering attitude of ignorant unbelief has been known to injuriously affect the mind of many a less advanced teacher , and

(3) because the preacher was generally subjected to violence and lynch law, and, at times, paid the penalty with his life

Accordingly, it is but natural that the Bible should make Jesus say —

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you"—(*Matt. vii 6*)

But it is obvious that none of the above reasons will hold good in the case of an Almighty God or in that of his Son, and one will, therefore, naturally expect a real Son of God to speak the highest truth, without fear or favour—a quality in which Jesus was certainly found wanting

Then, again, a real Son of God would not have been found making distinctions and differences as are only too obvious from such observations of Jesus, as the following —

I am not sent but unto the lost sheep of the house of Israel"—(*Matt xv 24*).

"It is not meet to take the children's bread, and to cast it to dogs"—(*Matt xv 26*)

In the eye of a god, surely, all his creatures are alike, so that the notion of the favoured nation cannot but be looked upon as a piece of savage self-conceit and barbarous self-glorification. If we, however, take into account what Jesus said on another occasion, his position becomes clear "For the Son of Man has come to save that which was lost" (*Matt xviii 11*), gives us a clear insight into his attitude towards the rest of mankind. He knew that there were

many who were not lost, and for them he could not have come. The people from whom he had learnt his gospel were there, and he could not be presumed to be teaching his own teachers. Whatever view we may take of the historicity and teaching of Jesus, it is certain, beyond the possibility of doubt, that he was preaching nothing new to the world, and, therefore, those who knew the truth had no necessity for his help, or guidance. His position as regards the woman of Canaan also becomes clear now, and, plainly put, amounts to this that his mission in life was to carry enlightenment to those who were in the dark, but out of them those who could be considered better 'soil' were his first care, for there the seed would yield a thirty-, a sixty-, or even a hundred-fold harvest quickly, as, he thought, was the case with the Israelites. As a Jew, Jesus would naturally be led to believe that the doctrines of Moses and the commandments of Jehovah had, so to speak, prepared the ground in Israel for the reception of the seed of Truth, and for that reason he would be expected to apply himself to their uplifting. The task of preaching the philosophy of Life to those who were strangers to spiritual metaphysics would not appeal to his mind; nor is it likely to appeal to the mind of any other person. We find this principle working even in our ordinary lives daily. If an ignorant, illiterate, rustic and an educated person were to apply for instruction to some leading professor, say, in higher mathematics, it is obvious whom he would accept as his pupil. The former would be rejected not because the Professor cannot teach him, but because he must go elsewhere to acquire a fair grounding in elementary mathematics, by way of a preparation for the higher course while the latter, presenting in his previous education the goodness and fertility of the 'soil' would be readily instructed. Acting on this principle, Jesus refused to pay heed to the lamentations of the woman of Canaan, till her highly pertinent answer—"Truth Lord: Yet the dogs eat of the crumbs which fall from their masters' table"—(Matt. xv 27) convinced him that she had a great capacity for faith in her heart. It requires but a comparison with the Saviour's attitude to show us the absurdity of the modern religious missionary. The former professed to save the lost sheep only, but the latter, in

his blind zeal, presumes to teach even those who are more enlightened than himself. What respect can he, then, hope to command from those who have a profound knowledge of matters with which he is, at best, most superficially and inadequately acquainted? Even in the ranks of the Christian clergy themselves there are to be found men like Revd H E Sampson, the learned author of "Progressive Christianity," who have realized the weakness of the orthodox interpretation of their creed, and have burnt midnight oil in a brave and manly endeavour to put it on a higher and rational basis. He has established the fact that re-incarnation is a fundamental part of the true doctrine of the church, and, although many errors have crept into the book for want of accurate knowledge of the divine philosophy, one cannot refuse to recognize the signal service he has rendered to Christendom at large.

As a matter of fact, Mr Sampson does not bestow on the doctrine of the 'fall' that consideration which its importance demands, and believes the origin of sin to lie in a violation of the law of segregation of species. We regret we are unable to agree with him also when he tries to interpret religious dogmas and mystic tales from the standpoint of a historian. It is impossible to criticise his elaborate reasoning, at length, in the present work, but a few of the arguments against his theory may be briefly stated as follows:—

(1) the fall of Adam, or the origin of sin, is a typical affair, not an historical event, in the physical world, and, therefore, cannot be explained on historical lines,

(2) if the fall were due to unlawful intercourse, whether sanctioned by any matrimonial tie or not, between the Sons of God and the daughters of men, the condition of humanity prior to the act of transgression ought not to have been a fallen one, but the Bible itself leaves no room for doubt on this point;

(3) it is not easy to see the unlawful nature of intermarriage between the Sons of God and the daughters of men. In the historical sense;

(4) subsequent sexual promiscuity fails to explain the origin of the evil tendency in the Sons of God which prompted them to fall in unto the daughters of men; and

(5) racial sin by intermarriage or fornication, leaves no room for individual salvation, and will make redemption itself dependent on the possibility of racial regeneration.

It is not the prevention of intermarriage that will lead to the *redemption* of mankind, but celibacy. The particular passage in Genesis (vi. 1—6) on which Revd Sampson has based his theory of sexual segregation, has nothing to do with the idea of Nirvana, or with that of the fall. If true, it merely shows how sexual lust perverted the hearts of men at a certain period in the history of the world, and led to the shortening of the duration of life, from a thousand* years or so to 'an hundred and twenty' To this extent the passage in question may be said to be historical. The doctrine of the fall, as well as the 'first recorded' sacrifices of Abel and Cain, however, are purely allegorical and have no historical basis. To read them historically, therefore, can only lead to confusion.

The passage under consideration is, likewise, an allegory depicting the perversion in the natural functioning of the light divine of Reason, collectively, the Sons of God. The daughters of men are the tendencies and longings of the flesh which are the generatrices of evil passions. The great Jewish scholar Philo Judaeus, too, regards the narrative as a pure allegory. We are obliged to Drummond who has summed up Philo's views in this regard. Drummond's comment as to this may be given in his own words —

"The angels enter after the departure of the divine spirit; for as long as pure rays of wisdom shine in the soul, through which the wise man sees God and his powers, none of those who falsely act as angels enter the reason. But when the light of understanding is overshadowed, 'the companions of darkness' unite with the effeminate passions, which scripture 'has termed daughters of men'"—(Drummond's *Philo Judaeus*, Vol II, p 240)

Sexual promiscuity, fornication, incest, over-indulgence, and all other abuses of the sex-function only go to excite and strengthen

* It is interesting to compare this period of longevity with the long lives of men at the time (about 86,500 years ago) of Sri Nemi Nathji Bhagwan, the twenty-second Tirthankara of Jainism, who, according to the Jama Puranas, resided at Dwarka with His cousins, Sri Krishna and Balram, and lived for a thousand years in this world.

evil passions and tendencies, and, thus, actually produce weakness of the will. Even the least objectionable sex-relation of husband and wife is an obstacle on the path to Nirvana, since it diverts attention from the higher to the lower self. Therefore, so long as sexual passion is not brought completely under the control of will, it acts as an impediment to the realization of perfection and bliss, which are the ideal in view. Eradication of the sex-passion rather than the segregation of species, then, is the means of developing the will. It is for this reason that all rational religions enjoin sexual abstinence, in the end. All the great Teachers also practised absolute celibacy, and enjoined it on their followers. Of all the poisons in the universe, *kama*-exciting feminine beauty is the most fatal. Physical contact is not necessary for its action, its mere sight, even thought, is sufficient to affect the mind. Photographs, paintings, and even verbal description of beauty have been known to excite the sexual passion. It is more lasting in its effect than the other known poisons, since they only affect the physical body which the soul leaves behind on death, while its evil influence becomes incorporated in the individual character, and persists through future incarnations.

Moreover, since passion is the actual cause of mental impurity, and since redemption cannot be had so long as the mind is not purged of all impurities, no one who aspires to obtain *moksha* can afford to abandon himself to voluptuousness, or sexual love, in any form. Even thoughts of lust must be completely banished from the inner atmosphere of the soul. Total abstinence and self-control are rigidly enjoined on all who aspire for liberation in the course of one earth-life. For the rest partial control is necessary, if they would avoid hell and ugly, tormenting scenes in the hereafter. Partial control consists in the proper selection of a bride, and in the observance of the nuptial vow. The marriage-bed must be maintained pure and inviolate. The idea of a bedmate other than the married spouse should never be allowed to sully the purity of the heart, sexual fidelity should under no circumstances be jeopardized even in thought.

The husband and wife should both have the same ideal of life in common; they should share each other's beliefs and aspirations. Diversity of ideals is compatible with friction, not with co-operation,

and even when people try to 'pull on' together, in a highly commendable spirit of toleration the differences of opinion are not reconciled thereby. Hence, active co-operation for the realization of each other's ideals is out of the question under the circumstances. It is thus clear that where the selection of the nuptial-partner is determined solely by physical charms, or some material advantage, *e g*, money, marriage becomes a lottery in which more 'blanks' are drawn than 'prizes.'

It is now easy to interpret the Biblical teaching in respect of the types of eunuchs amongst men. There are eunuchs born, eunuchs made of men, and eunuchs who have become so for the Kingdom of Heaven. The first class needs no comment; in their case impotence is congenital. In the second group fall all those unfortunate captives of war, slaves and others, whose masters, or guardians, have them operated upon to deprive them of their manhood. But the third class consists of those pure and divine souls who have completely subdued their sexual passion to enter into Life Eternal. These alone are blessed, for they have adopted the life of celibacy of their own free-will and choice, not by force of circumstances beyond their control, nor from worldly motives. Theirs is the purest motive, and, naturally, theirs, also, is the bliss of Nirvana.

To digress still further, two elements are involved in the proper functioning of the marital relation, namely, physical necessity and the spiritual need. The former alone is recognized, and forms the basis of society in Europe and among non-Indian races, where marriage is treated as a civil contract more or less binding on the parties, according to the rules and requirements of the society to which they happen to belong. True marriage, however, means the union of souls for uplifting the condition of the participants, for their mutual, spiritual advancement. There is no room for brute carnality here, and although it is not necessary to crush out, or subdue, the natural demands of human nature, the parties remain unmoved by the presence of each other, except with the common idea of co-operating with nature for the unfolding of the best within them. And, if the law be as Jesus defined it:

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."
—(Matt. xviii 19)

who can doubt the efficacy of such a spiritual union of the participants, when all the most powerful psychic forces of both the husband and the wife are directed towards one common end, when they both work in one direction, with one mind, for the realization of their most closely connected and inseparably fused and united interests? It is in respect of such marriages that one unhesitatingly thinks, 'marriages are made in heaven, those whom God has joined let no man put asunder' (Mark x 9)

To revert to the main subject, if the 'only begotten' Son of God had come down from heaven, he would have declared at once what he meant by a 'rising from the dead,' and not left the matter enshrouded in mystery for a single moment. Assuming, for the sake of argument, that Jesus was a historical figure and the Son of a god, we can easily imagine what would have been the most natural course of conduct for him. He had come down for at least three distinct purposes, namely,

- (1) to reveal the glory of the Father to mankind,
- (2) to redeem humanity from sin, and
- (3) to establish his claim to the Sonship of God by rising from the dead

His most obvious procedure would be to tell mankind his position in as plain a language as possible. If people failed to understand him, it was not their fault, it was failure on the part of the 'Son of God' to express himself. If the Son of a god fails to make people understand him, there is an end of the matter, for there is a distinct confession of weakness, which is hardly in keeping with the notion of an all-knowing, all-powerful god. The question is, why did Jesus use ambiguous, unintelligible language when referring to his resurrection from the dead? Why did he not tell them plainly what he meant, instead of using language which, to say the least was misleading? Now that the events are over, and we look into the sense of the various Messianic references to his death and resurrection, we may find them quite intelligible, but that before the event no one—not even the chosen twelve—had the least idea on the subject.

absolutely certain from passages like the following, in the four gospels :

" The people answered him, we have heard out of the law that Christ abideth for ever : how sayest thou, The Son of Man must be lifted up ? Who is this Son of Man ? " —(*John*, xii 34)

" For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on

" And they shall scourge him, and put him to death : and the third day he shall rise again

" And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken " —(*Luke*, xviii 32, 33 and 34)

" And they kept the saying with them, ever questioning one with another what the rising from the dead should mean " —(*Mark*, ix 10)

" For he taught by figures, and said unto them, The Son of Man is delivered into the hands of men, and they shall kill him ; and after that he is killed, he shall rise the third day,

" But they understood not that saying, and were afraid to ask him " —(*Mark*, ix 31 and 32)

No need to multiply references, it is not a case for interpretation, for we have here the actual testimony of the chosen disciples themselves that they did not understand what was meant by these sayings. Further, it is recorded in the gospels that Jesus not only evinced fear at the very last moment before his final preparation for glorification, but also actually prayed that the " cup might pass from him " (*Matt.* xxvi 39). It is also written that before his arrest he often hid himself from fear, when he found that the intentions of the Jews were all but friendly towards him.

" Then from that day forth they took counsel together for to put him to death

" Jesus therefore walked no more openly among the Jews, but went thence to a country near the wilderness, into a city called Ephraim, and there continued with his disciples " —(*John*, xi 53 and 54.)

" Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them and so passed by." —(*John*, viii 59)

The display of such fear by the Son of God is most un-God-like. Nor do we imagine it becoming the dignity of such an Exalted Being to assure his disciples :

“ My soul is exceeding sorrowful, even unto death ”—(*Matt* xxvi. 38)

It is considered a virtue amongst civilized races to display a manly spirit of resignation in the closing moments of life, and a manifestation of old-womanish horror of death is looked upon as a sign of pagan barbarism. Why, then, did Jesus forget himself so far ?

In endeavouring to find a satisfactory explanation of these difficulties we must begin by frankly recognising the irrepressible fact that our ideas about the historicity and personality of Jesus are hopelessly wrong and the sole cause of our errors. There can be no such thing as a Son of God, to begin with. In order that there should be a son, there must be a wife first. But the God of Christianity cannot have a son, for he has no wife !

It is not even possible to regard Jesus as an historical figure, since we are not led to any really reliable or valuable results thereby. If we regard him as a man of no education, as some of his biographers do, we shall have to content ourselves with finding such attributes in him as rustic simplicity, unsophisticated candour, and the like, instead of anything that may be termed divine. On the other hand, if we credit him with learning, on the authority of certain verses (*John* viii. 6 ; *Luke* iv 16—20) that show that he once or twice wrote something on the ground, and read the book of Isaiah, there is nothing to show that he received an extensive education, though his teachings are full of beautiful gems of esoteric wisdom throughout. Whence could he acquire this wisdom, unless it be deemed to have been ‘ put into his mouth ’ by some one who was really learned and who understood things. But this only means that he himself is only an allegory, pure and simple.

Some writers have regarded him even as a revolutionary who wanted to bring about a social upheaval, and aimed at the levelling down of all distinctions and differences. But a supposition like that is not in harmony with such sayings as “ Render to Cæsar thé

things that are Cæsar's, and to God the things that are God's " (Mark, xii. 17) Nor will it explain the element or the attitude of mystery :

" I will open my mouth in parables , I will utter things which have been kept secret from the foundation of the world. "—(*Matt* xiii 35)

Besides, the connection between social reform and the founding of a religion is not quite so clear as to justify the conclusion that that was the goal in view. No doubt to a certain extent social reform is covered by religious reform but the converse of this proposition is not true. Needless to add that the supposition will also fail to account for and explain a very large number of mystic sayings and esoteric truths of which the gospels are full.

The same difficulty arises with regard to crucifixion. On the historical view the crucifixion could only be the termination of a simple, idyllic life the owner of which paid the penalty for his revolutionary views with his life on the cross. But this again gives us no help in understanding the Messianic teaching, and certainly leaves us no wiser after we have accorded our assent to it than before

We shall be coming nearer to nature and life if we regard Jesus as an advanced *yogi* who had determined upon a public demonstration of the power of *yoga* to triumph over death, in his own person (see *Matt.* xx 18, *Luke* xiii. 32 and xxii 22) This will enable us to sympathise with him in his mission of enlightening the Jewish nation, who had grossly misdirected themselves as to the true interpretation of the scripture. We can now appreciate his bursts of righteous indignation against the traditions of men which had come to be substituted in place of the commandments of the Law. His discourses now no longer appear to be the ravings of a deluded rustic who saw the world through the prism of his simplicity. We can even share his joy when he is surrounded by eager listeners, and his sorrow when these misunderstand his doctrine.

We can also imagine him as engaged in devising out proper means for ensuring the success of his intended demonstration. He would naturally be anxious not to disclose the secret to any one, and with such men as Judas Iscariot amongst his followers extreme caution would naturally be the counsel of reason. For his 'death' he would prefer the manner which would be the

most suited for the demonstration of his *yoga* powers ; and very naturally he would decide upon crucifixion, because of its offering the best facilities for the suspension of animation, and because of its approaching death the nearest in point of simulation. The great feast of the Passover, when Pilate's presence at Jerusalem would prevent the Jews from taking the law into their hands, that is to say, from stoning him, would naturally strike him as the most suitable moment for the demonstration of the miraculous rising from the 'dead.' It would also be reasonable to expect that the most ignominious form of punishment, namely, crucifixion, which was chiefly reserved for slaves, would be selected for him by the Jews, who were likely to regard him as a low-born reviler of their Law. and the Romans would not be expected to show any tenderness for his person, if they were once led to regard him as a revolutionary and an enemy of the Cæsar. Let us suppose these were the plans which Jesus had formed for the enlightenment of the Jews. Let us further suppose that they have been fully matured and the time has arrived when they are to be put into execution. Jesus enters Jerusalem, riding a donkey, with his followers shouting "blessed is the king of Israel that cometh in the name of the Lord" (John, xii. 3). Surely, it all now looks like a revolt against the Cæsar !

The days that follow are crowded with events. The enemies, too, are not idle. They sought to take him by craft, to put him to death. At last a traitor is found, and arrangements are made for the arrest of the master. The co-disciples are not aware of all this, but the master knows that it is the last day and an arrest may be expected to take place any moment now. In the strain and stress of such a day of strenuous work a moment's leisure is now obtained for serious thought. There is a moment's hesitation. a strange thought lays hold of the *yogi's* mind. will the plans carry through successfully ? and without a hitch and mishap ? It sends a thrill of horror into his whole frame. The daring aspirant may well seek solitude to look over the events of his career, as the teacher of the race. Let us follow the workings of his mind more closely.

In the undisturbed solitude of the place of Gethsemane, he sought for the causation of the hapless drama of misery and woe,

and the shaping of destiny. His mind went back, through the vista of time, to the solitary couple of typical humanity, said to be responsible for the introduction of sin into the world. With the mind's eye he saw them walking in the company of 'Father,' and beheld their happiness unmarred by any of the trials and incidents common to the humanity in his own day. The vision of paradise lay stretched before him. The Garden of Eden rolled itself out before the seer's eye, with the two human figures, standing in bold relief in the foreground, the one with a countenance radiating in manhood's glory, like the noonday sun, and the other, in the fulness of womanhood's charms surpassing the shining orb of the Queen of Night, at the zenith of her majestic grace. He looked at them with awe and admiration, and his delight knew no bounds when he beheld their radiant faces lit up with the beatific glory of at-one-ment with Life Divine which he had learnt to look upon as God. The scene held him spell-bound for a moment. Then his eye wandered over to the place where the Tree of Life stood in the midst of the garden, and he presently beheld the two human figures walking leisurely towards it, and saw them stretch out their hands and eat its golden fruit, which, even as it hung from the tree, seemed to be overflowing with the nectar of immortality. There was not a single withered leaf on that tree, nor anywhere else in its vicinity, while the heavenly fragrance of its blossoms carried life and joy to all, as it was wafted on the breeze.

Entranced and enraptured, he allowed his gaze to wander from it to a still more beautiful tree in the garden.

With root above branches below, its leaves are hymns, virtue and vice its flowers, and joy and grief its fruit. Downwards and upwards spread the branches of it, nourished by the qualities, the objects of sense its buds - and its roots grow downwards, the bonds of action in the world of men "—(*Bhagavad Gita* Disc xv.)

Jesus was fascinated : something within him seemed to point it out as the tree of knowledge of good and evil. Suddenly he noticed a dark slimy object gliding up its trunk and throw its venom into it. He instinctively shuddered at the sight, and allowed his gaze to wander away still further, when in a quiet retreat he beheld the first female form, radiant, sweet and fair, her beauteous countenance bathed in smiles of joy, her eyes sparkling with the light of innocence and love,

a perfect model of feminine grace and beauty, tripping gaily, and, in the intense lightness of her heart and the conscious delight of freedom and power, hardly seeming to touch the ground which she trod. Presently he beheld the dark slimy creature coming up to her from behind, and noticed that her fair face showed signs of instinctive repulsion at its approach. Eagerly did he strain his nerves to catch their conversation, but in vain. He only beheld a shaking of the head on the part of the fair one, and a nodding, as if in emphasizing a point, on that of the other; and then it seemed as if some understanding had been arrived at between them, for he beheld them parting company with a nod of their heads. His gaze now followed the figure of the woman, who, passing through some beautiful walks and flowerbeds, rejoined her lord. There was some conversation between them which he could not overhear, but he saw signs of anger and incredulity succeed each other on the face of the man. Next he beheld them proceeding in the direction of the attractive but poisonous tree, and it appeared to him that their talk had some reference to it, for the man shook his head vigorously when they reached it. At last the woman raised her beautiful, symmetrical hand to point out its beauty, whereupon her companion seemed to agree with her.

Then all of a sudden the heart of Jesus sank within him. He saw the woman pluck the fruit of the tree. He made as if to rush forward to warn them that the tree was poisoned, but before he could realize what had happened, the woman had eaten a piece herself and had given another to her lord and master, the man. Jesus did not want to look in that direction any more. He knew what the inevitable result of that fruit would be.

Then he turned his gaze towards Jerusalem, and saw, as if by the power of clairvoyance, the chief priests and elders gathered together, planning and plotting his own destruction. He saw Judas Iscariot sitting in their midst with what looked like some pieces of silver before him, and heard the arrangement arrived at for his betrayal. But the scene did not affect him in the least, he was only amazed (Mark, xiv 33) at their shortsightedness. His mind had already been made up, the temporary fit of weakness had passed. In the whole of the holy land of Palestine he was the one man who

knew the secret of sin. Should he allow the handful of purblind fools of the Scribes and Pharisees to stand between him and his duty to the whole race?

When at the end of his forty days' austerities in the forest he had not yielded to the voice of temptation, which had pointed out that all the pomp and power and greatness which man can possibly desire in this world would be his, if he would but use his powers for their acquisition, and had preferred to carry out his ministry, how could he now be swayed away from the course which he had chalked out for himself? That settled the point, once for all. Having arrived at this conclusion, he became once again the Master that he was

After the fit of momentary human weakness had passed away, Jesus applied himself to testing his powers. He exerted himself to such an extent in what seemed to his disciples the act of praying, but which, in reality, was the act of concentration and display of will power that his sweat was as it were great drops of blood falling down to the ground (Luke, xxii. 44). Three of his most powerful disciples, namely, Peter, James and John, felt overpowered, and could not keep awake, and fancied that an angel from heaven had come to strengthen him. Thrice he told them to keep awake, and watch with him, but each time they fell asleep, and did not know what reply to give (Mark, xiv. 40) when reprimanded by him. The test was entirely successful, for if three of his well-instructed and most advanced disciples, like Peter, James and John, could not resist the influence of, but yielded to, his subjective forces, and were dumbfounded in addition, he had nothing to fear at all at the hands of his persecutors. So he stepped out of his solitude, being, now, fully prepared for the coming ordeal. He no longer said 'the spirit indeed is willing but the flesh is weak' (Mark, xiv. 38). The weakness of the flesh was a momentary sensation, which the spirit had never succumbed to. There was no longer the fear of any mishap, or calamity; he felt the power of the spirit welling up within him. The 'man' in him was completely subdued, and, rising like the divine Master that he had now become, he declared, "Rise up, let us go" (Mark, xiv. 42) to meet the assassin

Soon the traitor arrives with the minions of the priests. The master is surrounded by the soldiery. Peter, not knowing the secrets of his master, seeks to resist the arrest, but is gently reprimanded. Thence the party proceeds to the Temple where the priests subject the Master to a heckling cross-examination.

The next day he is placed on his trial before Pilate, who is an honest man. Here an unforeseen difficulty presents itself. Should he speak out the truth and risk the failure of his plans, at the last moment, or deceive the judge, who is a pious man? Falsehood, however, is out of the question before such a man! Pilate is accordingly told that the master's teaching has no reference to worldly power; the prisoner disclaims any worldly ambitions! Pilate is impressed, and is on the point of ordering the release of the prisoner before him, when the Jews threaten him with enmity for Cæsar. Fearful of his own safety, the governor at last passes the sentence of death by crucifixion, on the prisoner. A procession is now formed, and the multitude follows the condemned man to the Place of Calvary, where the sentence is carried out.

Only a few other incidents need mentioning to complete the scene at Calvary. The most important point is that Jesus was crucified at the sixth hour and 'expired' at the ninth. This even surprises Pilate (Mark, xv 44). Before his 'death' the master was given some vinegar to deaden pain, but he would not have it. Pain, and for a *yogi*! Who ever heard of an adept stooping to drinking vinegar, to deaden physical pain? There is the well-known case of the *yogi* at Lahore who suffered himself to be buried underground for full forty days (see *The Law of the Psychic Phenomena*, by T. J. Hudson, p 312):—

"One of the most clearly attested instances of the kind alluded to is the experiment of the fakir of Lahore, who, at the instance of Ranjit Singh, suffered himself to be buried alive in an air-tight vault for a period of six weeks. The case was thoroughly authenticated by Sir Claude Wade, the then British Resident at the Court of Ludhiana. The fakir's nostrils and ears were first filled with wax, he was then placed in a linen bag, then deposited in a wooden box which was securely locked and the box was deposited in a brick vault which was carefully plastered up with mortar and sealed with the Raja's seal. A guard of British soldiers was then detailed to watch the vault day and night. At the end of the prescribed time the vault was

opened in the presence of Sir Claude and Ranjit Singh, and the fakir was restored to consciousness."

We also learn from Dr. Drayton that Sir Monier Williams, at one time Professor of Sanskrit at Oxford, also testified to the accuracy of these details, and that Dr McGregor, the then Resident Surgeon, also watched the case. "Every precaution was taken to prevent deception" (Human Magnetism, pages 59 and 60.)

Sensations of pain are generally absent in a trance, and the immunity from them becomes more marked when a suggestion to that effect is given by a person himself before entering that state, or, afterwards, by another, as in hypnotism. Says Prof. James in his 'Principles of Psychology,' at page 606 of the second volume:—

"Real sensations may be abolished as well as false ones suggested. Legs and breasts may be amputated, children born, teeth extracted, in fact, the most painful experiences undergone, with no other anaesthetic than the hypnotizer's assurance that no pain shall be felt."

To conclude. Jesus was removed from the cross and tenderly laid in the grave. When once there he came round. With his *yoga*-born powers of miraculous healing the healing of his own wounds required but a thought to be effected. His triumph was now complete.

How and when he emerged from the grave is not known. It would seem that he did not see many of his own disciples, after his resurrection. Certainly he did not appear unto the public or unto any of his enemies. According to the first evangel, some of the disciples whose number was now reduced to eleven, doubted the fact of resurrection, even after they had seen their resurrected Master! (Matt xxviii 17.)

Such would be the main theme of the suppositional story of a master *yogi*, determined to demonstrate his powers in a public manner. But we must have reliable records on which it can be founded in the first instance. Unfortunately the gospels from which it is to be compiled are not in the least reliable. They comprise much that is only too obviously the work of simple imagination. Such, for instance, is the story of the two malefactors who are said to have been crucified with Jesus. This would certainly seem to have been

invented, so that the event ' might come to pass ' in fulfilment of the prophecy which said : ' and he was numbered with the transgressors ' (Mark, xv. 28) Unfortunately for the fulfilment of this ancient saying, as an actual event, the facts point unmistakably in the opposite direction Luke is the most garrulous of all the gospel-writers on this point. He makes one of his malefactors revile Jesus, but lets the other chide him for his impiety, at which Jesus is pleased to such an extent that he promises the God-fearing evil-doer a lift to the paradise that very day (Luke, xxiii. 39—43). Matthew and Mark both unhesitatingly declare that the thieves, also, who were crucified with Jesus, reviled him, and naturally omit all further detail, since as they had both reviled him there was nothing to be said in the shape of a promise from Jesus to any one of them (Matthew, xxvii 44 ; Mark, xv 32). John, not knowing what to do with the mutually quarrelsome malefactors of Luke, thought it quite enough to bring them on to the scene Under the circumstances it is not possible to assume a foundation of fact for the story, and the testimony of the gospel-writers is more than counterbalanced by a desire to bring about a fulfilment of as many of the prophetic utterances of the veteran Isaiah as they found it convenient to do The circumstantial evidence is all against the story Till the malefactors were actually crucified, nobody seemed to know anything about their very existence, so much so that one is tempted to imagine that these venerable gentlemen determined, of their own free will and accord, to join Jesus in death, so that Isaiah's word might not be broken ! Luke, indeed, does say that the malefactors were also led with him, but he is too loquacious on the point, and had best be left out of the witness-box.

There is nothing in the language of Pilate to suggest that there were any other persons besides Barabbas and Jesus to be crucified. Matthew (xxvii. 17) gives us the exact words used by him (Pilate) on the occasion, and they were :—

“ Whom will ye that I release unto you ? Barabbas, or Jesus which is called Christ ? ”

There is no reference to a third prisoner in this speech. Besides, it is highly incredible that persons whose only fault was that

they had been guilty of theft (Matthew, xxvii. 38 and 44 ; Mark, xv 27) would be put to death, but Barabbas, who was a notable prisoner, as he had taken part in an insurrection against the established authority, and was also guilty of murder (Matthew, xxvii. 16)—a murderer and an insurgent (Mark, xv. 7), a seditionist and murderer (Luke, xxiii. 19)—and a robber (John xviii 40), should be released !

As for the account of the resurrection, the same type of discrepancies are found to abound in the gospel with reference to this as to any other matter, but we shall let Dr W Wenzlic, M.D., state the case as to these in his own words (*The Greatest Good of Mankind*, pages 205, 206 and 207) --

“ An angel descending from heaven amid an earthquake to roll away the stone from the tomb of Christ, witnessed, according to Matthew, by Mary Magdalene and the other Mary, is certainly something so remarkable that if it had occurred, Mark, Luke and John would also have recorded the miracle as a prelude

“ Instead of merely omitting the testimony, these apostles three of them, testify to the contrary, Luke, xxiv. 2 says ‘ And they *found* the stone rolled away from the tomb and *no* angel *outside* but one *within the* tomb, and that 10, Joanna, was with the *two* Marys ’ John, xx, however, says, Mary Magdalene *alone* went to the tomb Mark, xvi 4, mentions no angel from heaven, but ‘ They see that the stone is rolled away.’

“ Thus the four records contain four different accounts

“ While the *one* young man angel of Luke was *sitting* on the right side, xvi 5, *two* men in dazzling apparel *stood* by them according to Luke, xxiv 4. but John says, xx 12, Magdalene beholdeth *two* angels in white *sitting*, one at the *head*, and one at the *feet*, where the body of Jesus had lain

“ If these several recorders were so particular in the number of angels and their postures, why do they contradict one another as to the number of witnesses that gave the testimony Matthew saying that the two Marys went, Luke that Joanna was alone, and John that Magdalene alone went to the tomb

“ Matthew says that the two Marys met Jesus on their way to the disciples and that he spoke to them. On the appointed time Jesus met the eleven on the mountain and gave instructions Nothing is mentioned of vanishing or rising up to heaven His last words in this chapter are ‘ I am with you always, even unto the end of the world ’

“ Mark records, xvi 9, that Jesus when he was risen appeared first to Magdalene, 12, then in another form unto two that had been with him, afterwards to the

eleven themselves 19 After he had spoken unto them, he was *received up* into heaven and sat at the right hand of God.

“ Luke xxiv 13 narrates that Jesus first appeared unto two that were journeying, but they knew him not until they had supper 31 and then he vanished out of sight 34 He appeared unto Simon 36 Then he stood in the midst of them. 39. It is I myself handle me and see, for *spirit hath no flesh and bones*, as ye behold me having 50 He led them out 51 While he blessed them, he parted from them, and was *carried up into heaven* ”

“ John has Jesus appear to Magdalene in the tomb after she spoke to the angels, but she knew him not 17. When she knew him, Jesus said, *Touch me not*, for I am *not yet ascended* unto the Father. 19 On the evening of the first day of the week he appeared to the disciples in a closed room 26 After eight days he came again, the doors being shut 27 Then saith he to Thomas, *reach hither thy hand and put it into my side*, John xxi. 15—27 In xxi 24, Jesus manifested himself again to the disciples at the sea of Tiberias on the beach and filled the nets with fishes. He sayeth not how he vanished, and ‘ we know that his witness is true.’ ”

“ Jesus showed himself alive after his passion by many proofs, appearing unto the apostles by the space of forty days, says Paul in Acts I. 3—9 And when he had said these things, as they were looking, he *was taken up*, and a cloud received him out of their sight. And while they were *looking steadfastly into heaven* as he went, behold *two men stood by them in white apparel*, which also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, which was received up from you into heaven, shall come again in like manner as ye behold him going into heaven ”

“ Paul says, that Jesus appeared to Cephas, then to the twelve then he appeared to above 500 brethren at once, of whom the greater part remain until now; 7. then he appeared to James, then to all the apostles, and, last of all, as to one born out of all time, he appeared to me also, 1 Cor xv 5—7.

“ The ascension as witnessed by the apostles is described in the Acts with all the accessories such a spectacular event would imply, whereas Mark and Luke only say that Jesus was received in heaven; Matthew, John, and Paul in Cor. I say nothing about so great a miracle ”

“ Order of appearance. ”

“ Jesus appeared in the following order :

“ To Mary and Magdalene, then to the 11 apostles, according to Matthew.

“ To Magdalene, then to the two apostles, then to all—Luke.

“ To the two apostles, then to Simon, then to all—John.

“ To Magdalene, then to the disciples in 8 days again in Tiberias.—John

“ To the apostles in 40 days — *Acts*.

“ To Cephas, then to the 12 apostles, then to the above 500.—*1 Cor.*

“ To Paul, and James

“ No two records agree as to the number of witnesses, nor as to the order of meeting Jesus

“Slight variations in the testimony of witnesses would strengthen evidence if they express merely the differences of personal impressions, but the essentials must agree. In the above the essentials not only disagree, but contradict one another. This holds good also with reference to what was spoken by Jesus and his disciples. If closely examined it will be found that the relevant as well as the irrelevant vary with each version, *Exempli gratia*; Luke xxiv. 39, the evening of the first day, See my hands and feet, that it is myself; handle me and see: for a spirit hath no flesh and bones, as ye beheld me having. In John, xx 17, Jesus says to Magdalene, Touch me not, for I am not yet ascended unto the Father. Again, eight days later, verse 27, he asks Thomas to touch and examine him . . . We are left to draw our own conclusions ”

There are many more obvious traces of the exercise of ingenuity in the gospels, in this connection Matthew makes the Pharisees obtain the permission of Pilate to make the sepulchre secure on the second day, fearing that the deceiver might rise up again (Matthew, xxvii. 62—66). This does not read well with what John says in the fourth gospel (chapter xii, verses 32, 33 and 34) It is hardly likely that Jesus would be so careless with his speech that what remained unintelligible to his friends and disciples would be plain to his enemies Moreover, if the Jews had entertained any fears with regard to him, they would have shown more promptitude and earnestness while his body still lay on the cross, or, at the latest, that very night. No other gospel-writer corroborates Matthew on the point. The strongest reason against the story about securing the sepulchre lies in the fact that the Jews had absolutely no knowledge of the resurrection of Jesus, or there would have been some signs of activity, or repentance, on their part It is unlikely that such an event would have passed by without causing a tremendous stir, the absence of which the fable of a bribe is too feeble to explain.

Matthew closes his gospel with some of the disciples still doubting the resurrection of Jesus although they ‘saw and worshipped him’ (xxviii. 17). According to Luke, the resurrection and the

vanishing took place the same day. Certain women went and saw the empty grave, and when they had carried the news to the disciples, Peter also ran to see what had happened, and was astonished to find the linen clothes lying in the grave, but not the body of Jesus. The same day Jesus met two of the disciples, talked to them, dined with them in the evening, met the remaining body of them about an hour later, and, finally, leading them out to Bethany, parted from them, and was carried up to heaven.

According to John, both Peter and 'the other disciple' ran to see the sepulchre, and, although the 'other disciple' outran Peter, the result was that they both found the grave empty, except that it contained linen clothes and a napkin. John's anxiety to be believed practically makes it impossible for one to believe in his narration of the mysterious events which he records in connection with the resurrection of his Master.

Passing on to a consideration of the ascension, we notice that the evangelical accounts are again full of discrepancies and contradictions. Matthew and John, it will be seen, do not lend support to the ascension myth as given in the other two gospels, and it is unlikely that they would have kept silence on such a glorious event, if it were an historical fact. This one circumstance alone is sufficient to show that the 'rising up to heaven' is a doctrinal allegory,* rather than an actual event. The true import of the allegory will become clear when we come to deal with the Jaina view of *moksha*, here it suffices to point out that ascension only implies the attainment of the status of Godhood, *i.e.*, Nirvana, or the rising up of the God-end of the see-saw of existence to the top.

*That the doctrine of resurrection is not an original Christian tenet, is well-known to students of comparative theology, but those who are not familiar with the subject will find the following observations of Mr Joseph McCabe full of interest (see *The Bankruptcy of Religion*, p 164) —

“The death and resurrection of Christ are probably to the average believer the central and unique truth of the Christian religion. Now, every well-informed theologian has known for ages that in the Roman world in which Christianity arose, the annual commemoration of the death and resurrection of a god was the most common religious feature. The Egyptian cult of Osiris, the Babylonian cult of Tammuz (or Adonis), and the Phrygian cult of Attis had celebrated this annual solemnity for un-

The narrative may now be deemed to be complete, and may even be taken to satisfy the historical instinct, if we do not pry too closely into the events constituting it, or look out for those items of conduct which should be present in the life of an adept in Yoga. We shall here mention a few of the incongruities which cannot be suppressed by any means. The very first question of importance is : What did Jesus eat, and what did he drink ? for fish, flesh and fowl are forbidden to a *yogi* ; so is wine. But there can be no room for doubt, on a literal reading of the Bible, that Jesus indulged habitually in both meat and wine ! Yet the gospels themselves formulate the injunction for practising mercy in no unemphatic terms.—

“ But go ye and learn what that meaneth, I will have mercy, and not sacrifice ”
—(Matt ix. 13.)

This is emphasized again in a subsequent chapter of the first gospel :—

“ But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless ”—(Matt xii 7)

Now, it is absolutely certain that no one who regards the sacrificial shedding of blood as cruel can ever regard the wholesale slaughter of animals for his own food as anything else. As a matter of fact, no true *yogi* will ever think of accepting a pupil, unless he first give up flesh and wine, and it is impossible that real *yoga* powers can be developed, except by the rigid observance of the vow of *ahimsā* (non-killing). Even early Christians were advised to practise abstention from animal flesh ; and the truly enlightened amongst them did consider it obligatory for men to refrain from animal foods. As Mr Hatch points out (see *The Influence of Greek Ideas and Usages on the Christian Church*, p. 165) :—

“ There are proofs of the existence in the very earliest Christian communities of those who endeavoured to live on a higher plane than their fellows. Abstinance from

known ages, and had, in the fusion of nations in the Roman Empire, spread it over the whole eastern world. The Greeks adopted the festival centuries before Christ was born ; the Persian cult of Mithra also adopted it. It is safe to say that there was not a city of that old world, before the time of Christ, which had not one or more temples, of different religions, attracting full public attention to the annual celebration of the death and resurrection of a god.”

marriage and from animal foods was urged and practised as 'counsels of perfection.' In some communities there was an attempt to make such counsels of perfection obligatory "

In the Bible itself there are evident traces of a controversy having arisen at a very early date in the Christian church, which was referred to St. Paul. He refers to it again and again in his writings, and devotes a whole chapter comprising no less than 23 verses to the subject in the Epistle to the Romans. Why he devotes so much space to a simple question which should be capable of being answered with a simple yes or no, will be clear to any one who has understood the nature of the difficulties under which the apostle laboured, which made it inexpedient that he should express himself openly before the average reader, who knew nothing about the allegorical signification of the Biblical teaching and who had accepted the new faith on no other than the literal import of the language of the script. Such a reader would be prone to smell heathenism in the cult, if told, all too suddenly, of the inner truth. Some of these new converts showed special enthusiasm in the cause of the exoteric god, as certain of the early fathers found out from bitter experience. They even prosecuted certain bishops and elders of the church that taught the secret doctrine somewhat openly. St. Paul knew their minds full well, and dared not condemn meat openly before such men. He was, therefore, forced to frame his answers in such a way that he should avoid giving cause for dissatisfaction and discontent to the unenlightened brethren, without, at the same time, compromising the truth. We may point out in this connection that the reason why the evangelists are regarded as men of an inferior order of intelligence by the modern world consists in nothing other than their inability to express themselves freely, in plain language, in the caution which they were under a compulsion to exercise in regard to the true doctrines of the faith and which made it necessary for them to use complex, puzzling and even misleading expression to communicate their thoughts. Their writings are full of indications that go to show that they were certainly very much better acquainted with this subject than the critics of their words, who, because of their own intellectual shortcomings, see nothing but inferiority and lack of precision in their thought !

To revert to the subject under consideration, it must be now clear that it is impossible that Jesus could have ever indulged in meat and strong drink. On the contrary, it is clear that the terms meat and wine have an allegorical significance, meat implying, soul-nourishing *vairāgya* (renunciation) and wine, the joy of Self-contemplation. St. Paul refers expressly to spiritual meat and spiritual wine in 1 Cor. x. 3 and 4. In 1 Cor. iii. 2 it is said :—

“ And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat : for hitherto ye were not able to bear it, neither yet are ye able ”

Again in Hebrews v. 12—14 it is said :—

“ For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God ; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness : for he is a babe. But strong meat belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil ”

As for the meat that is not symbolical, that is sufficiently condemned when it is said :

“ For it is a good thing that the heart be filled with grace, not with meats, which have not profited them that have been occupied therein ”—(Hebrews xiii. 9)

The next point is about the kind of observances Jesus practised as a *yogi* or when ‘ the spirit ’ drove him into the wilderness. But there is no mention of any of them anywhere in the Bible, except that he fasted for forty days and forty nights at a stretch. Surely, a single fast prolonged for forty days and forty nights will not suffice to turn a man into an adept ! We are also told nothing definite about ‘ the spirit ’ that is said to have driven Jesus into the wilderness.

That a *yogi* could be seized by an evil spirit is possible ; but he cannot then be deemed to have successfully attained to adeptship. Besides, it certainly does not speak much for his knowledge if the evil one had need to show him all the empires of the world from the top of an ‘ exceedingly high ’ mountain ! Furthermore, only he who is not confident of his power and who is apprehensive of mishaps will use misleading speech or observe secrecy about his plans. No true *yogi* will certainly say of himself

“ My soul is exceeding sorrowful, even unto death ”—(Matt. xxvi. 38)

Nor would he pray that 'the cup might be taken away' (Mark. xiv 36), nor ever betray the anguish of his soul, even if he could feel it, as Jesus is said to have done, when he cried out twice. "My God, My God, why hast thou thus forsaken me" (Matt xxvii 46) The position of an adept begging for extraneous aid would be as insipid as the one which would seek to credit the son of a god with a hide-and-seek game, like that which the gospels disclose, when read historically. For if there be a resurrection of the dead in the hereafter, men would have risen just the same whether a god sacrificed the life of his only begotten son or not. Why could not the Lord think of some other and a less tragic way to save, or inform, mankind? Are not all things possible with him? And after all the ceremony comes to a childish farce when we remember that absolutely no sort of danger was incurred in the so-called sacrifice, for it was certain that the divine victim was not really to die. At the very utmost this sacrifice of a god unto his own self, when stripped of all its poetic sentimentality came only to the suspension of animation for the space of three days! Surely the humble *fakir* at the court of Lahore outdid this several times over when he remained buried in the vault underground for forty days, as already noted.

Let us not linger over the details of an episode which not only does not hold together as a fact should do, but which is also flatly contradicted by the apostle Paul who, referring directly to Jesus, says :

"Who for the joy that was set before him endured the cross, despising the shame"—(Hebrew xii 3)

This is certainly very much to the point as a basic principle; for we now know that the doctrine of the cross is the doctrine of perfection, by the renunciation of desire, culminating in a world-flight that may even bring ridicule on the head of the saintly aspirant, for his stripping himself of the very last vestige of clothes and worldly goods. The text :

"And he that taketh not his cross, and followeth after me, is not worthy of me"—(Matt x. 38)—

surely, could not, by any conceivable stretch of imagination, be regarded as aught but a doctrinal symbolism. For assuming that a cross had been provided for Jesus by the Jews, there is no one who may be interested in providing it for the followers of Jesus. Clement of Alexandria clearly understood the doctrine to be one of renunciation, and he is undoubtedly right when he says :—

“And to bear the sign of the cross is to bear about death, by taking farewell of all things whilst still in the flesh alive ”—(*Ante Nicene Christian Library*, vol. xii, p 464.)

This is also the true sense of the text (Galatians vi. 14) :—

“But God forbid that I should glory save in the cross of Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

The same signification is to be attributed to the text :

“Knowing this that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin.”—(Romans vi 6)

The point will become quite clear from the following verses :—

“For he that is dead is freed from sin.

“Now if we be dead with Christ, we believe that we shall also live with him.”—(Romans vi. 7-8)

Without a doubt it was the suffering of self-denial which the doctrine implied, for it was said :

“Always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body ”—(2 Cor. iv. 10.)

“For we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our mortal flesh.

“So then death worketh in us but life in you.”—(2 Cor. iv. 11-12)

The subject again appears in the Epistle to Galatians (chap ii 19-20) where it is said :—

“For I through the law am dead to the law, that I might live unto God.

“I am crucified with Christ . . . ”

And yet again in the same Epistle (chap v. 24) it is urged :

“And they that are Christ's have crucified the flesh with the affections and lusts.”

The fact is that the symbol of the cross is a silent reminder that the body is to be treated as if it were a cross of wood on which the soul was nailed and from which it was to be separated by bidding farewell to the world and to the good things it contained! The similarity between the body and the cross will become at once apparent if one stand upright, and stretch out the arms to the full on the sides

It must be abundantly clear now that the true significance of crucifixion can only be doctrinal, not historical. And what is the good of crucifixion must also apply, with equal force to resurrection, because that is only the fulfilment of the law that he who shall lose his life shall find it. He, therefore, who makes himself low to all things of the world, in other words who practices complete renunciation, rises above the condition and category of the 'dead.' In other words, resurrection was something which was to be achieved by merit and work. This is what gives meaning to the Pauline saying about his condition when he says:

"If by any means I might attain unto the resurrection of the dead— (Philippians iii. 11.)

And the same meaning is to be assigned to the passage when he says:—

"Awake thou that sleepest and arise from the dead — Romans xiii. 11.

We have already seen (chapter ii) that the Greek resurrection text in Luke ix. 35-36 dealt in reference to a person living of the dead at the end of the world. It is a general thing of the attainment of Nirvana or the soul. It is a general thing that those who seek to read history into the Bible are misled. They are away from the truth, misreading their position from the Bible.

It seems now time to understand that the resurrection, too, is a matter of pure doctrine. It is not a historical fact, and obviously where the other two are rejected from historical investigation, there is nothing left of which it can be understood. The truth is that no part of an historical compass or is to be understood in

Mythologically, the allegory is now complete. Its chief features, in their proper sequence, are :—

- (1) the Godhood of the *jiva*, *i e.*, soul ,
- (2) the temptation to eat of the forbidden fruit of the tree of knowledge of good and evil ;
- (3) the fall, whereby the God-element went down and the lower element became uppermost , whereby also the Immortal became the mortal ;
- (4) redemption by the ‘ Key of Knowledge ’ ;
- (5) crucifixion of the lower element ;
- (6) resurrection, or the regaining of the lost immortality , and
- (7) ascension, or the final triumph, *i e.*, the going up of the God-element to the top

The idea is so complete and full in all its details that it leaves no room for doubt as to its being the true essence of the Biblical religion.

It is now possible to reconcile many of the old prophecies contained in the Old Testament in the light of our knowledge of mythology. Even the idea of the virgin-birth of Christ becomes intelligible now. When Divine Wisdom quickens the germ of Godhood lying dormant within the soul, it is called the birth of man in spirit, not a re-entering into the mother's womb a second time, as Nicodemus thought, but a birth of the saviour within each and every human being, as Jesus taught. Truly is the teaching of the Master :

“ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee ye must be born again ”—(John iii 6 and 7)—

quite in accord with the utterance of the prophet

“ Behold a virgin [the soul substance] shall bring forth a child [wisdom] and his name shall be Immanuel [Saviour] ”

Thus, the first birth of man is of flesh, in the manner of the flesh, but the second is that of Christ in him ; and since the birth of Christ is the result of the brooding of the Spirit over the Intellect, having no manner of resemblance to the process of procreation, it is called the virgin-birth.

That the prophecy in Isaiah (vii 14 and 15) does not refer to Jesus is clear from the contents of the chapter in which it occurs. Its opening lines are :

" Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, so that he may learn to refuse the evil "

So far as Jesus is concerned, the prophecy cannot be said to have been fulfilled in him, for he ate not butter and honey, but fish and bread. As he himself puts it, the Son of Man " came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners " (Matthew xi. 19). Besides, Jesus was never called Immanuel at any moment of his life ; and, lastly, there was wanting that setting to the fulfilment which had been prophesied by the ancient seer, and which is to be found recorded in the subsequent verses of the very same chapter which contains the prophecy.

What is not applicable to Jesus is, however, most appropriate to Christ which is always conceived of the Spirit, in an immaculate fashion. Butter (wisdom, *i.e.*, that which is extracted from the milk of experience) and honey (*ananda*, *i.e.*, bliss) shall he enjoy, whenever and wherever he is born. The true significance of the Virgin birth, in plain terms, is the birth of the individual soul in *dharma* (right faith) ; and the conceptions of Krishna, Christos and Christ are intended to convey no more than the bare idea that the acquisition of the right faith by the soul soon transforms it into a Messiah or Redeemer, who is to attain to Godhood on the crucifixion of the lower self.

When we look out for the fulfilment of symbolical prophecies as facts of history, we must come to grief. We should always search for the hidden, that is, the true sense of a teaching, beginning always with an enquiry into the attitude of the prophet, or seer, from whom it emanates. In order to understand a man, it is necessary to enquire into the state of his belief first. Many of the passages touching the life of Jesus which have to be rejected from the point of view of the historian and the biographer, contain important lessons of high mystical value, when read in the true light of wisdom. In most cases, the true import of psychical powers and spiritual functions has

been cleverly concealed, under suggestive names, by the gospel-writers. Such, for instance, is the story of the two thieves who are said to have been crucified with Jesus. They apparently represent the two currents, Ida and Pingala, of the vital 'breath,' which passes through the two chains of the sympathetic ganglia, in which is preserved the residue of the bodily tendencies and the essence of the passions and emotions and thoughts of the individual. These are also the two angels, who, according to Al Koran, are deputed to take an account of a man's behaviour, "one sitting on the right hand, and the other on the left he uttereth not a word, but there is with him a watcher, ready to note it" (Chapter L). These two currents of the vital force are called thieves, probably because, being forms of breath, they are constantly engaged in robbing us of our 'life-breaths,' which, according to the popular view in the East, are predetermined and numbered for each individual in advance. They have to be subdued, that is to say, to be brought under the control of the will before God-consciousness can arise in the soul. In different language, they have to be crucified with the lower self in the place called Golgotha, literally, the human skull, *i e.*, the important nervous centre in the head which is the seat of personality. The friendly and pious thief of St Luke is believed to be the current, which, in conjunction with the *kundalinī*, the current of life passing through the *suṣumnā*, *i e.*, the spinal canal, in the advanced stages of Yoga, leads to the rousing of the higher centres and, consequently, to the development of the spiritual powers of the soul. Hence, Jesus promises paradise to it along with himself. Even according to Muhammadans, "the angel who notes down a man's good actions has the command over him who notes his evil actions" (*The Koran* by Sale, p. 384). Thus understood, these passages acquire great significance, but in the historical sense they only go to create confusion.

We may profitably utilize the present opportunity to look into the nature of the discrepancies which have gathered round the personality of John, the Baptist, whose figure is one of the most puzzling in the whole Bible. The discrepancies which are found to exist in connection with him are so serious that it is impossible to look upon his doings as historical events.

He is the cousin of the Messiah, to begin with, and jumps up with delight, while yet an unborn babe, on hearing the voice of his cousin's mother, though shortly afterwards he forgets all about him and actually sends his disciples to find out if he be the one who was to come (Matt xi 3) This is all the more remarkable, in view of the fact that John was fully aware of the status and dignity of Jesus at the time when he was asked to baptize him. According to Matthew (iii 14), he had refused to baptize Jesus at first, saying :

' I have need to be baptized of thee and comest thou to me ? '

It was only when he was assured that it behoved Christ to be baptized of him,—

" Suffer it to be so now : for thus it becometh us to fulfil all righteousness."—
(Matt. iii 15)

that he proceeded to baptize him. Upon this the heavens were opened, and the spirit of God alighted on Jesus in the form of a dove John actually saw all this, and declared :

" And I saw and bear record that this is the Son of God."—(John i. 34)

The next day John pointed out Jesus to two of his disciples, saying :

' Behold the Lamb* of God '—(John i. 36)

Thus, John knew the nature of the personality and mission of Jesus full well about the time of his baptism. That he should have forgotten the evidence of his own senses in less than three years

* There is nothing in the expression to reflect any special or unique distinction on the person of Jesus ; on the contrary it is clearly one which has been borrowed from ' Pagan ' creeds. Christians, too, have been struck with the close resemblance between Biblical legends and ' Pagan fables,' and some have even ascribed the authorship of the latter to the Evil One, out of a spirit of rivalry to Christianity. As pointed out by Mr. Joseph McCabe (*The Bankruptcy of Religion*, p 197):—

" The resemblance to the Christian celebration—in the Mithraic temples it went so far that the resurrected god was hailed as ' the Lamb of God that taketh away the sins of the world '—was so disturbing to Firmicus Maternus that he believed that the Devil had conveyed these legends to the Pagans in order to distract them from embracing the *true* (Christian) version of the death and resurrection ! "

of his witnessing these great things, and in spite of his own *mission*, is certainly noteworthy under the circumstances

John's mission in life seems to be confined to straightening the path of the Lord by the baptism of water and the doctrine of repentance. He is also the witness to the coming Messiah, whose shoes he acknowledges himself to be unworthy to bear. Asked to explain the baptism of Jesus, he declared :—

“ He that hath the bride is the bridegroom but the friend of the bridegroom, which standeth and heareth him, rejoices greatly because of the bridegroom's voice this my joy is therefore fulfilled He must increase, but I must decrease He that cometh from above is above all he that is of the earth is earthly, and speaketh of the earth he that cometh from heaven is above all ”—(John iii 29—31)

The above description of John leaves no doubt as to his original He stands for repentant intellect, just as the Messiah represents Life Triumphant. The one represents the lower ego, but the other the higher Self, hence, is John the cousin of Jesus When the lower self is tired of the pursuit of worldly pleasure and has reached the end of its tether, it begins to reflect on its destiny, and realizes that neither friends, nor riches, nor position, nor physical prowess, nor anything else can come to its rescue or relieve it of the impending gloom of death and extinction which stare it in the face. It then cries out in the anguish of its loneliness in the world, and, becoming disgusted with the pleasures and joys of the mortals which had hitherto diverted its attention from its real nature, gradually learns that the source of all bliss, blessedness and immortality is none other than its own true Self. This is the stage which is likened to the voice of one crying in the wilderness, saying, ‘ Repent for the kingdom of heaven is at hand ’ (Matt. iii 2) Now, because the intellect is only concerned in imparting the right faith by removing (washing away) the impurities of wrong beliefs, and since it is the will that is the real cause of the destruction of the self nature, the baptism of the intellect is necessarily that of water. A contrast is made between wisdom and *knowledge*, the former washing out the taint of impurities from the mind and the latter burning up the accumulated deposits of sin and desire from the will, by means of *tapas* (asceticism) The intellectual self is of the earth, earthly

the will is from heaven, heavenly. Hence, the intellect is made to say that it is unworthy to loosen the latchet of the shoes of the purified Will (Messiah). Again, because it is only through the intellect that one can become convinced of the existence of the higher Self, it is the solitary witness to the coming Messiah at whose birth it leaps with joy. But, in so far as wisdom is a necessary attribute of the Christos, he cannot do without the baptism of the intellect, in the first instance. Furthermore the intellect is not the enjoyer of bliss, hence, not the bridegroom, but it is natural for it to feel joy at the bridegroom's voice, for he is to turn the wilderness into a veritable paradise. And, lastly, because the freedom of the soul means the attainment of omniscience which arises by the destruction of the lower mental equipment—intellect, memory, and the like—as will be explained in the following chapters, intellect is described as saying, 'he must increase, but *I must decrease*' (Matt xi 2-3). The sending of his disciples by John to ascertain whether Jesus (soul) is the Messiah, *i.e.*, the Redeemer, in spite of the fact that he had exulted with delight at his mother's voice, is in keeping with the nature of the intellect, which always doubts and hesitates, and is seldom satisfied with its own conclusions. It is thus clear that the personality of John, the Baptist, is typical of the intellectual side of the man who has become conscious of the fuller Life of the higher Self.

Similarly, Barabbas stands for the bodily, or the lower self, whose passionate nature is the cause of all sorts of evil deeds and crimes. The preference of the Jews for Barabbas is suggestive of the nature of humanity who prefer to love the body and to do away with Spirit, which in its individualized aspect is 'Jesus,' the soul.* The passage in the Sura Baqr (Al Koran)—

"When God said, O Jesus, verily I will cause thee to die, and I will take thee up unto me, and I will deliver thee from the unbelievers."
and the one in the Sura Nisa which reads—

"Yet they slew him [Jesus] not, neither crucified him, but he was represented by *one* in his likeness."—

* Cf. "Soul or spirit was used in several senses in Arabic, *e.g.*, life (animal and plant), consciousness, revelation, the Arch-Angel, Jesus Christ."—(*Philosophy of Islam*, p 30.)

are capable of sound sense only 'if we read them in the light of the above observation. The Essence of Life, the Soul, is immortal and undying, hence, it can neither be killed, nor crucified. It is only the body, the objectification of will, as Schopenhauer calls it, hence the likeness of the Essence,* the Barabbas of the gospel-writers, that can be killed and crucified' The likeness between Life, Spirit, or Will, and the body is also insisted upon in the first chapter of the book of Genesis, the 27th verse of which reads :

“ God created man in his own image, in the image of God created he him ”

When people do not take the trouble to understand each other, they indulge in mutual recrimination, of which the following expression of opinion of Dods, quoted in “ Selections from the Koran ” (page 132), is a fair sample .—

“ His [Muhammad's] knowledge of Christianity was so meagre and confused, that it is difficult to understand how even the most illiterate and mystified sectary fed on apocryphal gospels could have conveyed to him such notions of the gospel Of the great and enlightening history of Israel as a history, he knows nothing, and has merely caught up some childish tales from the Talmud and some garbled legends of the Hebrew Patriarchs and great men ”

A writer who does not understand even the true sense of the word which became the name of the founder of his own creed must be excused if he falls into error The word 'Jesus' is derived from the root 'ʾs' which, in Hebrew, becomes 'jes,' and means 'esse,' ('to be'), in different words, that which is, or Life, that is, Atman “ The name of Jesus,” say the authors of 'The Perfect Way' (p 111), “ at which every knee must bow, is the ancient and ever Divine name of all the Sons of God—Iesous or Yesha, who shall save, and Issa the Illuminated, or Initiate of Isis For this name Isis, originally Ish Ish, was Egyptian for Light-Light, that is, light doubled, and the known and the knowing made one, and reflecting each other ”

* Muslim philosophers have always insisted upon the physical body being in the likeness of the soul. The following from the 'Kimiya-i-Saadut,' quoted in 'The Philosophy of Islam,' may be cited as relevant to the point under consideration —

“ Verily, the creation of spirits is by God. Their forms are like the forms of their bodies.”

The author of the "Lost Language of Symbolism" also observes :—

" The name Isis was understood by Plutarch as meaning knowledge. In Lapland the goddess corresponding to Isis was worshipped under the name Isa, and this word must be related to Isia, a Greek variant of Isis, signifying, according to Plato, ' Holy One,' ' Intelligence,' and ' perception.' The ambiguous Issi, Yessi, Isse, or Issa is related to Esse, the Latin verb ' to be,' and from *essio* is derived the word Essence, a philosophic and poetic synonym for the soul or ' Light within.' It would thus appear probable that the Odyssey is to some extent an allegory of the Soul, and that Odysseus, the wanderer, is truly Noman, no historic personage, but like Cindrella, a personification of the soul, the spark, the ' God Within,' or ' Dweller in the Innermost.' The word-play upon Issi, the ' Light,' and Issi, ' himself,' is comparable to Cindrella's amazed awakening to the fact that the glory of her dazzling radiance is ' herself.' "

Isa is also the name of Iswara as well as of the individual soul, according to Hindu Scriptures. Mr Harold Bayley, the author of ' The Lost Language of Symbolism,' points out that the word ' Isse' or ' Ishi ' appears to have anciently meant Light in many directions. This radiating Light is the Light of Intelligence, which is the soul.

It must be now obvious that the word Jesus simply means the soul, which is certainly incapable of being slain. Hence, the enigmatical statement of the Sura Nisa already quoted.

For these and similar reasons, the release of Barabbas, the securing of the sepulchre, and other such allegories, all tend to emphasize the fact that ignorant humanity care only for the body, and altogether ignore the soul,—a point which is well brought out in the account of the initiation of Indra, the *deva*, and Virochana, the *asura*, in the Upanisads.

Ordinary investigators fail to understand the merit of religion, because they try to study it on lines of historical research. But to interpret religious records in the light of history is to place the cart for the horse, oftener than not. The nature of the contradictions which exist in connection with the life of Jesus, when we try to study it from the standpoint of the historian, is so deliberate and determined, that no single fact can be seized as an actual event in the world of men. There is piling up of allegory upon allegory and metaphor upon metaphor, on the one hand, and a delightful determination to violate the order of events, invent personalities, defy facts, disregard chro-

nology, and in every possible way, to act as if history was only meant to be topsy-turvy, on the other. The inference is plain: the narrators were anxious to guard against being understood in an historical sense, and took every precaution to set it at nought. The gospels, thus, constitute the records of the spiritual progress of 'Jesus,' the soul, rather than so many editions of the 'Life and Teachings of Jesus, the Man,' written by so many writers * That there was a great *yogi* or mystic—possibly, too, he was known as Jesus—who preached the doctrine of the kingdom of heaven is not improbable, though he would seem to have been the ingenious author of, rather than the chief actor in, the immortal Drama of Life, which, in all probability, would never have seen the light of the day if it could have been foreseen with reference

* Cf the following from "Christianity and Mythology," by the Hon'ble J M. Robertson, M P, page 276 —

"If the foregoing pages in any degree effect their purpose, they have shown that a number of data in the Christian gospels, both miraculous and non-miraculous, held by Christians to be historical, or at least accretions round the life and doctrine of a remarkable religious teacher and creed-founder, are really mere adaptations from myths of much greater antiquity, and that accordingly the alleged or inferred personality of the Founder is under suspicion of being as mythical as that of the demi-gods of elder lore. Broadly, the contention is that when every salient item in the legend of the Gospel Jesus turns out to be more or less clearly mythical, the matter of doctrine, equally so with the matter of action, there is simply nothing left which can entitle any one to a belief in any tangible personality behind the name

"Such a view, as scholars are aware, is not new in the history of criticism, though the grounds for it may be so. In the second century, if not in the first, the 'Docetæ' had come to conceive of the Founder as a kind of supernatural phantom, which only 'seemed' to suffer on the cross, and many Gnostics had all along regarded him as an abstraction. One or other view recurs in medieval heresy from time to time. A 'Docetic' view of Jesus was professed by the secret society of clerics and others which was broken up at Orleans about 1022, and in England, as elsewhere, in the sixteenth century, sectaries are found taking highly mystical views of the Founder's personality. In the eighteenth century, again, Voltaire tells of disciples of Bolingbroke who on grounds of historical criticism denied the historicity of Jesus, and in the period of the French Revolution we have not only the works of Volney and Dupuis, reducing the gospel biography to a set of astronomical myths, but the anonymous German work mentioned by Strauss as reducing it to an ideal which had a prior existence in the Jewish mind, though admitting divergences "

to it that it might pass current as a narrative of actual facts. It is to be noted that we are not dealing here with a case where an historical *nucleus* is needed to account for subsequent deification; the documents before us are purely mythological in their nature and cannot be construed as history. The only real personage at the back of this huge tangle of mythical lore is the composer of the original work which seems to have furnished the source and substratum of the elaborate and mutually contradictory accounts of the gospels; but unfortunately he has not deemed it fit to reveal himself to the world. That he was a man of considerable wisdom and enlightenment and familiar with some of the most abstruse doctrines of mysticism and *yoga* is evident from his work, though, for obvious reasons, we are precluded from regarding the gospel-narratives as his autobiography. Assuming, however, that he was the central figure whom the gospel-writers vied with each other in covering over with wreaths of beautiful allegory, the historical substratum of the facts of his life could not have been much different from what has been suggested in these pages, though it must be obvious to every thoughtful reader that even this reconstructed figure of the saviour *yogi* will not represent an individual but a type—a mystic adept trying to perfect himself—and will be devoid of all pretensions to personal characteristics and traits. For throughout the work of reconstruction, the question with us has been, not whether any particular event was supported by reliable testimony, but whether or not it was of a type that is known to occur in nature, so that we have been ever eager to assume a basis of fact where the evidence was the most discrepant, and at times have gone far enough to admit even that which bordered on the impossible. Moreover, the patched up figure that we are thus able to reconstruct will be found to be composed of parts which are incongruous with one another, and which will not hold together, as a whole. For it is not the life programme of a *yogi* to go about 'ministering' and working wonders. The adept is also not at liberty to change water into wine for the use of others, and may not use fish and intoxicating beverages himself. As for the crucifixion, the *yogi* seeks to perfect himself by destroying his lustful animal nature, but he is not allowed to make a public

demonstration, mock or real, of the doctrines of faith and of the powers of the soul. Even the notion of resurrection breaks down almost before it is brought within the pale of possibility, because Jesus did not appear before the public to convince them of the fact. The resurrection saviour, on the other hand, is a type, of which there are to be found many instances in different countries and Cults. Osiris, Tammuz and Mithra, amongst others, were all "resurrection gods," that were worshipped by men long before the birth of Christianity. The argument from the indications of reality, in the shape of brothers and disciples, completely breaks down when we wish to ascertain further particulars of their lives and of the historical traces left by them. On the other hand, long and elaborate pedigrees* even count for nothing in allegorical documents, as must be evident to any thoughtful mind.

Peter, indeed, might very well have been a representation of 'faith' which, in its inception, is subject to backsliding, especially in the moment of distress and strain, a fact that will seem to adequately explain Peter's disowning his master three times 'before the cock's crowing,' that itself may not improbably signify the stage of vigilant asceticism. Peter was nicknamed Cephas, meaning a stone (John. 1 42), and Jesus is recorded to have said to him.—

"I say also unto thee, That thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it

"And I will give unto thee the keys of the kingdom of heaven and whatsoever thou shalt bind on earth shall be bound in heaven. and whatsoever thou shalt loose on earth shall be loosed in heaven"—(Matt xvi 18-19)

Surely, this is but the description of Faith, which is like a rock, in supporting those that flock to it, and which loosens evil, and binds what is good, and which opens the gates of heaven to the true believers! Thus, there is nothing surprising if the disciple turns out to be as mythical as the master himself. Lastly, the argument from the simple narrative of the suppositional "Q" is met by the counter-argument that it might be the simple framework provided

* Cf. "Neither give heed to fables and endless genealogies which minister questions, rather than godly edifying which is in faith"—(1 Timothy 1. 4)

for the gospel writers as a common basis for their elaboration, so as to prevent them from differing in every particular from one another. It is obvious that if the narratives had differed in respect of all items and particulars, there could never have been a creed, nor the question of a creed-founder. The case for the historical view, therefore, completely breaks down ; and we are left with no alternative but to regard the whole thing as a huge allegory and not an actuality or fact.

To sum up, the doctrine of resurrection has revealed to us some of the most important secrets of life. It has shown us that immortality, which every soul hankers after, can be attained by following the true teaching of religion. It has also shown us that true progress always depends on individual exertion, never on the favour of another. Nothing short of the sacrifice of the lower nature, the greedy, lustful, appropriating self, can ever be the means of entering into Life. Arrived at the status of manhood, the soul has the power to claim its divine heritage of immortality and bliss, and to become the God which it already is in potency. If this opportunity is not availed of, it again falls into the cycle of births and deaths, with varying intervals of life in heaven or hell, according to its deeds on earth. While it has life, it has the chance of turning back from the path of evil, to follow in the footsteps of the Masters ; but once the vital spark departs from the frail, mortal frame of matter, the privilege attaching to the human birth is lost, and may not be had again for a long long time to come ! Neither friends, nor relations, nor teachers, nor possessions, nor, yet, name, fame, and the like, can be of any use to the soul in its post-mortem existence. How true are the words of the Prophet of Islam when he says :—

“Dread the day wherein one soul shall not make satisfaction for another soul ; neither shall any intercession be accepted from them nor shall any compensation be received, neither shall they be helped —(*Sura Bakr*)

“No soul shall acquire any merits or demerits but for itself and no burdened soul shall bear the burden of another.”—(*Sura Anam*)

CHAPTER IX

THE HOLY TRINITY

“Tao must not be distributed. If it is, it will lose its unity. If it loses its unity, it will be uncertain, and so cause mental disturbance, from which there is no escape”
—(*Confucius*.)

A question which, strictly speaking, pertains to the last chapter, but which was not taken up there and has been left over is: what is the significance of the extraordinary phenomena—the darkening of the sun, the shaking of the rocks, the rending of the veil of the temple, and the opening out of the graves—which are said to have followed the crucifixion of Jesus? That they do not have the literal significance is clear from the very description of them in the gospels. John's Gospel does not refer to them at all, and it is not at all likely that he would have omitted such glorious events from his record, if they had really taken place as visible occurrences in the world of men. Luke only mentions the darkening of the sun and the tearing of the veil. Mark ignores three of the miraculous happenings, and mentions the rending of the veil in twain from the top to the bottom. Matthew, too, does not mention the darkening of the sun, but gives the other three in the following words.—

“And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent,

“And the graves were opened; and many bodies of the saints which slept arose,

“And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.”—(Matt xxvii 51-53.)

As to their historical sense, the intelligent reader might well ask, why no one out of the millions of the men and women who must have witnessed these miracles embraced Christianity? On what

drop was the temple supported when its wall was rent from top to bottom? Was it ever repaired, and by whom? Why no one ever took the trouble of recording the name of the person who had it repaired, and the year in which the repairs were carried out? What, again, happened to the risen dead who were given up by the graves? Did any one interview them to unravel the mystery of death, if so with what result? Did they finally go back to their respective homes, and live for the rest of their fresh term of life among men, like good citizens, or were they devoured back by their gaping graves, or re-buried in fresh ones, by their astonished brethren of the world? If the reader will only insist on being satisfied on these and other similar points which will arise in this connection he will not be long in perceiving that these miraculous occurrences cannot be connected with the outer world; but must refer to the wonderful psychological changes that precede the manifestation of the divine faculties and functions of the soul, before it can be deemed to become perfect like the Father in Heaven. As a matter of fact, they are only descriptive of some of the great internal changes which occur as the result of the culmination of *yoga samādhi*, the one-pointed concentration of the mind.

To appreciate the true merit of these allegorical conceptions, it is necessary to attain to a deeper insight into the constitution of the mind than has been attained hitherto. We shall accordingly first of all complete our study of the nature of the mind before entering upon an explanation of these quaint expressions of poetical genius.

The subject pertains to what is known as psychology; but, unfortunately, that department of knowledge is yet far from being a science, psychologists being still bent on constructing a science of the soul (*psyche*) without the soul itself.

To any one who will take the trouble of looking into its nature it will be apparent that the mind comprises

- (1) consciousness,
- (2) ideas, and
- (3) the will or energy which operates on the ideas.

Let us turn to dreams for a moment. The question is, how is a dream created? Is it not the illumination of an idea, or of more

ideas comprised in one single psychosis or thought, just as the magic lantern display is an illumination of its slides? In the magic lantern the apparatus comprises three parts, namely, (1) a lamp, or illuminator, (2) a certain number of slides, or films, and (3) the energy supplied by the operator who pushes the slides before the lamp. Similarly, the apparatus of the living bioscope of the mind consists of the identical three parts. Consciousness is the illuminator, living ideas, that is, memory, furnish the 'films,' and will supplies the necessary energy. It is an apparatus perfect and complete in itself, and stands not in need of an outside operator.

Such, briefly, is the mechanism of the apparatus of dreams, which may be said to consist of consciousness, memory and will. But as the psychologists and philosophers are not quite agreed as to the nature and functions of the several components of the mind, we shall endeavour to ascertain the truth for ourselves.

To begin with, it is first of all necessary to understand the nature of will which is the subject of a keen controversy among different writers. According to some, that which really and truly exists is will, while according to others, will is but 'a product of the original Essence in the third or fourth degree of its descent into matter.' Notably amongst the latter class of persons stands Vivekananda, who expresses himself thus.—

"I will here remark that there is one difference between Schopenhauer and Vedanta. Schopenhauer says the desire, or Will is the cause of everything. It is the will to exist that makes us manifest, but the Advaitists deny this. They say it is the intelligence. There cannot be a single particle of Will which is not a reaction. So many things are beyond Will. It is only a manufactured something out of the ego and the ego is the product of something still higher, the intelligence, and that is a modification of 'indiscrete' Nature, or prakṛiti."—(*Juāna Yoga*, vol II pp 53 and 54.)

But it seems to us that the whole confusion is due to an indiscriminate use of the word 'will' which has more than one significances. It would appear that the German philosopher mostly used this word in the sense of what has come to be known as the thing in itself in modern European philosophy, but not in the limited sense

of the human will.* However, the word itself indicates that will cannot be identical with what might be termed 'blind' force, so that it will be a misuse of language to use it otherwise than with reference to an intelligent being, though the sort of will with which we are familiar, in our experience of mankind, is undoubtedly a product of spirit and matter.

So far as the human will is concerned, it is clearly not a being or thing, but a process — the act of self-assertion. It is a pure abstraction which the word signifies when used as a noun, for in the sense of pleasure, determination or choice, it cannot but imply an attitude, condition or modification of the soul. But in this sense, clearly, it can never be regarded as the thing in itself.

Harald Höffding well brings out the difference between the two aspects of the will (*Outlines of Psychology*, pp. 99-100):—

"Activity is a fundamental property of conscious life, since always a force must be pre-supposed, which holds together the manifold elements of consciousness and unites them into the content of the one and the same consciousness. Independently of this, the most fundamental form of the will, the word will is used in two different senses, a narrower and a wider. In the narrower sense, as the power of choosing between different possibilities, the will is only the product of a mental development not an original factor. But if will is understood in the wider sense, as all activity determined by feeling and cognition, it may be said that the whole conscious life is gathered up in the will as its fullest expression. The development of the conscious individual proceeds from will (in the wider sense) to will in the narrower sense."

* A couple of extracts from 'The World as Will and Idea' will make this perfectly clear. It is said at page 142 of the 1st volume —

"Phenomenal existence is idea and nothing more. All idea, of whatever kind it may be, all *object* is *phenomenal* existence, but the *will* alone is a *thing in itself*. As such, it is throughout not idea, but *toto genere* different from it, it is that of which all idea, all object, is the phenomenal appearance, the visibility, the objectification. It is the inmost nature, the kernel, of every particular thing, and also of the whole. It appears in every blind force of nature and also in the pre-considered action of man, and the great difference between these two is merely in the degree of the manifestation, not in the nature of what manifests itself."

Again, at page 145 —

"The will as a *thing in itself* is quite different from its phenomenal appearance, and entirely free from all the forms of the phenomenal into which it

That confusion of thought should result from the diversity of definition and sense is but natural ; but if we reflect on the point we shall not fail to observe that the confusion of thought, in this respect, is due mainly to the wrong definition of consciousness with which we have allowed our minds to be obsessed. As a matter of fact, all mental activity, whether it assume the form of feeling, willing, or thinking, is always associated with consciousness. In common parlance, however, men generally ascribe consciousness to thinking alone, and so great is the force of habit that when we come across those manifestations of the mind which do not need the guidance of reason we promptly designate them unconscious. A close study of our mental operations, however, reveals the fact that each and every act of the will has always an idea for its motive, whether that idea be consciously present in the mind, or unconsciously lying at the bottom of some state of feeling.

There is always the idea of the end to be achieved which precedes the action of the will, so that wherever we encounter determination or choice, we must expect to find intelligence behind it. When a bird builds its nest it proceeds to do so with a determination, not haphazard. The difference between the act of the bird in building its nest and that of a man in making his house is not in respect of will, for the determination to build is present in each instance, nor in respect of the end to be served by the act, since this also is present in both instances,—in the one *felt* as a kind of sensation of necessity and in the other perceived as an idea—but in respect of the power of deliberation observable in man and presumably absent or but dimly present in the bird. The knowledge of the bird, then, consists in the feeling of necessity, while that of man further includes the idea of the house into which that feeling is translated by his superior intellect.

What is commonly understood by knowledge, however, does not include feelings and mental tendencies within its scope. We are accustomed to apply that word exclusively to ideas deliberately formed or to dry facts and formulas of logic and other sciences and arts ;

first passes when it manifests itself, and which therefore only concern its *objectivity*, and are foreign to the will itself ”

though, strictly speaking, knowledge is preserved in the modifications of feelings and mental tendencies. Hence, we may say that knowledge exists in two different ways in the soul, namely, in the shape of mental tendencies, or feelings, and as ideas. In the former case, it determines our instincts, that is, disposition, and in the latter leads us to conscious deliberation in thought.

It will not be difficult to understand how knowledge can be preserved in the shape of tendencies and feelings if we study the effect of education on ourselves. A child is, by nature, of an explosive temperament, and devoid of scruples and consideration for others. But a grown-up man is generally a very different being, and has little of the savageness of the child about him. The difference between these two states is undoubtedly due to the education received by him as a member of the society. But the question is, what is that faculty, or organ, which is modified in consequence of education?

The materialist points to the brain as the repository of education, but that cannot be. For the brain is essentially perishable, while the effects of education linger in the soul, even when the intellect has fallen into decay. In order to be of any service to the soul, education must first modify disposition, for it is character and character alone which outlives the intellect. But disposition cannot be modified purely and simply by the dry formulas of knowledge; it yields only to experience, since we adopt what is pleasing and avoid the unpleasant. We thus get the clue to the nature of the faculty in which the results of education are retained. It is that which feels. Now, feelings are quite independent of reason and spring from will, appearing as life in an organism. Schopenhauer recognized this when he said:—

“The complete difference between the mental and moral qualities displays itself lastly in the fact that the intellect suffers very important changes through time, while the will and character remain untouched by it. The advance of age, which gradually consumes the intellectual powers, leaves the moral qualities untouched. The goodness of the heart still makes the old man honoured and loved when his head already shows the weaknesses which are the commencement of second childhood. Gentleness, patience, honesty, veracity, disinterestedness, philanthropy, etc., remain through the whole life, and are not lost through the weaknesses of old age; in every

clear moment of the worn-out old man they come forth undiminished, like the sun from the winter clouds. And, on the other hand, malice, spite, avarice, hard-heartedness, infidelity, egoism, and baseness of every kind also remain undiminished to our latest years . . . The only alterations that take place in our inclinations are those which result directly from the decrease of our physical strength, and with it of our capacities for enjoyment. Thus voluptuousness will make way for intemperance, the love of splendour for avarice, and vanity for ambition; just like the man who before he has a beard will wear a false one, and later, when his own beard has become grey, will dye it brown. Thus, while all organic forces, muscular power, the senses, the memory, wit, understanding, genius, wear themselves out, and in old age become dull, the will alone remains undecayed and unaltered. The strength and the tendency of willing remains the same. Indeed, in many points the will shows itself still more decided in age. Thus, in the clinging to life, which, it is well-known, increases, also in the firmness and persistency with regard to what it has once embraced, in obstinacy, which is explicable from the fact that the susceptibility of the intellect for other impressions, and thereby the movement of the will by motives streaming in upon it, has diminished. Great age, illness, injury of the brain, madness, may deprive us of memory altogether, but the identity of the person is not thereby lost. It rests upon the identical *will* and the unalterable character of the person. It is it also which makes the expression of the glance unchangeable. In the *heart* is the man, not in the head. It is true that, in consequence of our relation to the external world, we are accustomed to regard as our real self the subject of knowledge, the knowing I, which varies in the evening, vanishes in sleep, and in the morning shines brighter with renewed strength. This is, however, the mere function of the brain, and not our own self. Our true self, the kernel of our nature, is what is behind that, and really knows nothing but willing and not willing, being content and not content, with all the modifications of this, which are called feelings, emotions and passions. This is that which produces the other, does not sleep with it when it sleeps, and in the same way when it sinks in death remains uninjured. Everything, on the contrary, that belongs to *knowledge* is exposed to oblivion, even actions of moral significance can sometimes, after years, be only imperfectly recalled, and we no longer know accurately and in detail how we acted on a critical occasion. But the *character itself*, to which the actions only testify, cannot be forgotten by us, it is now still quite the same as then ”*

Character, indeed, has little in common with the intellect, but depends on the will, for the former is the faculty of judgment and the latter of action. It is in willing that character discloses its qualities, not in deliberation, hence it is possible for a highly intellectual man to possess a bad heart, and for a man of excellent character to have a dull head.

* *The World as Will and Idea*, vol II, pp 456, 457 and 460

Character, then, is preserved in the will itself, and is the sum-total of all the different activities of life manifested in the form of feelings, emotions, passions and disposition; it is the product of experience. We may thus say that desires are modified by experiences of pleasure and pain, and, in their turn, determine the future attitude and tendencies of the soul. But the will can be considered unconscious only when regarded as force, not when taken to be the repository of character, which is nothing other than the sum-total of all the different tendencies of the soul. For, a tendency is an inclination towards an end, and points to a conscious or sub-conscious awareness of the object to be attained. Remove this end from the mental horizon, and you at once reduce will to pure energy, devoid of all those characteristics indicative of the presence of the mind which are the concomitants of desire. Will stands for determination in conscious life, and cannot be devoid of consciousness. Hence, unconscious will is a contradiction in terms. It is true that the ego does not proceed with the assistance of deliberation in the act of willing, but it is no less true that all acts of willing depend on 'character,' which is the outcome of past experience. Where the course of conduct is already determined, the act of willing is sub-conscious, but where it is to be worked out according to circumstances, which may or may not present themselves as obstacles in the path, consciousness appears in the shape of intellect to guide the footsteps of the will.

Besides, there can be no act of willing where there is no awareness of a desire of some sort or other, so that awareness is a condition precedent to willing. But awareness and consciousness are merely two different names for the same thing: hence, every true act of willing is a conscious act. Further, if the will is 'blind' in itself, how can it possibly be benefited by the 'lantern' (intellect) which it employs for the guidance of its steps? Either, then, the will itself becomes the 'lantern,' or there is some one else behind it who rides on the will and carries the 'lantern' in his hand. But when we posit the will as the thing in itself, we deny existence to everything else, hence, the will, on Schopenhauer's own theory, must itself perform the function of lighting its own path. And

because the will can be educated, that is, controlled by knowledge, there must be a latent capacity for education in its own nature, since we cannot educate stones by packing them together in one case with works on knowledge, say, the Encyclopædia Britannica. Hence, the will, when looked at as a thing in itself, can be nothing other than consciousness which alone can be the repository of knowledge. When looked at as force, it is the rhythm of life, in different words, the energy of function of consciousness. The truth is that Schopenhauer allowed himself to be misled by his wrong nomenclature, and, in the confusion which resulted from it, forgot the sound conclusion which he had already arrived at. In his 'Essay on the Fourfold Root of Sufficient Reason' he had already held (p 169).—

"Now the identity of the willing with the knowing Subject, in virtue of which the word 'I' includes and designates both, is the *nodus* of the Universe, and therefore is inexplicable. For we can only comprehend relations between Objects, but two Objects never can be one, excepting as parts of a whole. Here, where the Subject is in question, the rules by which we know Objects are no longer applicable, and actual identity of the knower with what is known as willing—that is, of Subject and Object—is *immediately given*. Now, whoever has clearly realised the utter impossibility of explaining this identity, will surely concur with me in calling it the miracle, in the highest degree."

Reflection shows that even feelings are not unconscious states of existence though they are invariably free from the companionship of the intellect, and at times also tend to make it cloudy.

This will be evident on a little reflection. The question is : what is a feeling* in itself ? Is it merely another name for pure activity or energy ? Surely not, for analysis reveals the fact that feelings differ *inter se* as much as ideas, so that the emotion of hatred is radically different from that of love. And yet activity is common to both. If we were to express this idea in the form of a mathematical equation, we should have to say that the emotion of love = energy + the idea † of love, and the emotion of hatred = energy + the idea of hatred. Feelings,

* A feeling might be defined as that in our inward states which cannot by any possibility become an element of a percept or of an image.—(*Hoffding*.)

† The word 'idea' is here used in its most comprehensive sense, and signifies what is known as instinctive consciousness as well as intellectual thought.

then, differ from one another not in respect of energy, but solely and simply in respect of the ideas which tinge our mental activity by saturating the mind with their essence. Hence, an emotion is an idea converted into a feeling, just as action is an idea liquefied into a process and carried into effect by the ego. Emotions and feelings are thus sub-conscious tendencies of life, not because consciousness is not present at the time, but because it is neutralized in consequence of the feeling whose presence leaves no room for a conscious choice, or deliberation, so long as it remains in possession of the field.

"When we mechanically perform an habitual act," writes Bergson (*Creative Evolution*, pp 151-2), "when the somnambulist automatically acts his dream, unconsciousness may be absolute, but this is merely due to the fact that the representation of the act is held in check by the performance of the act itself which resembles the idea so completely, and fits it so exactly, that consciousness is unable to find room between them. *Representation is stopped by action*. The proof of this is, that if the accomplishment of the act is arrested or thwarted by an obstacle, consciousness may reappear. It was there, but neutralized by the action which fulfilled and thereby filled the representation. The obstacle creates nothing positive, it simply makes a void, removes a stopper. The inadequacy of the act to representation is precisely what we here call consciousness. Where many equally possible actions are indicated without there being any real action (as in a deliberation that has not come to an end), consciousness is intense. Where the action performed is the only action possible (as in activity of the somnambulistic or more generally of automatic mind), consciousness is reduced to nothing. Representation and knowledge exist none the less in the case if we find a whole series of systematized movements the last of which is already prefigured in the first, and if, besides, consciousness can flash out of them at the shock of an obstacle."

Confusion is apt to arise in the mind by the statement that knowledge is necessarily included in the will as a thing in itself, inasmuch as the human mind insists on the question, whence came this knowledge in the first instance? Strictly speaking, the question itself is illogical, since the will as such is pure consciousness and eternal, so that the idea of a time limitation cannot affect it in the least. And, so far as awareness is concerned, consciousness cannot be said to have been devoid of it at any time. In other words we cannot conceive of a point of time when consciousness may be said to have dawned in its own mind for the first time, just as we cannot conceive heat as entering into fire at a given moment for the first time. As a

matter of fact, knowledge merely consists in the states of consciousness itself, and in respect to these every soul has an infinite capacity, as has been demonstrated in an earlier chapter. We shall see later on that this infinite capacity for knowledge is obstructed by our individual *karmas*, and becomes actual as soon as the soul frees itself from their evil influence. The consciousness of pure spirit, then, can only be pictured as full and perfect; and, even if we think away the material universe, which we are capable of doing in thought, we must perforce accord the consciousness of his own states and being to an omniscient soul. The knowledge possessed by a Perfect Soul would, then, consist in the knowledge of all that its own nature is capable of revealing; it would, to a very large extent, not be knowledge of things actually existing, but of the forms of all things as lying in the womb of possibility. In the knowledge which a pure spirit has of itself is included, therefore, the knowledge of all that is, or ever can be, and if we remember the distinction between the necessary and contingent action, which Leibnitz clearly saw, it will be seen that even the freedom* of the human will can present no possible objection to the perfection of the knowledge of a pure soul, that is, God.

* The present opportunity may be availed of to look into the question of pre-determinism. We have seen that will is free by nature, and possesses the power of freeing itself from its bondage. Hence, every bound soul must become free if it exert itself for the destruction of its bonds. Here, at the very outset, is the destiny of the soul which by the force of its nature is predetermined for it. But this very freedom implies the power of electing for itself whether it will free itself from bondage, or continue in it. This amounts to saying that it is all a question of desire. When the soul is satiated with the fruits of sensual desires, its free nature leads it to self-knowledge, i. e., the knowledge of its natural freedom, which, dawning upon it, enables it to destroy its fetters, otherwise no one interferes with its choice. The knowledge of Self comes, we may say, by the force of destiny for sensual pleasures do not make up for bliss, and, as a person who is capable of or who knows himself to be capable of great deeds grumbles when thrown in unsuitable environment, so does the naturally blissful soul feel ill at ease even in the midst of worldly prosperity and joy. The soul is like a man who enters his family in the guise of a menial, and, in consequence of the excitement caused by acting the part of a servant in his own house, identifies himself with his disguise and work, and forgets that he is the master. Now, it is evident that the termination of his servitude is a simple question of his choice;

Such is the nature of will which has given rise to so much confusion of thought. The cause of error, as already pointed out, lies in

and that nobody can force him into it against his will. But whether he will ever recover the memory or knowledge of his true condition, depends on the nature of the forces which debar him from it. It is, however, to be inferred that, because the excitement of the new position is not bliss itself, his own inner nature will, sooner or later, make him dissatisfied with the monotony of servitude, rouse him to a sense of his destiny, and set him meditating on it. This is the commencement of *yoga*. Here is destiny, but a destiny which no one from outside imposes on him; it is a part of himself. Those who range themselves in opposition to determinism forget that unless the future be capable, at least to some extent, of being encompassed by our intellect and of being presented to us in terms which are not vague or indefinite, vain would be the inner craving of the soul for freedom, and equally vain the teaching of religion and the exact calculations of science. Even when an artist sets himself to work to paint a picture he has an idea which he tries to produce on the canvas. He is free, no doubt to alter this idea as much as he likes but in practice, he is controlled by his artistic instincts and would not though he could allow the picture before him to differ from that in his mind. Further analysis reveals the fact that the artistic instinct itself is composed of the elements of past impressions, preserved in the mind as notions, beliefs, tendencies and emotions. Will also, thus, harbours its enemy at home, *i.e.*, has its limitations in its own nature. The true sense of freedom with reference to will, therefore, is that it cannot be imposed upon against its own choice.

In dealing with the question of freedom of the will, the thing which is generally ignored by philosophers is the element of desire which determines its sphere of activity and makes it exert itself. It is under the influence of this element that will becomes manageable by the intellect. Hence it becomes possible to calculate its operations even with mathematical precision, provided it be possible to know all its circumstances and motives. But this is impossible for ordinary humanity, though easy for those in whom omniscience or the true kind of clairvoyance has dawned.

We fear we are differing from Bergson in laying down the above views on the question of individual freedom. But Bergson's fear of determinism, and his anxiety to keep the door closed against it have carried him off his legs. He declines to define what his idea of freedom expresses, for the reason that that would ensure the victory of determinism against free will. The utmost that this acute thinker has committed himself to comes to no more than saying that 'freedom is the relation of the concrete self to the act which it performs.' But he is careful enough to add immediately that 'this relation is indefinable, just because we *are* free.' Thus, in spite of his fine analyses of the ideas of duration, extensity, multiplicity, and the like, one is entitled to dismiss him from the mind, simply because he does not enable us to understand his notion of freedom. But taking the word in its ordinary significance, *i.e.*, as implying

the wrong nomenclature, for it is not permissible to talk of will except with reference to a conscious being, so that its employment as a

an absence of restraint or necessity, it is obvious that the notion of absolute freedom is a purely imaginary concept. Even the 'gods' are not free from all kinds of necessity whatsoever. Fire must burn, water must flow, activity must ever remain opposed to inaction, and so forth. On Bergson's own showing, even pure duration itself is doomed to experience any particular sensation only once, in all its eternal enduring. But freedom means the power to do anything at will, and would be robbed of all its fascination and value if there remains a single *must* to bend the will, for such a *must* will be clearly a symbol of necessity pure and simple. What, then, is the meaning of freedom of the will?

If we analyse the idea of necessity which attaches itself to things, we observe it falling into two categories. First comes the class in which it is only functional, as in the above instances. But the second includes all those cases of necessity where it is not functional, but a something, a check or restraint, imposed by environment and circumstances, external to the organism, or nature. It is in the second class of necessity that the idea of restraint is located, for that which is functional can hardly be called a restraint. Hence, the ego, conceived as pure flux, *i.e.*, *duration*, must be regarded as free. Pure *duration* is, however, determined by its very nature to *endure*, which amounts to saying that it cannot refuse to do so. Here is the triumph of determinism again which Bergson justly dreads.

The highest conception of freedom is conceivable only in connection with an emancipated soul, *i.e.*, God, and yet even He is predetermined to certain acts, *e.g.*, He must exist, because existence is His nature. Man can and may put an end to his life, but suicide does not appear to be a divine prerogative in any sense. But, since the performance of an act to which one is predetermined by nature is not the cause of pain, rather, on the contrary, is its free performance a source of ease and joy, we do not regard it as a restraint on freedom. Besides, volition always seeks pleasure as its motive, and the highest form of pleasure is compatible only with the performance of action which is most agreeable to one's nature. Freedom, then, may be said to remain unaffected by the performance of action in agreement with one's nature. In so far, then, as the ego acts, it may be said to be free, for all activity is the manifestation of will, and will is determined to activity by its very nature.

Again, inasmuch as all acts are performed by will, we may go further and say that every act is a free act on the part of will. We must, however, bear in mind the distinction between deliberation and acting. The resolve to act and the actual performance of the act, howsoever strictly in accord with the resolve, are two different things, since in the former freedom is more illusory than real. If one is free to resolve in any way, why deliberate at all? Deliberation is mainly directed towards individual advantage, and, of all the possible methods, suggested to the deliberative

term expressive of pure force cannot but lead to confusion, sooner or later. It is curious that so simple a truth should have escaped the notice of men like Schopenhauer, whose conception of will as the thing in itself is formed regardless of the distinction between the conscious and the unconscious, as is evident from the following from "The World as Will and Idea" (*vol. I, pp 141-142*) —

"Whoever has gained the knowledge that his will is the real inner nature of his phenomenal being, which manifests itself to him as idea, will find that of itself it affords him the Key to the Knowledge of the being of the whole nature; for he now transfers it to all those phenomena which are not given to him, like his own phenomenal existence, both in direct and indirect knowledge, but only in the latter, thus merely one-sidedly, as *idea* alone. He will recognize that all of which we are speaking not only, in those phenomenal existences which exactly resemble his own, men and animals as their innermost nature, but the course of reflection will lead him to recognize the force which germinates and vegetates in the plant, and indeed the force through which the crystal is formed, that by which the magnet turns to the north pole, the force whose shock he experiences from the contact of two different kinds of metals, the force which appears in the elective affinities of matter as repulsion and attraction, decomposition and combination and, lastly, even gravitation, which acts so powerfully throughout matter, draws the stone to the earth and the earth to the sun.—all these I say, he will recognize as different only, in their phenomenal existence but in their inner nature as identical, as that which is directly known to him so intimately and so much better than anything else, and when in its most distinct manifestation is called 'will.'

consciousness, the one chosen is that which seems to secure the utmost advantage, under given circumstances. Circumstances, then, determine the future activity of rational beings. But what can circumstances possibly mean unless ideas, desires, motives, interests and the like? Compulsion, whether moral or physical, stops short here, for the very fact of deliberation is an indication that in a great majority of cases the will enjoys something more than what is termed Hobson's choice. Besides, when once the mind is made up and the resolution formed, action itself is performed by the ego of its own volition, however much it might have been predetermined to it by the previous mental determination. The act, or rather the impulse which leads to activity, depends, for its initiation, on the volition of the ego itself, and cannot possibly be started by any external force. The utmost that outside force can achieve is to lead the ego to deliberate over the advantage, or disadvantage, of the move which it is desired to make, and thus secure its assent by argument, or some other intellectual method of persuasion; but the performance of action depends exclusively on the volition of the ego itself. Thus, every act of the ego, as known to us in the process of *willing*, is free. But since, at the moment of vacillation, the choice of possible

But this surreptitious levelling of differences is possible only in the region of abstractism pure and simple, so far as concrete nature is concerned, she does not lend herself to Schopenhauer's scheme of reducing everything to one differenceless existence or force, the will-to-be, as he calls it. Whether it was the Kantian philosophy or the *Upanisads* which were responsible for his error, we do not know; but it is clear that chemical affinity, gravitation and will are not quite the same thing. It may be urged that as substances exist by themselves and independently of any outside cause, they should be deemed to be existing by virtue of their own will, which, for that reason, must be termed the will-to-be; but the argument completely breaks down in the case of the atoms of matter which cannot be supposed to be forming a mental resolve to continue to exist from moment to moment. In any other case also the supposition is not supported by valid argument.

We must now turn to memory, or rather to perception, in the first instance, on which memory rests.

Materialistic philosophers, ignorant of the nature of the soul, are apt to regard perception as a mirroring of the sensory *stimulus* in a central part of the brain or the nervous system. But this is too

paths is determined by individual circumstances, and since action is merely a carrying out of the final resolve previously made, determinism may claim to have established the fact that only one path was possible for the ego, for it could not but be guided by its ruling passion and motive. The supporters of free will may, however, retort by saying that deliberation was the act of intellect, not of will. But even this does not advance their cause any further, inasmuch as will faithfully carries out the final resolutions of intellect, except in so far as they are modified by the intellect itself, at subsequent stages of activity. Moreover, intellect and will are merely two aspects of the same thing, being different functions of the soul.

It follows that true freedom belongs to him alone who is not concerned in calculating the advantages or disadvantages of his actions. Therefore, he alone can be free who cannot be affected by 'circumstances', in other words, freedom is the essential attribute, hence the nature, of him alone of all beings, who is self-sufficient. The Emancipated Soul alone is free in this sense, therefore. The unredeemed ego, when looked at as will, is subject to the dominion of his ideas and motives, that is, desires, and cannot be said to be free. We thus come back, in this round-about fashion, to the old Indian doctrine of bondage, which can be overthrown only by sacrificing desires, as the Scriptures teach.

fanciful to be true. There are several reasons that lead us to reject the brain hypothesis of consciousness.

Firstly, the brain is a material, that is to say, an atomistic substance, and it is impossible that an atomistic substance can be the seat of perception; for it can never perceive the whole of an object by any possibility at a time. This is a matter of observation which can be verified at any moment in front of a mirror. For a mirror not being an unit, but an agglomeration of atoms or parts, different parts of its surface reflect different parts of the object, so that no one part of it is seized of the whole reflection at any time. Hence it is impossible for any part of the mirror, and, therefore, also for any other atomistic thing, to take cognizance of, in other words, to perceive, the whole of an object, at one and the same time. But perception means nothing if not the seizing on the part of the mind of the whole and every part of an object at one and the same time. Therefore, it is clearly not a case of a pure mirroring of the stimulus in a composite substance, like a looking-glass. The perceiving substance will have to be a non-composite, that is to say, a simple thing, if perception is to be a reality of experience. Should we now seek to get over the difficulty by saying that conscious communications are despatched to the centralmost part from the surrounding portions of the area involved in the reflection of an object? But who will be willing to undertake to account for the correct sorting, and re-adjustment of the infinity of messages that will be received by the central part in the operation? Will not there be a great danger of miscarriage of at least some of the multitudinous criss-cross currents and communications that will be speeding, in hot haste, to take their proper places in the central part? And what of the congestion, which is not unlikely to hold up the lines of communication when it occurs? Will it never occur? and how will it be relieved if it does? The image, too, which will be thus formed in the central part will have a double character; one part of it will consist of perception proper of that much portion of the reflection which has actually fallen on its surface, and the rest of it, say, ninety-nine per cent of the percept, will be nothing but a bundle of messages from the surrounding parts—in other words, a strange amalgam of what is termed direct testimony and hearsay, in legal phraseology!

Lastly, if the composition of the central part itself be conceived to be atomistic, it will give rise, over again, to the same difficulty, which the argument sought to avoid; but if it be a simple unit, then it will be much better to hold at once that such a simple unit as is endowed with the power to preceive cannot be an atom of matter, but must be a unit of the spirit substance, *i e*, the soul* It will be observed that nothing else but an atom is endowed with indivisibility, which is the mark of individuality, in the region of matter, so that if consciousness is not the property of its atoms it cannot be fixed on to or made to reside in matter in any other way. The case with the perceptions of the senses other than sight is still more striking. For it is possible to think of a visual image as a composite thing; but it is not possible to do so with reference to the other kinds of perceptions. Smell, for instance, is pleasant or unpleasant, and is wholly incapable of being conceived in any sense as endowed with parts. Even in the case of visual images it is fallacious to think that perceptions have length and breadth and thickness like things in the world outside. The pages of this book have length and breadth, and the book itself has so many inches of thickness; but the idea of it in the mind has neither length nor breadth nor thickness. For an idea is purely a state of consciousness, a kind of affection or awareness, not a material thing. The following from a materialistic thinker may be taken to be the death-knell of the brain hypothesis (Normal and Abnormal Psychology, by Boris Sidis, p. 24) :—

“ A fallacy prevalent among the medical profession and now also among the populace is the placing of the psychic life in the brain. The neurologist, the pathologist ridicule the old Greek belief that the place of the mind is in the heart. Modern science

* For if the atom be deemed to be only endowed with a primitive *nucleus* of pure tactile sensitivity, then it will be impossible for it to develop out vision, taste, smell, hearing, and the higher functions of the mind, since these are in no sense modifications of the sense of touch. But if it be regarded that all kinds of conscious functions lie dormant in the atomic constitution, and only need unfoldment on the removal of the causes of obstruction, then the atomic consciousness should be endowed with omniscience (see *The Confluence of Opposites*, Lecture III (A)), which should be actually manifested whenever an atom of matter is isolated and separated off from all other atoms. But this is opposed to observed facts, for nobody has ever found the least reason to associate full knowledge with an atom of matter.

has discovered that the heart is nothing but a hollow muscle, a blood pump at best, the place of mental processes is in the brain. This medical belief now circulating in the popular and semi-scientific literature of today differs but little from the ancient Greek belief, it is just as fallacious and superstitious. It is true that psychic life is a concomitant variable function of nervous processes and brain activity, but neurosis is not the cause of psychosis. The brain does not secrete thought as the liver secretes bile. The mind is not in the brain, nor in fact is the mind anywhere in the universe of space; for psychosis is not at all a physical spatial process. As fallacious and superstitious is the recent tendency of medical investigation to localize psychic processes, to place different psychic processes in different seats or localities of the brain, thus implying that each psychic process respectively is placed inside some cerebral centre or nerve cells. Psychic life is no doubt the concomitant of nervous brain activity, and certain psychic processes may depend on definite local brain processes, but the *given* psychic process is not situated in a definite brain centre, nor for that matter is it situated anywhere in space."

It is not possible to explain the conscious phenomena even on the basis of mechanical motion. A change of conscious states does not imply motion of parts or groups in the same sense as such motion will bear in the region of matter. Says Dr. Boris Sidis (*Normal and Abnormal Psychology*, p 20):—

"Change certainly is manifested in the mutations of states of consciousness, but this change is not the physical change of translocation. Change in the states of consciousness may, no doubt, be regarded as activity, and if it is, as energy, but this activity is not the energy of mechanics. Activity in mechanical or physical sciences means molar, molecular, or atomic movement of matter through space, while psychic activity is not a translation of matter through space, a thought is not a material mass having extension, weight and locomotion."

We have seen that an idea has neither length, nor breadth nor thickness. But has it got parts? Most certainly not; it has no parts and can have none. The idea of an assembly is not in itself an assemblage of ideas of individuals, nor that of a book, a volume of loose mental sheets bound together to resemble a book. There is no book-binding department in the mind where loose ideas could be glued or pasted together to form a book! It is possible to tear the book to pieces; but it will be ludicrous to say that its idea in the mind is also capable of being torn and mutilated, page by page! With what instrument will that be effected? The mind has no hands with which to tear the pages of the mental book, to make it correspond (and that always

This is sufficient to show that cognitions are not constituted by the excitations whose function is thus reduced to a mere invocation. They only call forth what is within ; they are incapable of creating or manufacturing knowledge, perception or ideas in any other sense.

What is knowledge itself, then ? It is, certainly, not matter. It is something entirely different from matter. It has neither colour, nor taste, nor smell, nor touch, nor any other material quality. The perception of the material qualities and attributes does, no doubt, appertain to consciousness, but the perceptions themselves are devoid of them : in other words, perceptions arise in a substance that is itself devoid of the material nature, that is to say, of the sensible qualities of matter. If any one finds it difficult to perceive the force of this observation, let him try to find out what is the colour of the idea of a red object, and what that of a yellow one ; what is the smell of an idea like, and what is its taste ? In this way he will soon perceive that sensible qualities do not appertain to the subject of knowledge, and the ideas are equally devoid of them. Hence knowledge is independent of matter, though material excitation is needed, in our case, to call it out of the recesses of the partless substance to which it pertains.

If ideas were composed of parts they would be made of some sort of a material, which would be either conscious or unconscious. But in the former case its units would be in reality only so many souls, every one of which would have its own separate consciousness, which would mean the multiplication of a percept exactly as many times as the number of conscious units in consciousness. But this is absurd, for our consciousness does not endorse the supposition. And in the latter case, unconscious matter will never be able to constitute a state of consciousness, as we have already seen.

The illusion that seems to underlie the notion of an idea being composed of parts will be dispelled readily if we recall the image of a house that is being dismantled, which must have come within every one's observation. We are liable to imagine that as the house is made of parts which may be pulled to pieces, brick by brick, so must its mental counterpart be composed of some sort of mental bricks,

to correspond so exactly to the progress of the work of demolition. The fallacy lies in the illusion of stability of the mental picture, which is treated like the object in the world. The truth is that the *stimulus* is changing every moment, and new ideas are being called forth by it. Even in the looking-glass the image is not stable. There is a continuous emanation of the *stimulus* from the object, so that the image in the glass itself is never the same for two successive moments. In the instance of the house that is being dismantled fresh stimulus is likewise being radiated from it in all directions continuously, and there is no wonder if a corresponding changing image is evoked every time by it in the perceiving consciousness.

In the region of consciousness we have not only ideas that are partless, but a whole thought or psychosis, as it is termed, is also partless. Two entirely separate ideas cannot coexist in the mind. The mere fact that they are present simultaneously in consciousness is sufficient to combine them into a unity. Difficult as this is to realize, it is nevertheless a fact that has not remained unnoticed by psychologists. Its explanation is to be found in what is termed mental synthesis. But we shall let Dr. Boris Sidis state the case for the mental synthesis in his own words (see *Normal and Abnormal Psychology*, pages 113—117 and 230—232).—

“One of the fundamentals of psychology is mental synthesis. Objects that appear within the same consciousness are synthetized in a unity, if they are taken cognizance of. An object may be presented to consciousness, and another object may be similarly perceived. They remain two and separate as long as consciousness does not take cognizance of their duality, of their being two objects, but as soon as the two appear in consciousness together and are perceived as two, they are by this very fact synthetized into unity. This is a point which may not possibly be so clear, and is also hard to realize for those who have been used to work in concrete sciences. The reason is that the mind is accustomed to dwell on the object of thought, not on the function of thought itself, and is therefore used to take the object for the thought. The confusion between the thought that possesses the thought and the object of thought is a fallacy that is as a rule committed by the intelligence trained to busy itself only with external objects. Our reader sees, of course, through this fallacy, he knows that the thing of the idea and the idea of the thing are not identical. The paper on which I write is white and is five inches wide and eight inches long, but my idea of the paper is neither white nor has it so many inches in width and length.

"The same fallacy, however, is not so very obvious when it appears under a somewhat different guise. The object of thought has parts, therefore it is concluded that the thought of the object must also be made up of corresponding parts. Because the chain in the external world is made up of so many links, it is concluded that the idea of the chain is made up of so many ideas of links, and that the total sum of the ideas of the links forms the idea of the chain. The idea of the chain, however, is not a mere juxtaposition of so many ideas of links. The ideas of the links would have remained in the juxtaposed disconnected condition, had they not been connected and synthetized in one new idea, the idea of the chain. . . . One realizes the impossibility and absurdity of subdividing an idea. We can have an idea of a third of a pound, but it is absurd to talk of a third of an idea of a pound. A third of an idea is simply so much nonsense. But why is it absurd to subdivide an idea? Why is it nonsense to speak of having a half, a third, a quarter or any fraction or part of an idea? Evidently *because an idea is essentially a synthesis, a unity, and has no parts*. We can have an idea of half a book, but it is certainly absurd to have half an idea of a book. It means nothing at all; the idea itself has not been formed, and as such, as an idea, it is totally absent. A separate synthesis in consciousness is requisite in order to have an aggregation, or association of ideas cognized as one. Ideas do not meet, associate and form a unity, mental synthesis is required. . . . Consciousness is not an association of independently existing ideas, images, feelings and sensations. Mental events must form a unity, a synthesis in the total psychic life of some psycho-biological organization. Disconnected words of a sentence thought by a series of thinkers do not give rise to that unified mental process which goes to form the psychic experience of the meaning of the sentence. The words must be cognized by the consciousness of *one* psycho-biological organism. Ideas, images, feelings, emotions, volitions do not meet on independent ground, associate, fuse and go to form a unity, a new idea or feeling. Experiences in different minds do not combine and associate to form a new synthesis. . . . In order to get some form of cognizance or some form of experience of sensations and ideas there must be some one organic consciousness that experiences or lives through the psychic events. Thoughts, feelings, ideas, images and sensations are occurrences in some one psychic individuality, a psycho-biological or psycho-physiological organism, an organism which possesses the living synthetic unity of consciousness. From a purely physiological standpoint we may term this living organic unity of consciousness—a subject. This holds true of all psychic life, from the very lowest representative of mental life to the very highest, such as the self-consciousness of man. . . . The subject, or the unity of the psycho-physiological individuality cannot be represented by a series, whether temporal or spatial, as a series ceases to be unity or a synthesis. For a series of independent events remains a series, while the synthesis or unity of the series is a superadded event. A series of psychic events must exist in and for some psychic unity or individuality which stands for the organic unity of consciousness, or for the synthesis of consciousness, no matter what the type of consciousness is, low or high, animal or human. . . . Psychic contents or

Thus, perception may be said to represent the element of mental reaction on the receipt of the afferent *stimulus*, which but for the reaction, would only exhaust itself in the shape of movement. It might impart motion to the brain cells, but can never give rise to a knowledge of the object, that is, to a sense of awareness of its presence. Suppress mental reaction, and you reduce consciousness to a photo of the object on the retina and the movements in the brain and nervous centres, with no one to perceive or to cognize !

Further, the act of perception takes place only in the mind, not by the mind going over 'bodily' to the spot where the particular object seen is actually lying ; for no one has yet seen the mind moving out of the body on such a cognitive quest. Besides, if this were the case, we should never see the whole of a big object at a time, as attention could then be directed only to a small portion of its surface, since it is distance alone which widens the field of vision. Moreover, distant objects would appear very different from what they do, if the faculty of perceiving actually went over to them. Illusion would also be impossible then ; for it arises in consequence of a misapprehension of the nature of the stimulus. Furthermore, things would not appear large or small, as the distance varied

When we look at the slides of the realistiscope, through that ingenious little instrument, we feel convinced that perception cannot take place on the object, for if it did so take place, there ought to be no difference between the double picture in the instrument and the object cognized by the mind. Not only is this not the case, but, on the contrary, there is hardly any resemblance between them. There is a double picture in the instrument, but the mind sees only one object; and, in place of the small plane surface which the picture presents to the naked eye, a life-sized, life-like object is seen by the mind. If perception took place on the object, it is difficult to conceive

how this deception could be caused. Illusion may be due to a hasty glance at an object ; but here the more intently one looks at the picture, the clearer becomes the deceptive image in the mind. Neither the glasses of the realistiscope, nor its pictures, are, at all, like the fused and magnified image which the mind actually perceives. Clearly, then, the act of perception does not take place on the pictures. Neither can it take place on the glasses, because there is no image on them. Besides, if visual perception were to take place on them, they, at least, ought to be visible.

The effect of the ingenious device employed in the realistiscope is to modify the light rays transmitted by the pictures, so as to make them resemble those which emanate from the original object. Hence, when the image from such modified rays is formed on the retina, the mind, guided by the resemblance between the realistiscopic excitation and that from the normal object, operates upon it in its usual way, thus calling up the mental image of a life-sized object capable of being the original cause of the sensation actually felt.

The fact that the illusion of the realistiscope continues, in spite of the awareness of its nature, proves that reason has nothing to do with the perceptive work of the mind, for otherwise the mentally 'projected' image ought to resemble the slides on disillusionment. It is thus clear that nothing but the quality of the external vibrations determines the nature of the mental image.

When the sensory excitation reaches the percipient consciousness it encounters and challenges the will in the centres of perception. The shock, *i.e.*, the sensation, caused by the disturbance, then rouses attention, which, summoning to its aid the ideas and concepts residing in the sub-conscious region of the will, proceeds to investigate the situation. Of the ideas which appear on the threshold of consciousness, those that have the same rhythm with those in the arrested sensation vibrate in sympathy with the external *stimulus*, as if welcoming their brethren from the outside, and thus give rise to perception.

These ideas and concepts exist in the mind not separately, like photos in an album, but as a heterogeneous mass of seething

active potentialities, i.e., knowledge unmanifest. They are not separable from one another like things juxtaposed in space, but interpenetrating. Hence, when one of them is thrown into vibration, the rest become, as it were, suppressed. The result is that the vibrating idea stands out in the field of consciousness as an illuminated object in an unilluminated field. Thus is formed the image which is perceived. Hence, the statement that the mind itself assumes the form of the object which it cognizes.

It will be seen that general, or detail-less, perception precedes the knowledge of particulars, for detailed cognition is an intellectual process and begins with the isolation of parts from the undivided unity of perception. With the aid of the innate forms of understanding, attention 'cuts up' the perceived mass into 'individuals,' and these into organs and parts. It then resolves them, in a similar manner, into the different elements of which they are composed, and thus learns their composition.

When the rays from a section of the external world impinge on the eye, they originate certain movements in the nerves of the brain. These movements, or vibrations, together with the then prevailing feeling of the organism, constitute the sensation which the ego feels and becomes aware of. If this sensation is a commonplace one, and does not interest the ego sufficiently to engage its attention, the movements are allowed to discharge themselves into motor reactions with which they are associated, through habit, otherwise the ego arrests them in the course of their progress and invites the intellect to determine their cause or causes. Attention* then comes into play,

*Some psychologists see in attention the consciousness of an attitude, rather than an attitude of consciousness, but they seem to lose sight of the important fact that both the body and the mind act and react on one another, so that it is possible to secure the attention of the ego, by throwing the body into some particular attitude, just as it is possible to make the body assume that very attitude by an act of volition. In the latter case, the visible attitude of the body is all that there is to indicate the state of the mind, and may give rise to the inference that attention is already possessed by the body, attitude. In reality, however, it is itself a process of throwing the body into the attitude of attention. With Bergson, we may say that the elementary work of attention may be compared to that of a telegraph clerk who, on receipt of an important dispatch sends a code word for word, in order to check its accuracy. The analytical

and lays itself bare to be operated upon by the object outside in the world. This results in the formation, in the already familiar way, of the mental image which is pushed into the lime-light, so to speak

Perceptions, then, are determined by the quality of the excitation, which varies with the circumstances. Consequently, the mind, at times, perceives big objects as small, and *vice versa*. It is, however, not the object which becomes big or small, but only its mental counterpart, the nature of which is determined by that of the excitation, *e.g.*, the moon we see is not the real moon at all, but its mental image formed by the mind. Since a small moon at a little distance would cause the same sensation as a bigger one at a proportionately greater distance, the perceiving faculty is satisfied the moment the coincidence between the inner vibrations and the external excitation is attained. Hence, the size and distance of the 'projected' mental image are determined by the nature of the excitation. This explains why little children imagine the moon to be near at hand, and babies in arms vainly try to seize it.

We can perhaps now understand the nature of the unlimited perception an Emancipated Soul will enjoy in *nirvana*. Considering that the entire sensible world is presented to the senses and the mind, from moment to moment, in all the richness and brilliancy of colour,

work of attention is only an endeavour to attain to a more perfect synthesis. It is impossible to explain the whole range of the phenomena of attention on the materialistic hypothesis, or the effect-theory, as William James has termed it; we can only satisfy our understanding by saying that the soul's interest, in the movements going on around it, causes it to turn its mind and attend attentively to any particular object or detail. The power of the soul to countermand and override the inclination of attention, which has not received due consideration at the hands of materialistic psychologists, is, in no sense, capable of explanation on their hypothesis. If attention is the effect of, and called up, by the afferent stimulation, or of ideas connected therewith, how is its inhibition by an act of willing, on the part of the ego, to be explained? Prof. William James is himself inclined against the effect-theory, as he distinctly says, on p. 448 n. of the first volume of his 'Principles of Psychology'. In its nature, attention signifies the convergence of the inner forces of life to a point, constantly moving in the present and forming the medium of sensation and cognition between the individual organism and the outside world. It is the point of mental concentration, and implies an attitude of will when it may be said to be *at tension*.

only as an affection of the ego, and that this affection is not an affection of the entire ego, but of only an infinitesimally small portion of its substance, it is easy to realize the infinite nature of the full perception that will result if the entire mass of the intelligent substance were set free to vibrate simultaneously and at once. The teaching of Religion that the soul is endowed with infinite perception by nature is thus perfectly true. We shall have an opportunity of studying the nature of the causes that interfere with the functioning of this faculty of infinite perception later on ; it will suffice here to point out that the union of spirit and matter is the cause of the limitation of perception and knowledge both, so that the Perfect Ones who are free from the crippling companionship of matter enjoy infinite perception and knowledge, because in the absence of a limiting cause the natural function of Spirit is indicated in Their case, in the fullest degree.

Passing on to a consideration of memory, it will be seen that it differs from sense-perception only in so far that the stimulus which occasions it does not proceed from an object in the outside world, but arises within the mind itself. The self-same mental 'elements' that vibrate in perception are also thrown into vibration in recollection, the imperfections of which are due to the very nature of the will itself. For, in the will impressions blend and interpenetrate to such an extent that often it is impossible to isolate and recall any particular sensation whole and entire. Hence, the images which are constructed with the aid of these recalled sensations are generally mutilated, wrongly grouped, and full of false detail. This should not happen if there were a place where memory-images were stored separately, as pictures in a gallery, or photos in an album.

Besides, whenever there is inner excitation of the senses, as in intense concentration, mind forms and projects into the limelight of conscious thought such distinct and life-like images as deceive the individual. These are known as hallucination, although to the individual concerned they are quite real, the most striking cases being those in which the senses of sight and touch are excited at the same time. Whence could these hallucinatory images arise, unless they be the offspring of the mind itself? It will be remembered

that they are not composite, but partless states, and not separable from the mind, imagination or will in any sense. They must, therefore, exist in the mind fully dressed, and only stand in need of the invocatory message to which they seem to be ever eager to respond.

What, then, is memory? Is it a store-house of facts and figures, as such, or a register or record of past experiences and events? That the past is preserved in the mind, in some form, is beyond dispute, since glimpses of it are caught now and then even after a supposed obliteration. The wonderful memory of hypnotic subjects and men who have undergone the experience of drowning, suffices to prove the preservation of every event in the past. Now, memory means nothing if not the recollection of a past event, i.e., the recurrence, in consciousness, of an experience already undergone, or of a sensation already felt. Hence, the difference between perception and recollection lies only in this that while the excitation which occasions the former comes from without that which brings the latter originates within the mind itself. The sense of familiarity, which is associated with recognition and wanting in cognition, would appear to be the psychological effect of the fact that matters of detail furnished by the mind are verified by observation in the object, whence the feeling 'I knew it'.

But this is observed at its best only in the presence of the object itself. For recognition proper takes place only in the presence of the object, when mental images hasten to overlie the sensation that is actual. Hence when the object is only mentally recalled, the effort of recollection gives rise to images that, finding no substantial sensation to slip into, remain evanescent and fleeting—the shadowy ghosts of events, rather than actualities of perception.

Observation will show that memory consists in (a) a set or system of mechanisms or devices that are helpful in recalling mental states, that is to say, ideas, images, sensations and the like, which are too shy to show themselves unless called, and (b) in the subjective states themselves. In addition to these the effect, hence the memory, of our experiences is preserved also in the shape of the modifications of character or disposition, as already noticed.

The system of mechanical devices, it will be seen, is necessary, because ideas do not put in an appearance without being called out, in the first instance, though they exist ready to rush out into the limelight at all times. As for the system of mnemonical mechanisms, two kinds of devices are comprised in it, namely, firstly, those that reproduce movements, bodily and vocal, and, secondly, those that call up images and other forms of subjective states

We shall first of all turn to the motor mechanisms that are 'set in motion as a whole by an initial impulse, in a close system of automatic movements which succeed each other in the same order, and, together, take the same length of time' (*Matter and Memory* by H Bergson). The learning of a lesson by heart is an instance of this kind. As Bergson observes, this memory is nothing but a set of intelligently constructed mechanisms which enable a living being to adapt itself or himself to a given situation in the present. It is very common among those lower forms of life which are solely guided by their instincts. Habit rather than memory, it acts our past, but does not call up its image

As for the preservation of the effect of experience, it is obvious that will is principally concerned where the past is preserved in the form of modification of disposition or character, for it is directly affected by experience. And this will be found to hold good with respect to all kinds of mental impressions, in so far as such impressions imply experience and are a source of education to the will. For no mental impression is altogether devoid of effect, so that it is impossible for it not to affect or influence one's instincts or character in some way. This is sufficient to show that memory is intimately associated with the will.

In the will also lies the initial difficulty which is experienced when we try to learn anything new, for it is not easy to make it respond to particular ideas or to force it into particular attitudes against its inclinations and temperament. Hence, so long as attention is fixed elsewhere, no amount of repetition will make any lasting impression on the mind

The process of learning also throws considerable light on the nature of memory. When one hears a complex phrase in an unknown

foreign tongue one is not able to repeat it there and then; but its repetition becomes easy if it be broken up into the simpler sounds composing it. The reason why we can repeat a word or phrase when its composition is known and not otherwise, lies in the fact that the will is not able to set up similar vibrations in the glottis and other organs of speech, that are concerned in the reproduction of sounds. It is quite true that mental impressions corresponding to sounds and sense of words are present in the soul, like all other impressions, and cannot be conceived as coming into being by or through a process of evolution, or manufacturing in some other way; but expressed sounds have to be reproduced by the organs of speech which need special nervous mechanisms to be set in motion in corresponding appropriate ways. In other words, the articulation of words is really the articulation of specific simple sounds in quick succession. Hence the moment the practical knowledge of the composition of words is acquired, pronunciation of them becomes easy. The difference between a new-born babe and an adult in regard to phonetic reproduction then, lies not in respect of the capacities of the soul, but solely and simply in respect of education, that is to say, in respect of the knowledge of the analytical and synthetical processes which govern sound-production. In this sense, memory is the capacity of combining the simpler elements of sounds into complex forms, the frequency of repetition enabling the will to perform the operation with astonishing ease, almost without effort.

When the sequence of the newly acquired process becomes firmly fixed in the mind it becomes automatic, and it is this automatism of habit which offers opposition to the admission of anything new. The ease-loving nature of the will makes it averse to leave the beaten track and strike out into new paths. It loathes trouble of every kind, but delights in roaming over familiar ground. Hence, things with which it has not become sufficiently familiarized are liable to be forgotten. Knowledge acquired by pure cramming, therefore, is as good as the waste of valuable time. Hence, ideas which are associated with familiar ideas are more lasting than bits and fragments, or odds and ends, of knowledge forced on the will.

So far as the effect of education is concerned, its preservation being associated with the will itself that is a phase or aspect of the immortal soul, it is obvious that it will survive death, and accompany the soul into its new surroundings, in the shape of a *nucleus* or seed of habits, tendencies, feelings, emotions and inclinations—in a word, as character. These inclinations, emotions, tendencies, habits of thought and other subjective aspects of the will also constitute the motives of individual activity, and control one's movements. As Bergson has so well shown, the human body is a sensory-motor organism, by its activity it keeps the attention confined to the present, and thus inhibits reflection. But whenever action is undetermined, opportunity is afforded to the faculty of reflection of going over past experience in search of the principle of guidance in the present emergency. We then reflect, (*re*, back, and *flexio*, to bend, or turn), that is, we turn our will back on its own past experience, thus making it reveal its contents, till the required memory is secured.

The past, then, is preserved* in the mind as tendencies and character. All knowledge is stored up that way. Bergson is right

* Cf. "Memory, as we have tried to prove, is not a faculty of putting away recollections in a drawer, or of inscribing them in a register. There is no register, no drawer, there is not even, properly speaking, a faculty, for a faculty works intermittently, when it will or when it can, whilst the piling up of the past upon the past, goes on without relaxation. In reality, the past is preserved by itself, automatically. In its entirety, probably, it follows us at every instant, all that we have felt, thought or willed from our earliest infancy is there, leaning over the present which is about to join it, pressing against the portals of consciousness that would fain leave it outside. The cerebral mechanism is arranged just so as to drive back into the unconscious almost the whole of this past, and to admit beyond the threshold only that which can cast light on the present situation or further the action now being prepared—in short, only that which can give *useful* work. At the most, a few superfluous recollections may succeed in smuggling themselves through the half-open door. These memories, messengers from the unconscious, remind us of what we are dragging behind us unawares. But, even though we may have no distinct idea of it, we feel vaguely that our past remains present to us. What are we, in fact, what is our *character*, if not the condensation of the history that we have lived from our birth—nay, even before our birth since we bring with us prenatal dispositions? Doubtless, we think with only a small part of our past, but it is with our entire past,

in holding that we act with our entire past, for knowledge implies the training of the will by altering and modifying its impulses, which determine the automatic activity of the soul.

To turn now to the formation of memory mechanisms, the first thing to note is that they must be material in nature: for otherwise they too will enjoy consciousness, which cannot be allowed without introducing a great deal of confusion in the mind. The fact that in certain diseases and also in old age memory is impaired, goes to show its dependence on the physical organism, though it does not necessarily lead us to the conclusion which materialistic writers generally like to draw from it, namely, that there is no possibility of the survival of memory after injury to the brain or the occurrence of death. For the brain is not the organ of preservation, but only of manifestation, for which reason its injury or destruction can affect manifestation, but not preservation, the final form of preservation being in the shape of tendencies, inclinations, passions, emotions, likes, dislikes and feelings. The bundle of these mental tendencies and the like is not wiped out with death, but constitutes the *akasha* which passes from life to life, as will be shown more fully later on.

To understand the nature of memory mechanisms we must turn to perception once more. We have said that perception is the reaction of the mind on the incoming stimulus, and but for it it will be reduced to pure mechanical movements set up in the matter of the brain or the nervous centres or system. The stimuli that impinge on the eye, to confine ourselves to visual perception for the present, consist of a myriad currents of vibrations that pass through the retina and are taken up by the sensory nerves which are attuned to specific sensory stimulation. These are set vibrating probably in the same way as a violin string is set in sympathetic resonance when its note is struck in its vicinity. The movement then travels towards the

including the original bent of our soul, that we desire, will and act. Our past, then, as a whole, is made manifest to us in its entirety, it is felt in the form of tendency, although a small part of it only is known in the form of deed... We could not live over again a single moment, for we should have to begin by effacing the memory of all that had followed. Even could we erase this memory from our intellect, we could not from our will."—*Creative Evolution*, pp. 5 and 6.

central place, or the headquarters of the ego, where all kinds of *stimuli* are received and synthetized, and where, therefore, the greatest sensitivity must prevail. Now comes the mental reaction, without which there can be no perception of anything, as we have already seen. But the perceptions being simple, that is to say, partless and non-composite in their constitution, are not composed by the stimulus, in the sense in which clay things are said to be composed of clay, or in any other sense, except that they correspond to the incoming *stimuli*. On the mass of the *stimuli* that come from the 'without' the ego reacts with its own innate impressions or forms, to ascertain their quality and nature. What interests the ego most is naturally the subject of experiment in the first instance, hence objects are isolated and singled out from the mass of sensory excitation with the aid of the innate mental forms of the understanding, though the whole of the external picture is 'reflected' in a general way in its warp and woof, so to speak. This accounts for the perception of individuals, as distinguished from the general sense of awareness of things *en masse*. Now memory mechanisms are formed by the combination, at the inner terminals, of the nervous 'threads' which correspond to and fit into the mental form that is brought out in the limelight from the depths of the mind. These seem to adhere together to constitute contrivances which have the power to invite again, that is to say, to reinvoke, the original idea which is responsible for their existence as mechanisms.

The sensory system in the organism is not like a single chord, but a board, in which the external ends are well designed to catch up the vibrations of different qualities, intensities and pitch, that come from the objects outside. At the other end are formed groups or clusters of nerve-terminals, as stated. Perception is accomplished because the mind produces from its own depths ideas and impressions that are pre-existing and that resemble the external excitation in every way, and fit it completely.

Observation shows that the sensory system is attuned to respond to a limited range of excitations from the without, those of a higher or lower intensity remaining unperceived. Thus, only a limited range of ideas can be evoked in the mind through sense-

perception, though we know that treasures of knowledge reside in the regions of the subconscious, glimpses of which are to be caught through clairvoyance and other higher forms of mental functioning.

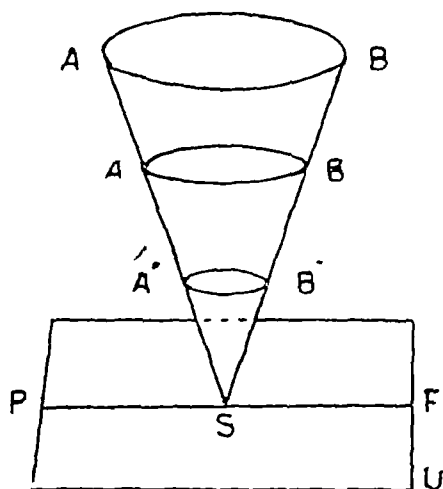
To come now to the process of recollection : the sensory system is fivefold in nature, and consists in the sensitivities of the five senses. But the senses, though different and diverse outwardly, are in reality rooted in the individual will, which responds to them all. Hence, we have diversity outside—the diversity of objects and things in the world, and of nerve currents in the sensory system—but unity within—the unity of the perceiving consciousness or will. The sensory system is to be divided, for the foregoing reason, into five sections, corresponding to the specific* sensations of the five senses. Their functioning is performed much in the same way as of the sense of vision, and similar clusters of nerve terminals are set up in consequence of the reaction of the perceiving mind on the incoming stimulus.

Each of these five sensory sections consists in, and is therefore to be subdivided into a number of chords which can reproduce the exact quality of vibrations as come from without. Now, suppose the eye falls on a group of men. The currents passing through the retinae would set a certain number of mental chords which are attuned to their pitch, in vibration. Suppose these chords happen to be $A_1, A_2, A_3, A_4, A_5, \dots$ to A_n of the visual section A. Obviously, the next time that the eye falls on any of the members of the group, it will set some of these very chords in vibration, and these, in their turn, will tend to evoke resonance from the rest which had vibrated with them, as a whole, at the time of the perception of the group of which the man subsequently seen was a member. Hence we may lay down

* Modern psychology, too, has demonstrated the fact that the same *stimulus* when applied to different sensory nerves produces specific sensations peculiar to them, e.g., when an electric current is applied to the auditory nerve, sound is heard, when applied to the gustatory nerve, a sensation of taste is felt, and so on. It has also been demonstrated that the application of different *stimuli* to the same nerve, invokes normally only sensations peculiar to that nerve, as for instance, the eye will only perceive light and colour, whatever be the nature of the *stimulus* that is employed. It is, therefore, safe to say that the sensory system represents a set of nerves that are qualified to take up and transmit specific movements or excitations to the mind.

that the memory, hence the association, of similarity arises from the sameness or similarity of the response, while that of contiguity depends on the connection which springs up from having vibrated together. As Bergson says, association is not the primary fact; dissociation is what we begin with, and the tendency of every memory to gather to itself others must be explained by the natural return of the mind to the undivided unity of perception (*Matter and Memory*). Each time that one opens one's eyes, they take in the whole of the visible panorama before them at a glance, mechanically, and it is reserved for attention to carve out individuals from this heterogeneous mass, simultaneously perceived as a whole, that is to say, from the unity of perception. Hence, contiguity is given already at the very outset; it is obscured by the attentive dissociation of an 'individual' from other contiguous individuals, so that one has only to relax the tension of attention to develop the entire picture.

The following diagram, taken from Bergson's *Matter and Memory* and modified to suit our requirements, may be studied with advantage to understand the mechanism of association by contiguity.



S is the point of sensory-motor activity, which travels unceasingly from P to F, i.e., from the past to the future, in the universe, represented by the plane U in the diagram. The cone ASB repre-

sents the entire capacity of memory which fills up its 'records' at S, the point of sensory-motor activity, hence, of attention. Between the summit S and the base AB of the cone, then, there is room for all the modifications which the faculty of recollection receives unceasingly from the outer world. In this space may be ranged, layer upon layer, all the impressions which the soul has brought over with itself from the past, each layer or record consisting of all whole impressions formed at one time. A 'B' and A " B " are two such records. Now, suppose that the activity at S is inhibited on the plane U, and attention, withdrawing itself from the field of action, travels inward, in the region of memory, in search of a past experience. It will then have to travel backwards and forwards among these layers, of past impressions, till it recover the memory it is searching for. If, however, there were nothing to guide it in its pursuit of the phantoms of the past, its labour would be enormous, and oftener than otherwise in vain; but, fortunately, the principle of similarity at once comes to its rescue, and, in the manner already pointed out, enables it speedily to get hold of a similar impression in one of the innumerable records, in the region of memory. Similarity having fixed the layer, attention no longer travels up and down between the summit and the base of the 'conical tower' of memory, but busies itself in exploring the storey which has been reached through similarity. Now, because all the impressions which had presented themselves together, in a single act of perception, are stored up in this particular storey, on account of contiguity in space they all pass under the search-light of attention, yielding the required 'image.' In this manner is the process of recollection carried on, consciously, or unconsciously, in the mind. The recovered impression is an affection of the ego, like perception, and is termed a recollection for that reason. So far as the functioning of the faculty of recollection is concerned, the rule is that it is obstructed by action, inasmuch as activity is only memory lived out, and you can either live out your memory or have it before you in the form of images, not both. But whenever the mind vacillates between two or more alternatives, the knowledge which would have been acted out, becomes solidified into representations, there and then, by the mere

circumstance of reflection. Memory thus is set free to display its richness by the relaxation of the tension of activity, and arises by the turning of the current on itself, whereby the reflected part becomes illuminated, and stands out, as it were, against a background of the unilluminated portion of the current of life, that is to say, individual consciousness. Thus the more the attention is disengaged from action, the greater will be the reflection, and richer the memory. Hence thinking and acting lie in opposite directions, and inhibit each other. In other words, relaxation of tension spreads out the contents of the current of activity into memories, and the performance of action liquefies recollections into actuating tendencies. The exigencies of the physical life, however, seldom allow man to disengage his attention so completely from the present as to enable him to spread out his whole past before him, hence it is almost impossible for him who is deeply engrossed in the world, to attain to that degree of relaxation which will bring him perfect knowledge. But, whenever and wherever a Master has turned his back completely on the world and become merged in the contemplation of the self, memory has never been known to withhold any secrets from him. The statement in the Scriptures that the knowledge of the past lives is stored up in the soul is thus literally true. Ordinary man is ignorant of the vast store of knowledge entombed in his memory, because of the sensual tendencies of his soul, summed up in the lower mind, which, thinned and sharpened like the point of a pencil, leads him by the nose in the pursuit of worldly lusts. But the *rishis* turned their backs resolutely on the world, and acquired the memory of their past incarnations.

The difference between the capacious memory of an illumined saint and our faulty faculty of that name lies in the fact that in us it remains in a sub-conscious state, owing to our inability to set the attention free from slavery to the senses. Experimental hypnotism has, however, revealed the fact that even our stumbling memory is capable of performing wonderful feats, whenever attention is disengaged from one's worldly concerns and made to dive into the depths of the sub-conscious.

Even knowledge of the future is possible to the being who withdraws his attention from the body. It is known that advanced

saints not only perceived the past lives of men, but their future incarnations as well. The knowledge may even be acquired by a householder under exceptional circumstances

The difficulties which seem to surround this kind of knowledge vanish the moment we recognize the fact that all changes of disposition or character, which is the sole cause of future births, are stored up in the form of modifications of the will, so that if one's vision were keen enough to penetrate through the veils of matter and perceive these changes, one could without difficulty discover the nature of the seeds of rebirth. Further, since Nirvana is only the establishing of the soul in its own nature, that is, in the purity of the Essence of Life, and since every action which modifies character, the seed of rebirth, leaves its characteristic mark behind, the whole range of future rebirths must be readable in the *karmic* ledger of the soul. Hence, he who is able to reach and to set into motion the currents of forces which connect him with his past and future can easily point out the previous and the future incarnations of his soul.

We have said that the current of the tendencies of life is, owing to the necessities of the physical environment and the ego's action therein, thinned and sharpened to a point which is constantly pressing against the future, and from which radiate motor impulses in all directions in the body, enabling it to act on the surrounding bodies in the world. But suppose this radiation is inhibited. The result of the inhibition will be the stoppage of the outgoing energy and the consequent expansion of the point. If the process were to stop short here, only a feeling of fulness and expansion would be experienced by the soul; neither action nor reflection would ensue. But if the pent-up force is allowed to escape outwards, bodily action will inevitably follow its discharge; and if reflected back on itself, attention will travel away further inwards and will be scattered over the triangle formed by the very act of reflection. This triangle whose apex is the sensory-motor point and whose base an imaginary line drawn across the current to mark the extent of reflection, is the form of thought. Through it is precipitated, in the form of memory and recollection, the experience of the past which was gathered up in the liquid dynamic stream. The process is like that of the breaking up of a ray

of light into the colours of the spectrum, but it is not automatic. It depends on the will, for when two or more directions are open to the activity of the ego, and it selects one of them, the element of choice is there to contradict the hypothesis of automatism and chance. Intellect, the faculty of reflection and analysis, thus arises simultaneously with the creation of 'differences.' But it is a genesis, or creation, only if we start from the point of view of action. The triangle, the differences, and also the perceiver thereof were all there already in the current, only in a latent, that is, unmanifested state, they only needed the turning away of attention from immediate action to come into the field of consciousness.

We must dwell a bit longer on the nature of the current of life's tendencies to be able to understand the psychology of what is called the lower mind. Obviously, these tendencies, being different in different individuals, cannot all be regarded as natural to the soul. This means that they are modifications of the natural impetus, impulse or feeling of pure spirit. But, since impulses cannot be modified by aught except force, and since force is inconceivable apart from some kind of matter, the tendencies of life must be the effect of the fusion of Spirit and matter, for there is no other substance to combine with souls. This amounts to saying that desire, memory and reflection, the three most important characteristics of the finite mind, are the product of the union of spirit and matter.

So far as the faculty of reflection is concerned, it is only possible where the outgoing current is susceptible of being thrown back on itself, hence, where uncontrolled passions or sensualism are the dominating trait of existence, reason, the faculty of reflection, must be conspicuous by its absence. Accordingly, all lower forms of life, which are constantly engrossed in action and sensation in their wakeful moments, are unreasoning beings, though their souls are in no way inferior to the most perfect form of pure Spirit in respect of its natural qualities. The current of tendencies in their case is so much loaded with material impurities that it cannot be reflected back on itself. As we rise higher in the scale of being some sort of crude and imperfect power of reflection becomes apparent in some of the five-sensed animals—monkeys, horses, elephants, and the like—indicating

that the load of impurities carried by their souls is considerably lessened, though not sufficiently so to enable reason to have full play. These are the two main types of life in the animal kingdom. Apart from them, there is a third type, the lowest—metals, plants, and the like, which are characterised by the purely vegetative function of life. They have only the sense of touch, and spend their whole life in a mechanical way, as if heavily drugged. They have neither memory nor reflection, nor much of instinctive consciousness.

According to Jainism, living beings are either *sangi* (having a mind, i.e., the organ of reflection or thought) or *asangi* (*a*=not+*sangi*, hence the mindless). The *sangi* enjoy the power of deliberation, and are able to learn if taught, they respond when they are called, and can also be trained.

The organ of the mind (*dianya mana*) is a body of fine matter which is the instrument of reflection or thought. As already stated, every living organism is not endowed with it, the *asangi* having neither true volition nor judgment, but only the power of sensation and of responding to the external stimulus in an instinctive mechanical way.

All living matter, it will be seen, is irritable and contractile, and capable of responding to the external excitation in a mechanical, instinctive way. The simplest organisms are of this description, as we rise higher in organic life, a division of labour is found to exist; nerve cells appear diversified and grouped together in a systematic way. Bergson observes.—

“When a foreign body touches one of the prolongations of the amoeba, that prolongation is retracted, every part of the protoplasmic mass is equally able to receive a stimulation and to react against it, perception and movement being here blended in a single property, contractility. But, as the organism grows more complex, there is a division of labour, functions become differentiated, and the anatomical elements thus determined forego their independence. In such an organism as our own, the nerve fibres, termed sensory are exclusively empowered to transmit stimulation to a central region whence the vibration will be passed on to motor elements. It would seem then that they have abandoned individual action to take their share, as outposts, in the manœuvres of the whole body. But none the less they remain exposed, singly, to the same causes of destruction which threaten the organism as a whole; and while this organism is able to move, and thereby to escape a danger or to repair a loss, the

sensitive element retains the relative immobility to which the division of labour condemns it"—(*Matter and Memory*)

The *dravya mana* is composed of very fine material, and marks the limit of the specialization of the function of nervous matter and nerve cells. It is not conscious in its own right, since consciousness belongs not to matter of which it is composed. As a matter of fact, this mind is, in a way, the instrument of limitation of knowledge, because it narrows down the field of consciousness to what is actually the subject of attention at any particular moment of time.

To elucidate the point, full and unqualified omniscience is the nature of each and every soul; but this is so only potentially in the case of those that are still involved in transmigration; for in their case the purity of Spirit is vitiated, more or less, by the contact of matter, there being no transmigrating soul which may be said to be altogether free from the pollution. Just as the intimate union of hydrogen and oxygen deprives those gases of their aerial freedom, so to speak, reducing it to bare fluidity of liquids, in the same way is the fusion of spirit and matter responsible for the loss and limitation of the all-knowing faculty of the soul. Where the association with matter is of the worst type, as in the case of the lowest forms of life—metals and plants—knowledge is reduced to bare sensations of touch and a mechanical response to the external *stimulus*. In less unfortunate cases other sense organs also appear, but deliberation, *i e*, reflection and memory (except what is known as habit memory), do not appear, unless the soul acquires the central organ of reflection and the power to check the headlong rush of the torrential current of animal passions and desires. The organ of reflection is the central telephone exchange of the nervous system where all the nerves—sensory and motor—have their terminal endings. The clerk in charge of the office is the soul, the self-conscious force, whose self-consciousness directly depends on and is affected by the nature of his tendencies, desires and passions. These desires and tendencies are all of them powerful forces originating in the constitution of the soul by virtue of its union with matter. They clog the mental stream with rubbish, and prevent reflection. The point of this current of tendencies, the head of the serpent *manas*, is attention, which tests the quality of

the incoming sensory *stimulus* by laying itself open to its vibratory impulse and which may set a motor nerve in motion by the augmentation of energy at its inner terminal. It is the application of attention, the connecting of the object without with the point of the mental stream, which is the twofold cause of the detailed knowledge of a thing as well as of the closing of the door against all other senses than the one which may be actually functioning.

The amount of consciousness which watches over the actions of life where the intellect is not shedding its illuminative lustre, consists in the sparks given out, from time to time, at the sensory-motor point, in consequence of friction with the incoming stimulus, or of resistance to action. But the glow produced by reflection is the intellectual gleam with which reason carries on the adjustment of the soul's inner relations with the outer.

The control of the mind is exercised through the brain and the nervous system which are interposed between it and the body. The centripetal impulses coming from the periphery pass through the brain, just as the motor impulses originating with the will find their way to the desired channel of activity through it. This is because the brain is superimposed, as a loop, over both the sensory and motor systems, through which the ego comes into touch with the physical world. Bergson thus describes the function of the brain :—

“In our opinion the brain is no more than a kind of central telephonic exchange, its office is to allow communication, or to delay it. It adds nothing to what it receives; but, as all the organs of preception send to it their ultimate prolongations, and as all the motor mechanisms of the spinal cord and of the medulla oblongata have in it their accredited representatives, it really constitutes a centre, where the peripheral excitation gets into relation with this or that motor mechanism, chosen and no longer prescribed”—(*Matter and Memory*, pp 19-20)

Nevertheless the brain is not the chooser, since choice belongs to the ego, and also since the brain is composed of matter which is unconscious by nature. What connects the ego with the brain is the central organ of mind, which is composed of too fine a material to be visible except to clairvoyant vision. The nature of the matter of which this central organ (the *dravya mana*) is composed, is evident from the fact that it is in touch at one end with the finest nervous

fibres of the brain, and, at the other, with the subtile and superfine substance of the soul which is absolutely beyond the reach of sense-perception. The *dravya mana* is distinguishable from the *manas* of the non-Jaina systems, which is but another name for the individual will as appearing in the form of desire. As already stated, the material mind is only an instrument in the hands of the ego for deliberation, training, voluntary motion and intelligent speech, but the desiring *manas* represents the dynamic energy of the ego itself inclined in a particular way or ways. In different language, the *manas* consists in the energy of life bent on seeking gratification in respect of the four principal instincts, or generic forms of desire, namely, *āhāra* (food), *bhaya* (fear), *maithuna* (sexual indulgence) and *pari-graha* (attachment to worldly goods), and is laden with the impurities deposited by the four kinds of passions—anger, pride, deceit and greed—which arise from and are rooted in desire. The *dravya mana*, on the other hand, is intended, like a system of switches, to regulate the traffic between the ego and the outside world, and discharges its function by offering a choice of paths for the different kinds of movements. But it does not originate motion, for that is the function of the will. And the work of the will in producing motion is of the simplest description—it has merely to dwell upon an idea to produce motion in any desired manner. As William James* points out, every idea tends ultimately either to produce a movement or to check one which otherwise would be produced. He† tells us :—

“The lower centres act from present sensations alone, the hemispheres act from perceptions and considerations, the sensations which they may receive serving only as suggesters, of these. But what are perceptions but sensations grouped together? and what are considerations but expectations, in the fancy of sensations which will be felt one way or another according as action takes this course or that? If I step aside on seeing a rattle snake, from considering how dangerous an animal he is the mental materials which constitute my prudential reflection are images more or less vivid of the movement of his head, of a sudden pain in my leg, of a state of terror, a swelling of the limb, a chill, delirium, unconsciousness etc, etc, and the ruin of my hopes. But all these images are constructed out of my past experiences. They are reproductions of what I have felt or witnessed. They are in short, *remote* sensations and the

* The Principles of Psychology, vol I p 21

† Ibid p 20

difference between the hemisphereless animal and the whole one may be concisely expressed by saying that the one obeys absent, the other only present, objects "

Such is the process of deliberation: the reminiscences of the past are awakened and re-grouped in different ways, and these regroupings constitute what is known as a train of thought. Thus is the function of the central organ of the mind discharged by means of simple 'ideas'. The *dravya mana* is a kind of an operating board which is connected at one end with the brain, by means of levers and bars of nerves. Its operator, too, is connected with it at the other end, and cannot break away from it during life. It is because of this inseparable association between the levers of movement and the ego that every immediate act of the will is also an immediate act of the body, except when the motion is allowed to be dissipated by the brain. In the latter class of cases the motion is communicated to certain parts of the brain where it evokes only nascent or potential movements, and is probably ultimately absorbed by the serous fluid surrounding that organ. This is why deliberations produce no bodily movement, though every true act of the will is also an immediate act of the body, as already stated.

As to the origin of motion, reflection reveals it to be the result of a purely mechanical process on the part of the will. The ego is affected by its sensations, perceptions and considerations and thrown into a state of agitation in consequence. These affections or agitations of the will are communicated to the nerve terminals embedded in the *dravya mana*, producing characteristic movements of the body or brain cells. Where the element of selection comes in is in the choice which opens one track rather than another to the motor impulse. But this is the work of the ego, and cannot be performed by matter which is not endowed with judgment. Deliberation, similarly, cannot be a function of the brain, though it bears the full weight of the ego's activity when engaged in thinking; for no amount of the motion of that which is devoid of consciousness can ever become thought by any conceivable chemical or mechanical process. The train of thought is really a series of affections, that is to say, states of consciousness of the ego, which arise from reflection and are felt by the soul. It is true that a sensation of dulness is

experienced in the brain after hard mental work, but the brain is by no means the thinker. As a matter of fact, apart from the motion of certain of its cells, the brain is not concerned in deliberation and is not even the seat of the central organ of reflection, or of the ego, whose headquarters are undoubtedly located in the heart. This is evident from the fact that the heart and not the head is directly affected by one's passions and emotions, which remain quite unaffected by the degeneration and decay of the brain in old age. Moreover, since passions and emotions also interfere with the proper exercise of the function of deliberation, they must be connected with the *dravya mana* itself, which, for this very reason, must be located in the same place with will, that is, in the region of the heart. As Schopenhauer says, in the heart is the man, not in the head. The explanation of the feeling of dulness or heaviness experienced in the brain after hard mental work probably lies in the fact that the parts of the brain concerned in the process become heated and overworked after a time. Just as a feeling of fatigue arises in the fingers in consequence of excessive work, though the ego's headquarters are not located in the hands, in the same way certain portions of the brain show signs of fatigue when put to excessive strain.

Furthermore the *dravya mana* is necessary as a central organ for the work of mental synthesis; for the senses are located separately outwardly, and their functions would be independent, unless they are brought in touch with a unitary consciousness in a central part. The perceptive centres in the brain would also be as valueless as the senses for the same reason, namely, their separate location. If the unity of conscious life is dissipated in the form of the diversity of independent sensation centres, it will be impossible for the ear to 'learn' what the eye sees, and for the taste to be brought in relation to touch and smell. All conscious functions have to be recognized as ultimately pertaining to a unitary consciousness, the living and active will.

Though not the thinker itself, the *dravya mana* is indispensable for deliberation, because thinking consists in a series of nascent movements, or 'sensations,' which are not possible in the absence of the

brain and the central nervous organ interposed between it and the will. Hence it is that all the lower forms of life which are not endowed with the brain and the central organ of choice and control, are also devoid of reflection. Incapable of controlling their activity, they are also incapable of deliberation. Their actions are all determined by their instincts; they live in the present and are incapable of judgment and choice. The advantages of deliberation are obvious, and are clearly brought out by William James in the following passage which occurs on pp 21 and 22 of the 1st volume of his *Principles of Psychology* :—

“Take the prehension of food as an example, and suppose it to be a reflex performance of the lower centres. The animal will be condemned fatally and irresistibly to snap at it whenever presented, no matter what the circumstances may be; he can no more disobey this prompting than water can refuse to boil when a fire is kindled under the pot. His life will again and again pay the forfeit of its gluttony. Exposure to retaliation, to other enemies, to traps, to poisons, to the dangers of repletion, must be regular parts of his existence. His lack of all thought by which to weigh the danger against the attractiveness of the bait, and of all volition to remain hungry a little while longer, is the direct measure of his lowness in the mental scale. And those fishes which, like our cunners and sculpins, are no sooner thrown back from the hook into the water, than they automatically seize the hook again, would soon expiate the degradation of their intelligence by the extinction of their type, did not their exaggerated fecundity atone for their imprudence. Appetite and the acts it prompts have consequently become in all higher vertebrates functions of the cerebrum.”

What is true of the advantage in respect of food, holds good with regard to all other functions in the exercise of which prudence is a virtue. The animal devoid of the brain and the *dravya mana* cannot pause, postpone, deliberate, compare or nicely balance one motive against another. But it is not the absence of these necessary organs that debars him from these advantages; on the contrary, their absence itself is to be laid at his door. For, whatever the moderns may say to the contrary, it is not the brain which manufactures the ego, but the ego who organizes the brain, so that the absence of the brain itself is to be accounted for by the grossness and lowness of the tendencies of the organizing will itself. It is not the brain or the central *mana* which makes us pause and deliberate, but the force of the purer instincts of life which were developed, undoubtedly, in some pre-natal state or states. When the body came to be organized in

consequence of the presence of those instincts the brain and the central organ were evolved out in due course of things. The physical brain is, no doubt, a necessary part of the machinery of rational life, and injury to its substance is invariably accompanied by a corresponding impairment or loss of the functions of the mind, but it is not characterized by individuality which is the most indispensable trait of our psychic being, and cannot, for that reason, be regarded as the seat of consciousness or soul. It is like a shunting yard at a railway junction, and altogether incapable of regulating the movements of the mental rolling-stock. The same observations apply to the *dravya mana* which stands to the brain in the same relation as a signal-box does to the railway lines in the shunting yard. It, too, is unconscious, and, therefore, incapable of regulating the mental impulses originating in the will.

The *mana*, *chitta*, *buddhi* and *ahankāra* of the Indian philosophy, for which it is not always easy to find suitable equivalents in different tongues, are the four different aspects of the mental 'outfit,' *mana* (the same as *manas*) being the point of the current of life's tendencies, i.e., attention, *chitta* the bed of the mental stream, so to speak, *buddhi*, the faculty of reflection, the same as is termed intellect, and *ahankāra*, the sense of "I-ness," that is to say, the 'clerk in charge of the central exchange.' The whole of this current is full of memory records preserved in the form of living, that is, active tendencies, called *samskāras* (impressions) in Sanskrit.

In mindless beings whose consciousness is too much vitiated by the influence of matter, conscious function never rises to the dignity of perception proper, and is confined to a feeling of sensations to which response is made in an automatic way. But the case with those who are endowed with a central mental equipment is very different. In their case we have first of all a vague detail-less sense of awareness. This is called *darśana** (pure excitation

* The distinction between a percept and a bare sensation has been recognized by modern psychologists. Says Arthur I. Gates in his "Elementary Psychology" (p. 273): "The percept is the awareness of an object, condition or complex event whereas the sensation is the awareness of a quality, such as red, sweet or pain. In the chain of conscious reactions, the sensation precedes the percept, and is dependent on different central neurones, although the neurones of the two are intimately connected and the time interval between sensation and perception consciously imperceptible."

or *saṃjñā*) and is followed, if the soul so wishes, by *anagraha*, which means the singling out of an object with reference to its class, that is to say, the knowledge or awareness of its general properties, e.g., to know an object as a man. Then comes *ihā*, which signifies an attitude of enquiry. The soul now exerts itself to acquire detailed information concerning the object of perception, brings its memory to bear upon the stimulus, the nature and composition of which it proceeds to ascertain with the aid of its mental 'regents.' This process, which is dependent on the soul's interest in any given object, may be prolonged as long as it is desirable to continue the investigation. The important thing to know about this state (*ihā*) is that perception here comes to be mechanical and becomes volitional with the soul. The formation of the percept, consisting in the appearance of the correctly determined idea in the lime-light, is the result of *dh*. This is known as *avasthā*, which is tantamount to the filling in of the detail in the general presentation or outline of an object in consciousness. The material basis here also is the mental stream, consisting of all kinds of 'regents,' which enable the intellect to test the properties of a sensation.

The last stage is *dh* *ra*, literally, grasping, which means retaining or constructing. By the process of isolation of individuals in the presentations are set up memory mechanisms in nervous fibres, as described before, and these tend to hold together more and more firmly with repetition. In other words, by dwelling upon a presentation or sensation repeatedly is set up a special grouping—a sort of button or key—of nerve-terminals in the region of the *dravya mana*, which, when pressed, will yield, that is to say, call up again, the appropriate corresponding impression. This is *dhāraṇā*.

Some people think that recollections share the nature of mental concepts which, they maintain, exist in the brain. What is precisely meant by this statement is not easy to comprehend, unless it be that concepts and ideas exist somewhere in the matter of the brain, with their definite outlines and 'individualities,' in other words, as ready-made images. It thus becomes necessary to see what a concept can possibly mean.

Proceeding from the material object perceived in the physical world, we get first of all the object itself whose representation in the mind is called perception. In the absence of the object, its recollection is a memory image which lacks the consciousness of the perception. The memory image is, however, not to be confounded with the concept. For it has, as an image, its clear-cut outline and colour, as they were seen in the original object at some particular moment of time. A concept, on the contrary, is what the understanding conceives from what it has perceived. It is an idea robbed of all else but the which appertains to its kind, so that it would have been true of the whole class, but not represent any individual in it except in so far as it shares with the other members of the class. The concept is as distinctive of the class itself as a modern psychologist says of a concept the identity is removed from the concrete setting and "viewed by itself. For instance the concept 'man' would be true of every man, whether tall or short, fair or dark, young or old, whether living now, or having existed in the past, or yet to be born. In other words, a concept is the symbol of thought, pointing an object by pointing out those features of it which are common to all the members of its species or class, but missing those in respect of which it differs from others. It is clearly impossible for it to be an image of each and every individual, though they may all be said to exist in it rolled up in some way: for an image is nothing if not the likeness of a particular object as it appeared to us at some particular position.

Many of the concepts must, of course, be viewed from a distance, for we can mentally enter into the mind of others only such objects as have been perceived by us, but never those which are beyond perception itself. The only form then in which they can enter the consciousness is the one in which all other ideas enter, namely, as indivisible mental states. We have seen that the qualitative state known as perception is always only a single state, but the same holds true of imagination. "The object of perception or imagination," says W McDougall (*Physiological Psychology*, 1908, p. 111), "at any moment is a single object only in the psychological sense. It is true that several objects in the ordinary sense of the word, as the five fingers of

my hand, may be contained in a single percept or idea, but only by being thus combined as parts of one object. Therefore of all the many physical things simultaneously affecting my senses, one only, or one complex of things is the object of attention, and as one thing becomes the object of attention the thing perceived in the previous moment ceases to be the object of attention." This is sufficient to show that neither memories nor concepts are preserved in the matter of the brain in the form of photos or images. It is true that by dwelling upon a presentation or sensation, repeatedly, a kind of mechanism is set up in the nervous matter wherewith the original impression may be recalled; but that does not mean that recollection consists purely and simply in the movements or agitation of nervous matter, without the interposition of the soul. On the other hand, we cannot hold memory to be a purely spiritual function, because of its dependence on the nervous mechanisms that are needed to recall a past experience. For us memory is a faculty, which pertains neither to pure Spirit nor to pure matter, but to a soul vitiated by the absorption of matter. For pure Spirit is endowed with omniscience, which is inconsistent with limited knowledge like recollection; and matter is unconscious, hence devoid of memory.

It is necessary to emphasize the distinction between omniscience and the productions of the lower mind to which memory appertains, especially as it has been utilized by the ancients in the building up of their mythological Pantheons. The knowing faculty in both cases, it will be seen, is the same, whether it know things directly or through the medium or instrumentality of the material mind; for knowledge is the very nature of the soul,* and consists in the feeling of its own states, that is, the states of its own consciousness. These states of consciousness are also in their nature nothing but aspects or modifications of the soul-substance, since spirit is pure consciousness in essence. Thus, the being who knows is one and the same, in the one case, that is, when free from the defilement of matter, he knows directly all that his own states have to reveal, which is infinite and all-embracing knowledge, and in the other, he is aware of as much as his drugged and stupefied will is capable of evoking

* See 'The Science of Thought' by the present writer.

from him, for every impression through the mind must produce an affection of the soul, in other words, must excite a state of consciousness, before knowledge can be said to have dawned.

As regards the nature and form of omniscience, the soul being an individual, *i.e.*, an indivisible unit of consciousness, the idea of knowledge with reference to it is that of a state of consciousness which is neither the whole, nor a separated part of the substance of its being, but of an infinity of interpenetrating and inseparable phases or aspects, each of which is pervaded by the all-pervading consciousness of the self. In different words, every soul is, by nature, an individual Idea which is itself the summation of an infinity of different, but inseparable and interpenetrating ideas, or states of consciousness. But, since all these ideas or states are not simultaneously present in the consciousness of each and every soul, some of them must necessarily exist in a sub-conscious or dormant condition, whence they emerge above the level whenever conditions are favourable for their manifestation. Thus, knowledge is never acquired from without, but only actualized from within. This is so even when we perceive a new object or are impressed with a new idea for the first time, for the soul can never know anything except through the states of its own consciousness. Hence, unless the soul be endowed with the capacity to assume a state corresponding to the stimulus from without, it will never have the consciousness of the outside object. It will be now evident that an impression in or on consciousness differs from a statue in marble, in so far as it does not signify the chiselling off or removal of any part of its bulk but resembles it, inasmuch as it is brought into manifestation from within the soul's being itself. Thus, while all impressions may be said to lie dormant in the soul, in the same manner as all kinds of statues remain unmanifested in a slab of stone, they cannot be described as being created in the same way. There is no question of carving out anything in the case of an impression on the soul-substance, but only of a 'waking up' of a state, or a setting free of that which was previously held in bonds.

Hence, all kinds of impressions, or states of consciousness lie latent in the soul, and only need the removal* of the causes which prevent their coming into manifestation to emerge from the sub-conscious state.

For the foregoing reasons, sense-perception implies no more than the uncovering of a pre-existing state or thought, the resonance of an already existing impress, or idea-rhythm, set free to vibrate in response to the incoming stimulus. It is this responsive resonance of its own rhythm, hence, a state of its own consciousness, which is felt by the soul at the moment of cognition. It should be stated that the soul has no other means of knowing its own states than feeling them; though the word *feeling* is here used in its widest sense, and includes sensations of touch, taste, smell, sight and hearing.

The differences of knowledge among beings of different classes and kinds, as well as among individuals belonging to the same class, are due to the operation of the Law of Karma, for the potentiality for infinite knowledge, that is omniscience, being the very nature of the soul, some outside influence is needed to prevent its becoming an actuality of experience. The nature of this external influence, that is, of the force of *karmas*, is fully explained in such works as the *Gommatasara* -

It follows from this that knowledge really arises from within, and education is merely a drawing forth (from *e*, out, and *duo*, to lead) from the depths of consciousness. As the bondage of *karma* is loosened, new impressions are set free to manifest themselves, widening the field of perception and knowledge, by bringing the soul into touch with something to which it had remained irresponsive hitherto: and, finally, when all the perception- and knowledge-obstructing

* It will be seen that impressions arise not only from perception, but also from the activity of thought, since, whenever a new idea is formed as the result of perception or inference, a new impression is discovered to enrich the stock of one's knowledge.

† The *Gommatasara* is a Jaina work of great authority on the doctrine of *karma*. The subject has also been dealt with by the present writer in his *Practical Path* at some length.

bonds of *karma* are destroyed, omniscience is attained by the potential becoming the actual.*

* There can be no getting away from the fact that the soul can never know anything unless it be endowed with the knowing faculty. The senses only give us impressions, photos or images of objects, but not the knower, to cognize them, and it would be a miracle if they could create the knower, for they are unconscious themselves. There can be equally clearly no doubt but that the soul primarily only perceives its own conditions or states of consciousness in knowing anything else, for very often that which it knows is very different from what is actually perceived, and in many cases what is known is never really perceived with the senses, *e g*, ether, which is invisible to the eye. The existence of a capacity to know, then, is a condition precedent to the consciousness of the soul, and it is evident that this capacity of knowing is not anything foreign to it, or to be acquired from without, but its very nature, for, as we shall see later, the separation of *jnana* (consciousness) from the *jnan*i (knower) is fatal to both. It is also evident that there can be no limit to the knowing capacity of the soul, for neither reason nor imagination is liable to be limited by aught but the impossible, and though the senses of each and every living being do not embrace the whole range of phenomena, still there can be no doubt but that different beings take cognizance of different things, so that what is invisible to one soul does not necessarily remain unperceived by all. Owls, for instance, perceive objects in the dark, and it is obvious that the minute little insects which are quite invisible to us must be known at least to the members of their own fraternity, for they breed and multiply. The inference is that, while the soul is the knower in its own right, its knowing capacity is obstructed, more or less, in the case of different beings, though consciousness with its special properties—individuality and knowledge—being common to all, there can be no differences of quality or quantity in respect of the potentiality of knowledge among them. This conclusion is fully supported by the facts or phenomena of clairvoyance and telepathy, of the very existence of which men are almost wholly ignorant in this age, but which have been proved to be the natural functions of the soul.

The nature of the soul being pure intelligence, thought (knowledge) or consciousness, the differences in the degree of its manifestation among the different kinds of beings, as well as among members of the same species, must be due to the influence of some outside force, or agent, whose association or union with the conscious substance (soul) has the effect of depriving it of its pure clarity of knowledge. Unconscious matter is just such an agent, which, as described in 'The Practical Path,' enters into union with the soul-substance and thereby cripples its knowing powers, more or less, according to the type of the bondage (the state of fusion of matter and soul). Thus, the differing types of consciousness depend on the operation of the knowledge-obstructing energies of *karma*, so that, where they are actually in

The rhythm, that is to say, the energy of functioning, of the soul, is of a very complex type, for it knows itself in addition to the

full play, the manifestation of the knowing faculty of the soul may be reduced to the sense of touch, as in the case of one-sensed beings (metals and the like), while in the converse case, that is, where they are totally eliminated, the full blaze of omniscience must be the reward of the conquering *jiva* (ego). All the intermediate degrees of manifestation of consciousness between these two extremes, it can be seen in a general way, also owe their existence to the destruction or quiescence, or partial destruction and partial quiescence, of these energies of knowledge-obstructing *karmas*, for knowledge being the very nature of the soul may be covered over by the veil of ignorance and 'uncovered' as often as it may, but it cannot be acquired or developed anew, or engrafted on an originally unconscious stem. If we ponder over this statement, we shall not be long in realizing that no originally unconscious substance can, by a process of centralization, that is, mirroring of the incoming stimulus in a central part, convert it into a sensation and itself into a knowing being. The gulf between the conscious and the unconscious is too wide to be bridged over in this manner, and no intellectual jump or acrobatic feat of imagination can even faintly suggest the method by which or the manner in which such a miracle might be effected.

The soul, then, is the knower in consequence of its nature, the purity of which is defied by the absorption of the unconscious substance—matter. It follows from this that the tearing asunder of the veil of matter, by destroying or checking the energy of *karmas*, which interfere with the knowing capacity of the soul is the real means of increase of knowledge. As for the nature of the knowledge-obstructing forces of *karma*, observation shows that passions and emotions considerably interfere with one's knowing capacity and clarity of the intellect, and the effect of bias and prejudice on the faculty of judgment is too well-known to need comment. Thus our personal likes and dislikes, as well as wrong beliefs and passions and emotions are the causes which interfere with the dawn of *jñāna*. They make the intellect cloudy, producing the mental fog that is highly inimical to the clarity of conscious thought. They are also the causes of the fusion of spirit and matter referred to above, as will be demonstrated in another place later on. Another cause of obstruction is the interest in the physical concerns of life which narrows down the zone of knowledge to what is regarded as the immediately useful for the requirements of the physical body. Attention here acts as a porter at the gate, and admits only the desirable, thus, shutting the door against all ideas other than those presenting themselves in response to the invitation of the desiring *manas* (lower mind, the seat of desires). We, therefore, conclude that the functioning of consciousness is obstructed by certain kinds of energies, springing into being from personal likes, dislikes, interests, passions, emotions and desires. These energies have been classified under four different heads by the Jaina *achāryas*, and constitute what are known as *ghāṭiya karmas* (see chapter XIII *post*)

object of knowledge at one and the same time, and also because its capacity to know things embraces the whole range of possibility, that which it can never know having no manner of claim to existence. It follows from this that the natural energy of the soul, as pure spirit—a condition in which no interests or motives or other forms and causes of obstruction or limitation remain to shorten the range of consciousness—is of the most complex type in which the rhythm of self-awareness holds together, in an interpenetrating manner, all other possible rhythms of knowledge, none of which is denied freedom of functioning and operation. As such, the soul resembles a great melody in which the rhythm of the tune hovers over the rhythms of the notes that enter into its composition, and in which each of the notes, though a separate entity in itself, is nevertheless only an indivisible and inseparable part of the whole.

Now, since rhythm is but another word for an idea in connection with the soul, because knowledge consists in the states of one's own consciousness, by putting the above in the simple language of philosophy, we may say that each perfect, or fully-evolved Soul, being pure consciousness freed from the blinding influence of matter, is actually an all-comprehensive Idea which sums up, as it were, and includes all other possible ideas without a single exception. Hence, the fullest possible knowledge, unlimited by Time and Space, is always the state of consciousness of a deified Soul. In other words, the emancipated Soul is simply *jñānamayee* (embodiment of knowledge), being pure consciousness in essence.

We must now attend to the part played by memory in our dreams. Analysis shows that a dream differs from waking perception mainly in so far as it is not accompanied by full consciousness, that is to say, the will is more or less reluctant to rouse the intellect at the time, and is easily satisfied with the presentations which memory puts up before it.

As Bergson says.—

“When we are sleeping naturally, it is not necessary to believe, as it has often been supposed, that our senses are closed to external sensations. Our senses continue to be active. They are, it is true, with less precision, but in compensation they embrace a host of ‘subjective’ impressions which are unperceived in

we are awake—for then we live in a world of perceptions common to all men—and which reappear in sleep, when we live only for ourselves. Thus our faculty of sense-perception, far from being narrowed during sleep at all points, is on the contrary extended, at least in certain directions, in its field of operations. . . . To sleep is to become disinterested. A mother who sleeps by the side of her child will not stir at the sound of thunder, but the sigh of the child will wake her. Does she really sleep in regard to the child? We do not sleep in regard to what continues to interest us . . . The formative power of the materials furnished to the dream by the different senses, the power which converts into precise, determined objects the vague and indistinct sensations that the dreamer receives from his eyes, his ears, and the whole surface of the interior of his body, is the memory . . . These impressions are the materials of our dreams, but they are only the materials they do not suffice to produce them. . . . because they are vague and indeterminate. The birth of a dream is . . . no mystery. It resembles the birth of all our perceptions. The mechanism of the dream is the same, in general, as that of normal perception. When we perceive a real object, what we actually see—the sensible matter of perception—is very little in comparison with what our memory adds to it. When you read a book, when you look through your newspaper, do you suppose that all the printed letters really come into your consciousness? In that case, the whole day would hardly be long enough for you to read a paper. The truth is that you see in each word and even in each member of a phrase only some letters or even some characteristic marks, just enough to permit you to divine the rest. . . . Thus in the waking state and in the knowledge that we get of the real objects which surround us, an operation is continually going on which is of quite the same nature as that of the dream. We perceive merely a sketch of the whole object. This sketch appeals to the complete memory, and this complete memory, which by itself was either unconscious or simply in the thought state, profits by the occasion to come out. It is this kind of hallucination, inserted and fitted into a real frame, that we perceive. It is a shorter process: it is very much quicker done than to see the thing itself. Besides, there are many interesting observations to be made upon the conduct and attitude of the memory images during this operation. It is not necessary to suppose that they are in our memory in a state of inert impressions. They are like the steam in a boiler, under more or less tension. . . . I believe indeed that all our past life is there, preserved even to the infinitesimal details, and that we forget nothing, and that all that we have felt, perceived, thought, willed, from the first awakening of our consciousness, survives indestructibly. But the memories which are preserved in these obscure depths are there in the state of invisible phantoms. They aspire, perhaps, to the light, but they do not even try to rise to it; they know that it is impossible, and that I, as a living and active being, have something else to do than to occupy myself with them. But suppose that at a given moment, I become disinterested. . . . in other words, that I am asleep. Then these memories perceiving that I have taken away the obstacle, have raised the trap-door which has kept them beneath the floor of consciousness, arise from the depth.”

It should be noted that the psychic force, the will, is not in an active state during sleep, and that the consciousness of the sleeper is then rid of the mental tumult arising from the din and bustle as well as the worries and anxieties which absorb attention during the waking hours of life, so that many of the movements which pass unnoticed during the day impinge on his mind with great force. Similarly, sensations originating in parts and changes of the body of which one is unconscious during the waking state, burst on the drowsy consciousness with great force. It is for this reason that a slight sensation of heat is felt as walking on fire, and so forth. If the stimulus continue, attention is finally roused from the lethargy of somnolence into activity to remove the cause or causes of irritation; otherwise the dream comes to an end, and the sleeper lapses once more into the deep-sleep state without actually waking up.

As regards the contents of dreams, the stimulus which sets the dream-machinery in motion either comes from (1) the outside world, or (2) consists of bodily sensations, *i e.*, of excitations originating in some bodily organ. It is then blended together with the prevailing, subjective states, which mean such of the thoughts as, centred round paramount wishes, have strongly agitated the individual and lent their colouring to the aggregate of feelings in the will. During sleep these psychic states consist in potential, that is to say, nascent movements, and only need suitable impulsion to be developed into perceptions. The arrival of the stimulus just furnishes the impulsion that was needed, and the sensation is woven into the framework of consciousness, just as an ordinary excitation in the waking hours. This results in dream-perception with which we are all familiar.

So far as the type of a dream is concerned, it would appear to be determined by the nature of the prevailing feeling at the moment of dreaming, for instance, if we remove a corner of the sheet covering him and allow cool air to play on a part of his body, the sleeper, if he does dream at all, would dream of scenes in the Alps, with falling snow, intense cold, and the like—all details tending to emphasize the fact that a feeling of cold is present in consciousness. Similarly, if the heart happens to be weighted down by the hand, the sensation

excited by pressure gives rise to a feeling of fear, and leads the creative imagination to picture scenes in which accent is laid on that feeling. Thus, it is the feeling which determines the type of our dreams, and the differences of scenery in dreams of the same type are probably due to the differences in the quality, or intensity, of the feeling itself, *e.g.*, when the pressure on the heart is slight, there will be but slight fear, and the resulting dream will also be only slightly frightful in its aspect.

Dreaming, it will be observed, takes place at a time which is marked by the withdrawal of attention from the physical world. In deep sleep, the ego withdraws itself away from the plane of action and sensation, although it still remains within call. Hence, when an antagonistic sensation opposes the state of tranquillity and repose, the will reacts on it and rouses the dormant consciousness into activity. This it accomplishes by forcing the excitation down on to the plane of understanding, which gathers it up in the moulds of its thought-forms, thus enabling the soul to perceive its feelings in a pictorial way.

Now, the function of intelligence in the body is to preside over its actions so as to preserve it from harm; but, generally, experience renders its vigilance unnecessary whenever and wherever the surroundings are familiar. When its vigilance is not needed for adjusting the relations of the body with other bodies in the universe, it turns away its attention from the outside world, and like the captain of a ship leaves the bridge when the danger is over. This happens more completely in deep-sleep when the management of affairs is left in the hands of the involuntary system, with the will watching over, noddingly. The mechanism of life is sufficient under such circumstances to carry on the routine work of the organism. The automatism of the will itself then acts as a sentinel and mounts guard over the system, so that when any discordant element tries to penetrate into the organism, or when danger appears to be imminent, it offers resistance, and thereby creates sufficient disturbance to attract the attention of intelligence, which again mounts the bridge to take the direction of events into its own hands.

The above is a somewhat metaphorical description of what actually takes place at the time. In reality, the will itself becomes

transformed into reason on being disturbed, like a person roused into activity from the torpor of sleep. There is no question even of the withdrawing of attention from the outside world on the part of the ego in dreaming, for dreams occur when the torpor of deep-sleep, caused by the benumbing influence of matter on the soul, is somewhat lessened. Deprived of its natural 'vigour,' the ego is also then deprived of deliberate choice and voluntary action

So far as the blending of the inner psychic states with the physical stimulus is concerned, Freud points out that—

“ the dream activity is under a compulsion to elaborate all the dream stimuli which are simultaneously present into a unified whole When two or more experiences capable of making an impression have been left over from the previous day, the wishes which result from them are united into one dream, similarly, an impression possessing psychic value and the indifferent experiences of the previous day are united in the dream material, provided there are available connecting ideas between the two Thus the dream appears to be a reaction to everything which is simultaneously present as actual in the sleeping mind. The stimuli which appear during sleep are worked over into the fulfilment of a wish, the other component parts of which are the remnants of daily experience with which we are familiar ”

As regards the distortion in dreams of the idea associated with a wish, the explanation given is —

“ Wherever a wish fulfilment is unrecognisable and concealed, there must be present a feeling of repulsion towards this wish, and in consequence of this repulsion the wish is unable to gain expression except in a disguised state. We should then assume in each human being, as the primary cause of dream formation, two psychic forces (streams, systems), of which one constitutes the wish expressed by the dream, while the other acts as a censor upon this dream wish, and by means of censoring forces a distortion of its expression ”

These distorted wishes linger in the deeper strata of the mind, called the sub-conscious, and, in combination with some sensation which is too strong to be ignored, rush up in time to occupy the central position in the scene whose type is determined by the incoming stimulus. As Mr. Maurice Nicoll of Dr. Jung's school of thought, which does not accept the Freudian hypothesis in its entirety, observes in his 'Dream Psychology' (p. 176), the more this repressed material is charged with emotion, the more will it seek expression.

The drowsy, somnolent will which is really the author of these repressed wishes is neither able to hold them down, nor quite unwilling that they should have their way once in this quiet manner. Intellect, no doubt, objects to their appearance, but then the intellect is still unawakened, and the will, on whose effort its waking up depends, is both passive and by no means anxious to rouse it into activity. Intellect is fully aroused only when the will is unable to meet the situation, and turns on itself in its difficulty. It is in this sense that we like to understand Freud when he says —

“The dream is the guardian of sleep not the disturber of it” Either the mind does not concern itself at all with the causes of sensations, if it is able to do this in spite of their intensity or their significance, which is well understood by it, or it employs the dream to deny these stimuli, or, thirdly, if it is forced to recognise the stimulus, it seeks to find that interpretation of the stimulus which shall represent the actual sensation as a component part of a situation which is desired and which is compatible with sleep. The actual sensation is woven into the dream in order to deprive it of its reality. The correct interpretation, of which the sleeping mind is quite capable, would imply an active interest and would require that sleep be terminated, hence, of those interpretations which are possible at all, only those are admitted which are agreeable to the absolute censorship of the somatic wish. It is, as it were, confronted by the task of seeking what wish may be represented and fulfilled by means of the situation which is now actual.”

The two chief characteristics of dreams, namely (1) incoherence and (2) the abolition of the sense of duration, arise primarily from the same cause, the loss of interest in the world of action. They signify the mastery of time and space which cannot be conquered so long as the physical body is interposed between them and the mind to make it impossible for fancy to jump over the contiguous in duration and distance. Where attention is not linked to action that is actual, there the mind is left free to plunge into the past or even to make an excursion into the future, regardless of the presence of the contiguous. When this happens the form and flow of ideas are determined by the similar, except where the very exigencies of thought determine otherwise.

These are the laws of reverie, in dreaming, too, disinterestedness is almost complete, and the will is loth so to speak, to exert itself

in any way. Hence, an idea has only to rise above the threshold of consciousness to be woven into a dream-content

As Bergson says, in perception we choose, with extreme precision and delicacy, among our memories, rejecting all that do not suit the present state. But in dreaming the selection of memories is made without any real interest, or, to be more precise, is left to be made, to a great extent, to the mechanism of memory itself, the interests of the ego disposed to sleep being opposed to fine work of precision and judgment.

Bergson further tells us :—

‘The incoherence of the dream seems to me easy enough to explain. As it is characteristic of the dream not to demand a complete adjustment between the memory image and sensation, but, on the contrary, to allow some play between them, very different memories can suit the same sensation. For example, there may be in the field of vision a green spot with white points. This might be a lawn spangled with white flowers, it might be a billiard-table with its balls. It might be a host of other things besides. These different memory images, all capable of utilising the same sensation chase after it. Sometimes they attain it, one after the other. And so the lawn becomes a billiard-table, and we watch these extraordinary transformations. Often it is at the same time, and altogether that these memory images join the sensation, and then the lawn will be a billiard-table. From this come those absurd dreams where an object remains as it is and at the same time becomes something else. As I have just said, the mind, confronted by these absurd visions, seeks an explanation and often thereby aggravates the incoherence.’

As regards the abolition of the sense of time, Prof Bergson points out —

“When we are awake we live a life in common with our fellows. Our attention to this external and social life is the great regulator of the succession of our internal states. It is like the balance wheel of a watch, which moderates and cuts into regular sections the undivided, almost instantaneous tension of the spring. It is this balance wheel which is lacking in the dream.”

To sum up the conclusions concerning the psychic apparatus of dreams, we may say that the same mental faculties are concerned in dreaming as in perception, provided we do not forget that of the three constituents of the mind, the intellect is drowsy and fatigued, the will is like the child that fain would play but is afraid to disturb the sleepers in its vicinity, and attention assumes the form of a night

light, burning low and dim and casting mysterious shadows all round. We should not further forget that this threefold division is not intended to represent three separate and independent entities or functions; the thing working throughout the mental operations is only one—the force or faculty of intelligence—though it is known by different names in different conditions and aspects. Whenever, therefore, we find ourselves in difficulties over the delimitation of boundaries between the different aspects of the mind, it will be worth while to enquire whether we are not actually endeavouring to effect, in thought, a partition, by metes and bounds, between things which are not intended by nature to be so divided off from one another.

We may now turn to the elucidation of the great miracles that are said to have occurred at the time of the crucifixion of Jesus according to the gospels. Their explanation consists in the changes that occur internally, in the constitution of the aspirant after immortality and perfection under the stress of arduous effort, to rid himself of the crippling companionship of matter. For the physical body is the prison in which the soul is confined, and it has got to break away from it to come into its birth-right. As Origen points out, "the mental acumen of those who are in the body seems to be blunted by the nature of the corporeal matter" (Ante Nicene Christian Library, Origen's Writings, vol. I 82). St. Paul, too, shows how there is antagonism between spirit and flesh, and how the latter interferes with the freedom of the former (Galatians v 17). The soul, it will be seen, is not held a captive in the body by means of metallic bars and bolts, but by the forces of cohesion and other adhesiveness and other forms of material magnetism. On account of its captivity it is unable to exercise its natural perfections, and in the vast majority of cases is even ignorant of its divine nature. The cross is the symbol, in Christian thought, of the process which enables it to separate itself from its fleshly prison, the body. The changes that occur in the constitution of the soul in the course of the process of crucifixion are, as already stated, those that have been described allegorically as great miracles—the darkening of the sun, the rending of the veil of the temple, the shaking of the rocks and the opening out of the graves. Of these the darkening of the

sun stands for the disruption of the equipment of the lower mind, the seat of perception, recollection, imagination, will, etc. Omniscience having dawned in the soul, as the result of the crucifixion of the lower self, the 'little gleam' of inner light, which is so much prized by the finite man, is not needed any longer and is extinguished. This is the darkening of the sun ! The rocks that are shaken stand for the shocks that will be occasioned in the course of the process of the destruction of *karmic* knots that is described in the following significant words :—

“ Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth ”
—(Luke iii 5)

The veil of the temple that is rent is not the wall of a temple of brick or mortar but of the temple of Divinity. It is the veil that lies over the face of the soul and is responsible for the obstructing of the super-clairvoyant, that is to say, all-embracing vision. The obtainment of the super-sensuous vision is what is implied in the metaphor.

The opening out of the graves, similarly, symbolises the recovery of the memory of the past lives, for memory is like a cemetery in the mind wherein lie buried impressions and recollections of the past, as the dead lie buried in a graveyard. What is meant by means of these ingenious metaphors is only this that as a result of the process of crucifying the individual desires and appetites and cravings, the soul gets rid of the causes of obstruction to its real nature, and attains to the light inaccessible of infinite knowledge and perception. The intellectual mind is then not needed any longer, and is darkened for ever.

We may now apply ourselves to the elucidation of the myth which has furnished us the title of our present chapter.

That the Biblical Trinity does not represent actual beings, but is a secret doctrine imparted in concealed metaphor, like the legend of the 'fall,' is clear from the very constitution of the Trinitarian Board, which comprises (1) a father, (2) a son, and (3) a ghost ; for there can be no partnership between living beings and a phantom, even though it be a holy one. But this is not the only objection to

the acceptance of the idea in the literal sense ; for each member of this puzzling body is further supposed to be diffused in the other two, and all the three are deemed to be compressed, or compressible, into one. But no amount of eloquence or ingenuity can ever hope to succeed in making the rational intellect grasp the manner in which, or the method by which, three individualities may exist separate and distinct and yet be reducible to one. Nor are we able to picture to ourselves the kind of relationship which is implied by the terms father and son when both are posited as co-eval in point of time. The more one reflects on these elements of confusion, the more does one become convinced of the fact that the description is not intended, and could never be intended, to convey to the human mind the knowledge of a family of gods or men, who outrival all the oddities of prolific nature and of the equally prolific imagination of man. On the contrary, the terms employed to define and the attributes enumerated distinctly point to a mental conception of a single faculty or thing which is capable of being looked at from three different standpoints, though not of being partitioned off into as many separate compartments.

There can be no doubt but that the primary conception of the Holy Trinity is that of three different aspects of Life, which is by nature endowed with potential Divinity. This potential Divinity being the ideal as well as the source, or substantive cause, of the subsequent actual Godhood of the soul is the first member—the Father—of the Holy Trinity. The Son naturally represents the Soul that has conquered Death and obtained 'that world and the resurrection from the dead' (Luke xx 35, Romans viii 14); for he then becomes an 'heir of God,' to use the significant language of St. Paul (Romans viii. 17). Now because the potential Divinity of the Soul is only realised by those who attain *nirvana*, in other words, since Godhood is brought into manifestation only by the Soul who becomes an 'heir of God,' the Son alone is the revealer of the Father (Matt x. 27). Accordingly, the Bible tells us :—

"No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared *him* "—(John 1 18)

Now, because the actual is the successor to the potential in point of time, Divinity in manifestation stands to the Divine in potency in the relation of a successor or son, whence the Pauline metaphor—an heir of God. Yet, in so far as the manifested and the unmanifest represent merely the two different phases of what, in reality, is the same thing, that is to say, since the Son only comes out of the ‘bosom’ of the Father, like a statue from out of rough stone, the Son cannot be said to have been non-existent at any moment in the life of the Father. Hence is the son a full contemporary of the Father.

The third member of the Holy Trinity is the spirit that makes us holy. As already seen in an earlier chapter, rigid self-control and self-denial are necessary to make us *whole* in which consist our salvation and holiness. When the individual will is developed to perfection in renunciation and self-denial, then is the final emancipation obtained, enabling the Soul to enter *nirvana* as pure radiant Effulgence, perfect and *whole* and unencumbered with any kind of material bodies. This perfect, bodiless soul is also itself the Holy Ghost*. Being *whole* and perfect in renunciation. It is holy and as a pure bodiless Spirit. It is a ghost, whence the term—the Holy Ghost.

Such is the primary conception of the Biblical Trinity, which is not only beautiful as an ingenious mythological metaphor, but is also strictly in accordance with the truth. The reason why the real import of the doctrine has been lost sight of by men is to be found in the difficulties involved in the interpretation of such subtle conceptions as the Son and the Word.

The idea of the Word is really only that of Knowledge in a collective sense. Life and Knowledge are the two aspects of the soul which, when conceived separately, give us the ‘Father’ and the ‘Son’. The idea of the ‘Father,’ thus extricated, must be distinguished from the ‘Heavenly Father’ who stands for the Perfected Soul residing in *nirvana*, termed the Most High. For the ‘Father’ as the source of the ‘Son’ only stands for the potential Divinity of the

* This is the view from the subjective point of view, from the objective point of view the Holy Ghost signifies the spirit of *Vai āggya* (renunciation) which makes men *whole* and holy.

Word also stands for the fulness of Knowledge, that is, Omniscience, as a subjective state, in which case it exists potentially in Life (poetically, in the bosom of the Father), and actually in the being of a Perfect Soul.

As the term 'son' was directly applied to the 'Word,' it also came to be recognized as a member of the Holy Trinity. We have it from Max Muller.—

“There is, according to the Alexandrian philosopher, the Divine Essence which is revealed by the Word, and the Word which alone reveals it. In its unrevealed state it is unknown and was by some Christian philosophers called the Father, in its revealed state it was the Divine Logos or the Son”—(*The Vedanta Philosophy*, p 154)

The uttered word of Instruction is Speech, which, in its wisdom aspect, is referred to in the eighth chapter of the book of Proverbs in the Old Testament (Verses 22—30)

The Platonic philosophers were also familiar with the conception and termed it Logos (*The Vedanta Philosophy* by Max Muller, p 141). The idea probably had its origin in Indian allegory. In the Maitrayana Upaniṣad (vi 22), quoted in the Vedanta Philosophy, two Brahmanas are pointed out as the object of meditation, one of whom is called the 'Word' and the other, the 'Non-Word'. The Upaniṣad further lays down that the 'Word' alone can reveal the Non-Word. Speech (*Vāch*), too, was recognized in India as the divine manifestation of the Creator, long before the conception of the Word by St. John.

As regards the co-existence of Brahman and *Vāch* the Hindu scriptures teach the same thing as is expressed in the book of Proverbs (see Chap VIII. 22—30), from which only the following need be quoted.—

“When he prepared the heavens, I was there, when he set a compass upon the face of the depth,

“Then I was by him, as one brought up with him, and I was his daily delight, rejoicing always before him”

The Hindu scriptures teach.—

Prajāpati, the creator, was all this. He had speech (*Vāch*) as his second, or, in the language of the Bible, as one brought up with him”—(*The Vedanta Philosophy*, p 147)

It would thus appear that right discernment, *dharmā** (religious observance), and renunciation (*vairāgya*) are the three primary conceptions on which the Pauranic Triad is founded, and that the idea of the creation of the world has nothing, in common with that of the creation of Brahman. According to the Śatapatha-Brahmana (i. 6. 3/38) :—

“ After Prajapati had created the living beings, his joints were relaxed. Now Prajapati, doubtless, is the year, and his joints are the two junctions of day and night, the full moon and the beginning of seasons.

“ He was unable to rise with his relaxed joints, and the gods healed him by means of *havis*-offerings. He who, knowing this, enters upon the fast at the very time (of full moon), heals Prajapati's joints at the proper time and Prajapati favours him ”

The year is thus explained in another passage in the work quoted :—

“ But the year, doubtless, means all, hence the gods thereby appropriated all that belonged to the Asuras, they deprived their enemies, the Asuras, of all ”
—(Śatapatha-Br 1 7 2/4, *Sacred Books of the East* vii 198/199)

The year, then, is a process, the process of healing the relaxed joints of the inner Prajapati, i.e., Dharmic Thought, whereby the Asuras (fiends) are deprived of their principality and power. This unmistakably points to Right Conduct which is destructive of the forces of *karma*, and the liberator of the soul. The conception of a creator in Hinduism can only be a further coarsening of the unauthorized vulgar view of their mythology, for we still have the Bhagavadgita teaching —

“न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोग स्वभावस्तु प्रवर्तते ॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ॥

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ।

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥

* Of these three, right discernment leads to the observance of *dharma*, resulting in the accrual of virtue and consequently also of prosperity to the soul, but absolute renunciation, culminating in the cessation of vice as well as virtue, is the cause of *moksha*. Hence is Śiva the general destroyer.

This means that God is neither the creator of the world, nor an actor, nor the bestower of the fruit of action ; all this is caused by the nature of things. He punishes or rewards no one for his good or bad deeds. The truth is enshrouded in ignorance, and therefore are men misled. One should improve oneself by one's own effort, no one should regard his soul as evil, for the soul is its own friend and foe !

It is interesting to note in this connection that the maintainers of the Egyptian Philosophy also held that " the Supreme Being, the infinitely perfect and happy, was not the creator of the world, nor the alone independent being " (*The Mysteries of Freemasonry* by John Fellows, p. 271). The Biblical account of creation, as given in the book of Genesis, too, was not intended to be taken literally, but, like other Biblical narratives, was only to be taken in a secret sense. With regard to its true esoteric significance Moses Maimonides, a learned Jewish thinker of the twelfth century, who relies upon earlier explanations, says :—

" The restoration of the kingdom of Israel, its stability and permanence, is described as a creation of heaven and earth "—(*The Guide to the Perplexed*, p. 207.)

Israel is itself a symbol of the soul, so that the account of creation is really a secret teaching about the process of the restoration of divinity to the individual soul. It is a creation, or rather re-creation, or reviving of the divine attributes of the ego that are now functionless and unmanifest. Hence it is a creation of immortal things. We can now easily understand why Origen (*Writings of Origen*, vol II, 218) says :

" God never made any thing mortal "

All this is certainly relevant to the subject-matter of Religion and fully in harmony with what is said in the ' Minhag Kena'ot ' (see *Jewish Encyclopaedia*, vol I, 153) :—

" From creation to revelation all is parable "

The early fathers of the Christian church, too, rejected the literal sense of the narrative—Origen (*Writings*, vol II, 218; *Philocalia*, 16, 61 and 225), Clement (*Writings*, vol II, 239, 339 and 476) and Hippolytus (vol I, 399)—holding it to be a secret doctrine which was

not to be disclosed to the profane The details of the process of creation or rather re-creation and renovation acquire fresh interest in the light of the above remarks, and we shall pause here to look into them somewhat closely

Starting from the condition of false belief and mental confusion in which the soul is involved prior to the dawn of Right Discrimination, we are told that the earth was without form and void, and darkness was upon the face of the deep This is literally true of every soul that is involved in ignorance and falsehood, it is devoid (void) of goodness and without form (that is definite ideas), hence involved in confusion of thought In this state the pall of ignorance (darkness) lies thick on the face of the waters of the deep (mind). Then there is the change towards faith, the turning towards Light and Life Hence, we are told, the Spirit of God, that is, the Light Divine internal, moved on the face of waters! The result is the birth of the Light of Discrimination, that distinguishes between right and wrong beliefs. Night (ignorance) and day (inner illumination) thus come to be established in the new world for the first time.

On the next stage there is the appearance of a firmament in the midst of the waters to "divide the waters from the waters " This is the Dharmic Understanding which fixes up definite landmarks in the midst of chaotic thought, seeking to approach the purity of Spiritual nature (heaven)

The next item is the gathering together of the waters under the heaven, when dry land appears and brings forth grass and herb and the fruit tree. The dry land is the *terra firma* of Right Faith, and its produce (the herb, grass and the fruit tree) such adorable properties as humility, curative virtue, fulfilment or culmination of pious resolutions

The fourth stage is characterized by the specification of lights The two greater ones would seem to refer to the faculty of full knowledge to rule the day (the state of spiritual purity) and the human intellect to rule the (state of the) night (of the soul) The stars are the different kinds of intuitions, or intuitive knowledge (clairvoyance and the like), or the numerous sciences and arts that are helpful to an unemancipated soul. According to another method of

interpretation, the sun, moon and stars are technical names for certain nerve currents, *Ida*, *Pingala*, etc. *The Permanent History of Bharatvarsha*, vol. I, 236)* which are developed by inner contemplation

The next two stages are characterized by the creation of different kinds of living beings, including man. The animals are the different tendencies of the soul, good and evil (*vide* "The Letter of Aristeas") This very interpretation, it may be mentioned is the foundation of the distinction between the clean and the unclean animals concerning which Tertullian wrote :—

"The literal prohibitions about the clean and unclean kinds of foods would be quite contemptible"—(Farrar's *History of Interpretation*, 178)

This view was fully current amongst the leaders of Esoteric thought in the early Christian church (Ante Nicene Christian Library vol. IX, 72—74; Origen's *Philocalia*, 131; Clement's Writings, vol. II, 251-252 and 488). St. Barnabas also advocated this interpretation (Farrar's *History of Interpretation*, 169 and *The Epistle of Barnabas*, 18—20). Amongst the Jewish authors who held this view may be mentioned Aristobulus whom Barnabas follows (Farrar's *History of Interpretation*, 169).

The righteous rational soul is man who is made in the image of God; for God's form is only that of Perfect Man. He (man) is made male and female, which terms are explained by Moses Maimonides to mean form (male) and substance (female), in the *Guide to the Perplexed* (see page 207). Man is thus made in the image of God, both in substance and in form!

The work of creation is now finished man himself has now got to subdue the earth (spirit substance) and bring it under subjection.—

"Be fruitful and multiply, and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth"—(Genesis 1. 28)

The sixth day therefore sees the termination of the work; and the seventh is the Sabbath (attainment to Godhood) for rest and peace!

We shall now revert to the Hindu Trinity to study the character of its third member a little more closely than we have done thus far.

* The quotation will be given in a footnote in Chapter XI.

Śiva is the third member of this Trinity, and is represented as a *yogi* with matted hair, and with serpents entwined round his person. He takes swallow-wort and other intoxicating and poisonous things, and wears a garland of skulls. His consort is Parvati, the daughter of Himalayas, who also assumes various other forms, such as Durga, Kali, and the like. His most popular name is Bhola-nāth, he is easily pleased, and grants boons to his worshippers readily, and, at times, even foolishly.

Now, Śiva represents will inclined and dedicated to *Vairāgya* (renunciation) which, as such, is free from formal sophistry. On account of his freedom from worldly wisdom, he is called the Simple-minded—the Un-worldly, or Unsophisticated—and because he knows no trickery, he is the Bhola (innocent, guileless) Nāth (Lord).

The intoxication of Śiva is due to Self-realization which is the emotion of pure Self-feeling. It is this emotion of Self-feeling that constitutes the mystic's joy, which no wine can produce, and for which those who have experienced it renounce the world and become Self-centred. This comes only from Self-contemplation, *i.e.*, the *samādhi* of Yoga, in which Will, finding itself free from the thralldom of desire, feels its own inherent Joy. We feel truly free in this state of extreme Self-centredness in the course of whose attainment the energy of life, which was being dissipated all round, is wound up, as it were, into an indivisible impulse of feeling. The ancients described this elevated state of feeling by the mystic symbolism of a rod, with a knob at its top, and a serpent entwined round it, the knob representing the point into which the Self has withdrawn itself, the rod standing for discipline, and the serpent for the force of *Kundalinī*, the all-conquering energy of Life, which now lies coiled up and functionless behind powerful muscular contractions in the spine. Somewhat similar is the sign of the caduceus of Mercury which contains a lot of hidden significance. Its figure represents the human trunk and the nervous centres, seven in number, the book* which is sealed with seven seals, and written inside and at the back. The two interlacing serpents represent the *Idā* and the *Pīngalā nādis* (nerves), and the

* Revelations v 1

central tube is the symbol of the *Susumnā* (the hollow canal in the spinal column). The triangle formed at the lower end is the nervous plexus *Mulādhāra*, while the knob, or the head, at the top, is the *Sahasrāra*, the plexus of the brain. The *mulādhāra* is the abode of the spiritual energy known as *Kundalīni* (literally, the serpent power), which is roused into activity in the course of advancement on the path of Yoga. The plexus *mulādhāra* is also the seat of three spiritual currents, collectively called *Tribeni*, that is, the confluence of the three streams, the Ganges (*Idā*, whose colour is that of the sun), the Jumna (*Pīngalā*, which is of the colour of the moon), and the Saraswatī (Spirituality, which becomes visible only in the heaven, *i e*, the plexus of the heart). Now, in order that the individual should derive any real benefit from the confluence of these potent forces, they must touch his whole being from the *mulādhāra* to the plexus in the head, but in order to do so, the Spiritual current must pass upwards through the hollow tube of the *Susumnā*, energizing all the nervous plexi on the way, thus enlivening him from within. When the current reaches the brain, the individual becomes perfect like Śiva. Man can achieve this much coveted consummation by mentally bathing at this internal confluence daily, if possible constantly. The supposed *Tribeni* at Allahabad, in the United Provinces of Agra and Oudh, is an ingenious symbolism for this confluence of the three spiritual currents, though its esoteric import being unknown to the generality of men, it is now resorted to by all classes of Hindus as a place of pilgrimage *

The garland of skulls worn by Śiva is intended to suggest the destructive element in pure Self-contemplation, since all kinds of good and evil tendencies have to be destroyed for spiritual emancipation. It is worthy of note that virtue is as much a cause of bondage as vice, though the fruit of the former is pleasant and that of the latter bitter, and, at times, very painful.

* For the secret import of the names of the other sacred places of the Hindus and for a proper appreciation of Hindu Mythology in general the reader is referred to the comprehensive work, '*The Permanent History of Bharatvarsha*,' by K Narayana Iyer, B A

The constant consort of the god is Parvatī, who is the daughter of Himalayas. But it would be foolish to take the Himalayas as a mountain, the goddess represents that much-desired state of the soul which arises from steady, immutable *dhyāna* (concentration of mind)

According to the Permanent History of Bharatvarsha, Parvatī stands for *buddhi* (intellect) which, in association with Śiva, who represents *vairāgya*, probably only means joyous intelligence.

We may now explain the mythological significance of Sarasvatī, the goddess of Wisdom. She is noted for her love of music and carries a *vinā* (a kind of banjo) in her hand. Her word is inviolable; she rides on a *hamsa* (swan), and is the daughter of God. These are her chief characteristics. It would seem that the primary conception is that of *Jina-bāṇi*, the voice of God, from *Jina*, the Conqueror of *samsāra*, hence, God, and *bāṇi* voice. As such, she represents revelation, for which reason her word is absolutely inviolable. She is the daughter of God, because she directly springs from a Tirthamkara (God). The *hamsa* on which she rides is a symbol for breath, because *ham* and *sa* (*ham + sa = hamsa*) are the sounds actually heard in deep inhalation and exhalation, respectively.

The Hindu conception of Sarasvatī is also that of ultimate knowledge. In a passage in the Sarasvatīrahasyopaniṣad, quoted by Mr. K. Narayana Iyer,* she is thus invoked .—

“May the goddess Sarasvatī whose form is the very essence of Vedānta, protect me. She is the Śakti [=energy] of Brahman that is dealt with in the Vedas and Vedāngas as the only one. She directs the three Lokas internally by her involuntary work. She is the guiding principle in Rudra, Aditya, etc., and she is enjoyed by those who turn their eyes inwards in their involuntary process of work. She is the expanding knowledge divided into eight parts. She is Nirvikalpa and the form of Brahman, meditating on whom Yogis deliver themselves from bondage. May the pure and white Sarasvatī residing in the face of Brahman take rest in my heart.”

“The goddess Sarasvatī,” adds Mr. K. Narayana Iyer, “is here described as the ultimate knowledge and form of Brahman and particularly explained as enjoyed by those who turn their eyes inwards back to the Brahman.”

* The Permanent History of Bharatvarsha, vol. I, p. 415

Sarasvati must, however, be distinguished from Ganeśa, who is also the God of Wisdom. He is a child, and has the trunk of an elephant with only one tusk, in place of the natural head of which he was deprived soon after his birth. His mount is a rat, and he eats sweets. The youngest of gods, he nevertheless insists on being the first to be invited, and gets angry and causes a lot of mischief if neglected, at the commencement of an undertaking. In regard to his bodily build he is ill-knit and awkward as if disjointed.

In interpreting this personification, we must begin with the mount—the rat—which is noted for the excellent use it makes of its teeth. Now, the only mental faculty which can be represented by an animal notorious all over the world for its cutting propensities is analysis, which enables us to ascertain the composition of things. The awkward, ill-knit body of Ganeśa with an elephant's trunk, on the other hand, is suggestive of synthesis, which being more useful than analysis, has precedence over it. Hence, the rat is described as the mount of the god.

The solitary tusk has reference to the true monistic view that the real God for every individual is only one, namely, his own Soul, to associate another with whom is the deadliest of sins. Obviously, two tusks would have been compatible with dualism^o alone. Ganeśa is represented as a child, because the soul that has been wandering in transmigration throughout the past infinity of time acquires Wisdom Divine only when it is about to enter *nirvana*. He eats sweets, because *ānanda* (happiness) is the fruit of Wisdom. His insistence on being invited before other gods, and the trouble arising from his being neglected, only go to emphasize the nature of Wisdom.

The reason why the Messiah is described as the son of a carpenter in the Bible is also to be found in allegorical thought. For the carpenter is a good symbol for Wisdom, inasmuch as his work consists only in cutting up (analysis) and piecing together (synthesis).

These instances, in our opinion, suffice to prove that the nature of the divinities constituting the different pantheons is very different from what it is generally taken to be. The key that unlocks the

* The idea is traceable in the impersonation of Odin of the Teutonic mythology, who sacrificed one of his eyes 'so that he might be dowered with greater wisdom.'

door leading to the adytum is that of KNOWLEDGE DIVINE as is fully evident from the unravelment of the personifications actually accomplished thus far. The same line of investigation, if pursued, will, it is believed, reveal the secrets of most other myths and mythologies ; for they would all seem to be centred round the attributes, properties and nature of the soul. Every country in the past, it would seem, vied with every other country in regard to the composition of myths and legends, and composed the most fascinating and at the same time deceptive allegories and tales. All sorts of devices were employed to give expression to human thought bent on disguising its real purport under poetic masks. The Indians would seem to have been the pioneers in the field, and the large number of the Hindu gods testifies to the mania for poetic personification which characterized the Hindu mind in the past. Unfortunately its followers have ceased to take interest in the truths embodied in their mythology, and what was intended only for imparting the highest knowledge is now looked upon, by one section of the Hindu community, on account of their excessive concert, as a collection of silly, childish tales, and is regarded by another engrossed in deep ignorance as the sole object of religious worship. If the truth is to be told, it was never intended that any worship beyond meditation on the different aspects of Life, which manifests itself in all the 330,000,000 forms spoken of in the Puranas was to be performed. The Vedas could not very well teach "That thou art," and yet enjoin the worship of mythological deities at the same time. It is the meditation on the nature of Life which is worship in the true sense of the word, begging for favours from another can never be the means of salvation. Far from thinning the delusion, begging only goes to deepen it. The same is the case with all other rituals and ceremonies, whether they be performed for the special benefit of the souls of the departed, or for those of the living. They all tend to give prominence to the lower personality, and prevent us from grasping the sense of the *mahāvākyas* (great sayings, or truisms), such as "I am Brahman."

So far as the forms of these spiritual conceptions, Brahmā and others, are concerned, they have been conceived with the greatest precision in the different mythologies, but as they personify powers

and faculties of an exceedingly complex nature, it is not always easy to comprehend them fully. These mythological deities, however, are not to be confounded with actual beings, Indras, demons, and the like, who are living beings like ourselves. There is absolutely no reason why the *bhuta*, the *preta*, the goblin, the elf and the like, should not exist at all. They have been seen by men in all countries and in all times. They are not disembodied spirits, but possess bodies made of the same material as ourselves, although of a finer quality. The remark made by us in connection with the worship of Brahman and other mythological gods, applies with even greater force to demonology and the worship of angels and ghosts and the powers of darkness generally. It only goes to strengthen delusion. On this point we need only give the emphatic declaration of Vedānta, in the language of S. Abhedananda, who says (*Spiritualism and Vedānta*, p 17) :—

“No amount of good thoughts and good deeds can produce as their effect that which is beyond thought and mind, and consequently beyond the reach of their efforts, because divine realization is not within the realm of psychic phenomena, nor can it be reached by mind, intellect or sense powers. And the path which leads the individual soul to the realization of the Absolute is neither through religious works, nor through the belief in departed spirits, nor by the worship of the spirits of the ancestors, but through self-knowledge and the knowledge of the relation which the individual soul bears to the Universal Spirit. That part is called in Vedānta ‘Devayana,’ the divine path, or the path which leads to divinity. The travellers on this path are those who are the most sincere and earnest seekers after the Absolute, who do not care for phenomena, whether physical or psychic, whose souls soar high above the clouds of desires that cover the light of the spiritual sun in the ordinary mortals, but whose highest aim, loftiest aspiration, and deepest longing of the soul are to realize that unchangeable [Truth] which is beyond mind, beyond intellect, which the Father in the heavens of the spiritualists cannot reach.”

We shall now conclude this chapter, but, before inviting the reader to accompany us to the next one, wherein we give the views of what, to our thinking, is the only true philosophy of religion, it will not be quite amiss to cast a cursory glance at the result of our enquiry thus far. We have seen how the natural but mostly fear-smothered craving of every soul is to attain to that degree of happiness which knows nothing of imperfection or desire, and we

have also seen how that state of happiness is not only possible to be attained, but also not far to seek. Step by step, have we been led to consider two of the most important religions in the world, that is, Christianity and Vedanta, and by the comparative study of their doctrines have been enabled to draw certain highly important conclusions as to the nature of the *samsāra* and the God which we have aspired to become. But we have not yet found a true definition of God or *nirvana*, or even of the nature and causes of the soul's bondage, anywhere in either of the two creeds we have so thoroughly examined, not destructively, but constructively. Vedanta even considers it beneath its dignity to give a thought to the individual, and ascribes its very idea to illusion, pure and simple, while Christianity is altogether silent on the point. It is true that there is a close resemblance between the scenes in dreams and the waking world but simply because of this resemblance philosophy cannot jump to the conclusion that the universe must actually be the dream of a super-human dreamer. There is a very important difference between the dream and the world of our waking consciousness, and it lies in the fact that, while the dreamer whose subconscious mental activity is the cause of the dream was at one time a conscious being in the world of men, prior to his lapsing into the state of dreaming, and would wake up again into that world of waking consciousness, the dreamer of the universe has not been shown to be a being who was ever awake, or who would ever wake up from his eternal, beginningless and apparently unending sleep. The difference is not one of mere words, but of vital import to the soul which aspires to become "That." Are we drifting towards the state which Lord Byron describes as a

"Strange state of being ! (for 'tis still to be)

'Senseless to feel, and with seal'd Eyes to see"—?

The "Perchance to dream!" of Hamlet is a silent commentary on the *summum bonum*, if dreaming be the be-all and end-all of religion. To be a dreamer—an eternal, never-waking dreamer—is more than any one cares to become. Have we, then, misunderstood Vedanta? Perhaps we have. But we have endeavoured to follow and work out its conclusions from its own point of view as far as it was possible to do so. The idea of Brahman as the Enjoyer of Bliss is magnificent,

but there also remains the other aspect, namely, that of a dreamer, to be considered, so that the query—'who am I?'—of the soul can hardly be said to find an answer in the sublime formula, 'That thou art,' since it also wants to know, 'What is the "That," the Enjoyer, or Dreamer, or both?' This last idea, *i e.*, the rolling of the Enjoyer and the Dreamer into one, is the most unsatisfactory of all, since no one can combine two incompatibilities in himself at one and the same time.

Christianity, when we turn to seek an answer from it, fares even worse, since it has nothing of its own, and itself stands in need of a foreign light to be deciphered into intelligible thought.

The diverse metaphysical theories also that have been examined by us thus far are found inadequate to explain the nature of the world process and incapable of leading to the realization of the aim in view—Happiness.

Mythology and mysticism might no doubt, possess the truth but it seems safer to keep them at a respectable distance than to run the risk of being lost in their labyrinthine mazes.

We thus see that it is only an inkling of the truth that we have been able to get thus far, and that if we wish to satisfy our understanding on all those important problems which constitute true *jñāna*—and *jñāna* is the pre-requisite of *moksha*--we must turn to some other source able to satisfy the enquiring soul.

The foregoing treatment of the subject in hand and the explanation of the various mythological doctrines of different religions, from the standpoint of philosophy and metaphysics, have, it is to be hoped, prepared the ground for the reception of the doctrines of Truth which will be dealt with in the next and the succeeding chapters.

CHAPTER X

THE SIDDHANTA*

A number of blind persons, once upon a time, went out to 'see' an elephant which had come to their village. They were all taken to it, and allowed to touch it with their hands, one touching its trunk, another its ear, a third its leg, and so forth. After the departure of the animal, they all began to talk of their knowledge concerning its form. Each described it according to his own personal observation, but it was soon found that their descriptions did not tally. Upon this, a quarrel arose as to who was the truthful witness among them, and from words they speedily came to blows. At this juncture, there appeared on the scene a man who was not blind like them, and who had actually seen an elephant, and he was with great difficulty able to reconcile them by explaining to them that what each one of them had felt with his hand was not the whole animal, but only a part of its body — *The parable of the blindmen and the elephant*

Moral — 'Men of this world are like the blindmen of the parable, they insist on their partial knowledge being accepted for the whole truth'

The causes of misunderstanding in religion can be classified under two distinct heads, namely, those which arise from partial knowledge, which men try to pass off for exact truth, and those that are due to a failure to understand the teaching embodied in myths and legends. Of these the latter is the most fruitful source of trouble.

It is not to be supposed that mythology is a science to be encouraged. Its value is apparent from the fact that during the last two thousand years, at least, it has only led to wrangling, disputes and bloodshed among men, and has created greater differences among them than all other things put together. This is quite a natural result of the spirit of mysticism which mythology directly fosters, since it gives rise to ignorance, which never fails to give birth to the unholy twins, bigotry and fanaticism

* Established Truth, the last word, or final conclusion.

Stories and myths, no doubt, are very fascinating, and do not entail much hard mental work, but we ought not to underrate the difficulties which they create for men. No one will seriously deny that they throw a veil of obscurity over the ideal, which it is the aim of philosophy to set free from the nebulousness of indistinct, chaotic thought, and of religion to bring into realization. Clear thought, not mythology, is needed for salvation.

Some people imagine that real charm lies in the mystic unintelligibility of thought. But they cannot be said to have any idea of the practical value of religion. How can that which is not understood by any one be a means of liberation by any possibility? Suppose a scientific work contained formulas which were beyond the comprehension of men, could anyone urge their unintelligibility as an argument in favour of its merit? It is no answer to say that those formulas would disclose important secrets of nature when understood, since cash-value depends on practical good, not on theoretical speculation as to the charm of unintelligibility. Would a pauper who claimed credit on the ground that he owned and possessed untold wealth, but was only ignorant of its whereabouts, derive any benefit from his millions? The same is the case with mythology, which, as stated above, has given rise to the worst forms of ill-feeling amongst men.

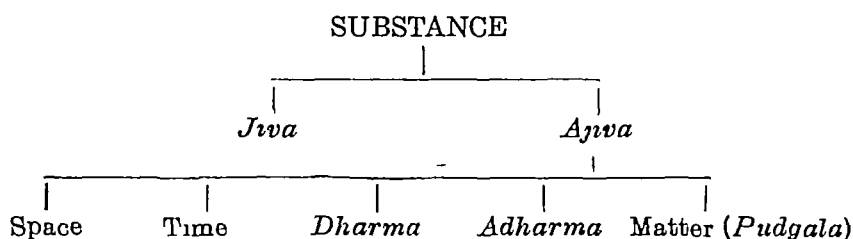
As regards the first kind of the causes of misunderstanding, it is sufficient to point out that none of the religions that we have examined hitherto is characterised by perfection. Vedanta, for instance, leaves us with Brahman and Maya, and gives little or no help in constructing a world of matter and force with their aid. Of Time, Space and Causality it has no explanation to offer. Nor are we given an insight into the mechanism of Maya, which is supposed to be responsible for the world-process in some mysterious way.

The final causes of the world must, then, be sought for and described in terms which make further thought possible. The theory that the universe is a bundle of names and forms is very useful in so far as it goes, and we hope we have accorded it the fullest latitude which it is entitled to; but the problem of the nature of the material and the operative cause or causes, which stamp on it the variety of names and forms, still remains to be solved.

Bearing in mind the fact that the world-process is eternal, and that concrete things must have some sort of material basis for their being, we may lay down that the existing material of the universe consists of two different kinds of substances, the living, *i.e.*, self-conscious, and the *jara*, that is, unconscious, or *Jiva* and *Ajiva*, as they are called in the philosophy of Jainism.

We must also make due allowance for their interplay. This necessitates a common ground for action, as well as the determination of the accompanying causes which bring about and render that interplay possible. We thus get Space, Time, the continuous ether, *i.e.*, the medium of motion, and another kind of ether as the medium of rest. Of these, Time is the principle of continuity and is recognized as a separate substance in the Jaina philosophy.

The medium of motion and that of rest are called *Dharma* and *Adharma* respectively, and matter is known as *Pudgala*. These are all the substances necessary for the world-process which may be enumerated in the following tabulated form



Jainism posits these six substances as eternal,* and claims that no world-process is possible without them. Even when portions of the universe are destroyed, these realities do not disappear

* It is impossible to accept the theologian's dictum that everything that exists must have a maker, so that nothing can be self-subsisting. For if that were so, that maker would himself stand in need of a maker of his being, and that one, of still another, and so forth. But this is too absurd to be acceptable to theology itself, according to which there is a self-subsisting maker who is the author of everything else. Here also theology has no leg to stand upon, for if it is possible for one being or thing to be self-subsisting and eternal, it is also possible for more things and beings to be uncreate. Hence, the real issue again is what is more rational, whether the notion that a god made the substances of nature, or whether they are self-subsisting and eternal? And as to this the answer can be only one, namely, that which has been given in these pages.

or become merged in one another ; for there can be no such thing as an absolute *pralaya*. Even Vivekananda maintains (*Jñāna Yoga*, Part II p. 26) :—

“ I should rather follow the . . . opinion that this quieting down is not simultaneous over the whole universe, but that in different parts different things are going on.”

It is not to be supposed that the word ‘ substance ’ used in reference to the six realities of Jainism, means only physical substances, such as stones. Matter is naturally included in these six realities, but the remaining five are very different in their nature and bear no resemblance to it. The best way to understand their nature is to consider them as different kinds of forces, since they all perform certain functions.

These six realities are thus defined in the Uttaradhyayana Sutra (*Sacred Books of the East*, vol. XLV, pp 153-4) :—

“ Dharma, Adharma, space, time, matter, and souls are the six kinds of substances, they make up this world. Dharma, Adharma, and space are each one substance only, but time, matter and souls are an infinite number of substances. The characteristic of Dharma is motion, that of Adharma immobility, and that of space, which contains all other substances, is to make room for everything. The characteristic of time is duration, that of soul, the realisation of knowledge, faith, happiness, and misery. The characteristic of matter is sound, darkness, lustre, light, shade, sunshine, colour, taste, smell and touch. Substance is the substrata of qualities, the qualities are inherent in one substance ; but the characteristic of developments is that they inhere in either (*viz*, substances or qualities). The characteristic of development is singleness, separateness, number, form, conjunction and disjunction ”

It will be interesting at this stage to compare the six substances of the Jaina *Siddhanta* with the nine realities of the Vaisesikas. As pointed out on p 55 *ante*, these nine realities comprise

- (i) the ultimate units of odour
- (ii) do. do of flavour
- (iii) do. do. of luminosity
- (iv) do. do of temperature
- (v) *ākāśa*, i.e., a kind of ether
- (vi) *kāla*
- (vii) *dik*
- (viii) *manas* and
- (ix) souls

These are the nine realities in the system of Kanada : but only a glance is needed to show that the enumeration is purely arbitrary and devoid of scientific or philosophical merit. The first four classes, the ultimate units of odour, flavour, luminosity and temperature, do not represent four different things or substances, but only the four common attributes of one and the same substance, namely, matter. For there is no warrant for holding that temperature can be altogether eliminated from flavour, flavour from odour, odour from colour and so forth. The fact is that matter is endowed with the properties of touch, taste, smell and colour, though of the five senses, each responds to only one of these properties. For instance, we cannot perceive colour with the nose, odour with the eye and so on. It is true that water is not perceived with the nose, fire with the nose and tongue, or air with the nose, tongue and eye, but it is also true that earth is known by all the senses excepting the ear, water by three (touch, taste and sight), fire by two (sight and temperature), and air by one (temperature) alone. We cannot, therefore, hold that earth is only endowed with odour, water with flavour, fire with colour, and air with temperature. Modern science has fully demonstrated the transmutability of elements, but no laboratory experiments are required to show that solid matter (*e.g.*, wood) is convertible into fire, or that water is but another form of vapour, a kind of gaseous matter. The so-called elements are the different forms of the one and the same substance, matter, called *pudgala* in the *Jaina Siddhānta*, because of the liability of its particles to become fused (from *galana*, to melt) among themselves as well as with souls. Owing to such fusion, different combinations arise in which certain qualities predominate, while certain others are more or less suppressed.

It is thus evident that the Vaiśeṣikas have no true conception of matter, which they unwarrantably split up under four different heads, as noted.

The Vaiśeṣika conception of ether as the source of sound is also unscientific, inasmuch as sound arises from the agitation of material bodies as may be fully demonstrated by experiment. Any elementary work on physics will furnish conclusive proof of this statement. Even apart from scientific experiments, the phenomenon of echo

suffices to demolish all such theories ; for an echo arises from the reflection of a sound-wave when its path is obstructed by some material body ; but ether cannot be obstructed by matter, being a finer and subtler element than matter.

The argument that because atoms of matter can be conceived as absolutely silent therefore sound must be the property of Ether, is unscientific, since Ether can also be conceived that way, and since no argument which ignores matters of observation and daily experience can be regarded as good. The fact is that having laid down four ultimate elements to correspond to four of the five senses, Kanada found his imagination exercised to find a correspondence for the sense of hearing, and, in his perplexity, immediately hit upon Ether as the source of sound.

The Vaiśeṣika have no idea of Ether as a medium of motion without which things cannot move about in space, but their fifth category is a fanciful stuff conceived to be essential as the source of sound, as already noticed, and as an element necessary to impart magnitude to the ultimate units of matter or atoms. Their conceptions of Time and Space are also involved and unintelligible.

They regard time as only the principle of change, which, as such, cannot be held to be a reality or substance ; and space is said to be the " Reality, Power or Force, holding things in their relative positions even while they are being driven on " (*The Hindu Realism*, p. 29). We shall have more to say about the nature of Time and Space later on ; meanwhile it is clear that no true element of reality or ultimate substance is to be found in the description given.

The eighth reality of the system of Kanada is *manas*, the cause of succession in sensation and thought. It is, however, acknowledged by learned Hindus themselves that it is not a reality by itself but only a material organ, the instrument of experience (*Hindu Realism*, p. 93). Its classification under a separate head, as a reality, is illogical, under the circumstances.

All this suffices to show that the Vaiśeṣika system is neither scientific nor logical in its analysis.

We may now turn to the school of the Sankhyan metaphysics, which posits only two permanent realities, the *purusa* and *prakṛti*.

and which accounts for the world process by alternate enfolding and unfolding of attributes and functions.

The insufficiency of the Sankhyan thought has been commented upon by more writers than one, and even Hindu commentators have not always been able to suppress their sense of disappointment, or to withhold blame. The following free comment from a friendly Hindu source on the doctrines of the six worldfamous schools of Hindu metaphysics, including Kapila's, may be read with interest in this connection —

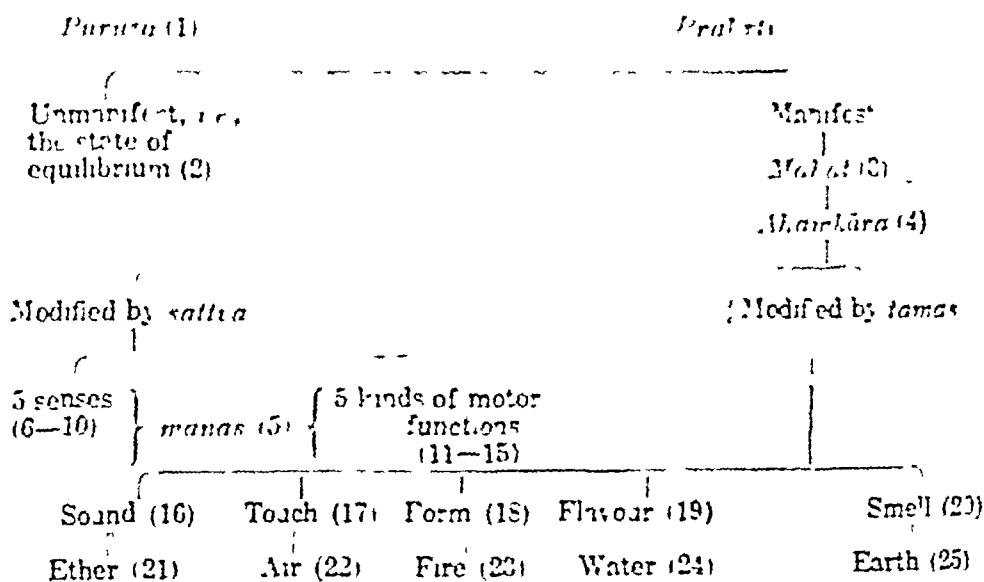
“He [Vijnana Bhikshu, a commentator on Sankhya] was fully aware of the fact that none of the six Darśanas, for example, was, as we have hinted more than once, a complete system of philosophy in the Western sense, but merely a catechism explaining, and giving a reasoned account of some of the truths revealed in the Vedas and Upanisads, to a particular class of students, confining the scope of its enquiry within the province of creation, without attempting to solve to them the transcendental riddles of the Universe, which, in their particular stage of mental and spiritual development, it would have been impossible for them to grasp”—*The Sacred Books of the Hindus*, vol IX Preface, p vii

The excuse found by Mr Nandlal Sinha for the shortcomings of the founders of the six *darśanas*, including the Sankhya, in the passage cited, is rather lame and inadmissible, especially in the absence of anything showing perfection of knowledge in the authors concerned; but as it will be conducive to a better understanding of the causes of its failure to pursue the line of thought on which the doctrine under consideration is founded, we must endeavour to catch its author's mind actually at work in devising his system.

It will be seen that Kapila is not a believer in miracles, and does not recognize a creator who might create the world by a word of command. He discards monism for this reason. His system is a kind of dualism, consisting of a spectacle and its spectator, an unconscious show perceived by a conscious being or beings. To the spectacle belongs all that is changing, variable and shifting,—all that evolves and all that ‘involves’. To the spectator is to be attributed nothing that is shifting and moving. He is a witness, and only a witness, though liable to be overpowered by ignorance. Even the intellect which disappears in deep-sleep cannot be said to appertain to the spectator for this reason.

Starting from this duality of the seer and the seen, Kapila conceives the world to be characterised by an alternation of manifestation and non-manifestation or dissolution, on the analogy of the alternation of waking and sleeping consciousness.

In the condition of dissolution the spectacle is reduced to a balanced state of the three attributes, *sattva*, *raja* and *tamas* (see p 15 *ante*). Then there sets in a counter-movement, with the disturbance of the equilibrium, the process of manifestation begins, resulting in successive transformations of the evolver, *i.e.* *pralaya* (the balanced condition of the attributes), which accounts for the evolution of the spectacle as well as for the organs of sensation. But the most important part of this scheme of evolution, as it might be called, is the order of unfoldment of the *tattvas* (essentials or elements) which constitute the bulwark of the Sankhyan philosophy, and which may be arranged in the following way in a tabulated form.—



It is this order which is also interesting for us, since it proves that the system is based on nothing more solid or reliable than a series of imagined analogies between a somewhat distorted idea of the manner in which concrete nature bursts on an awakening consciousness and the world-process.

In a general way it will be seen that the following transformations occur before a sleeping consciousness may be said to have perception of the world on waking up :

- (1) the manifestation of the intellect
- (2) the dawning of the notion of individuality, the idea of "I," in the intellect ;
- (3) the awakening of the faculties and functions of the ego, that is, of the *manas* and the organs of action and sensation ,
- (4) the stimulation of the senses, *i e*, sensation, and
- (5) the formation of the percept, *i e*, the perception of the world

If the reader will bear in mind the notion entertained by certain Hindu Idealists that the sensible world is only held in the mind of its percipient and has no existence apart from it, he will have no difficulty in comprehending the position of Kapila, whose doctrine we shall now compare, side by side, with the manner in which an awakening consciousness becomes cognizant of the world of phenomena

Human consciousness

- (1) Alternation of waking and sleeping
- (2) In deep-sleep the ego is not destroyed, but the spectacle is not perceived
- (3) In awakening the intellect is roused first of all
- (4) From intellect arises the thought of "I," *i e*, *ahamkāra* (egoity or individuality)
- (5) From egoity flow the functions of certain organs or constituents of individuality, attention (*manas*), the senses and motor faculties
- (6) The "I" being awakened sensations, which signify affections of the ego, are perceived
- (7) The data of sensations are then projected and constitute the perceptible world

The world-process

- (1) Alternation of creation and destruction
- (2) In world-destruction (*pralaya*) the perceiver (*puruṣa*) is not destroyed but nature is not perceived
- (3) In the world-process, *mahat* (Intellect) is produced first
- (4) *Mahat* is then transformed into *ahamkāra* (the 'author' of *aham* or "I-ness")
- (5) From *ahamkāra* the *manas*, the five senses, and the fivefold functions of the five organs of action, the hands, feet, and the like, are formed
- (6) The *ahamkāra* is transformed into (1) smell, (2) flavour, (3) form, (4) touch, and (5) sound, *i e*, the five kinds of sensations
- (7) The data of sensations, *i e*, the subtle elements (*tanmātrās*) of smell, and the like, are transformed into the five gross elements, ether, air, fire, water and earth, of which the perceptible, that is to say, the phenomenal world is composed

No need to go into further details; the whole doctrine is based on certain crude notions about what takes place in the mind when consciousness awakens from sleep. It is certain that Kapila's inspiration consisted solely and simply in an imaginary analogy which he sought to establish between nature and the human consciousness, and which he simply assumed to avoid further trouble. Kapila's system, however, marks an advance on the rigid Idealism of Advaitism, which denies reality to all except consciousness. Kapila in effect agrees with Advaitism as to the unreality of the objects of the senses, holding that their existence consists in their being perceived, that is, in the states of the perceiving mind; but he maintains that the changes of states themselves require the presence of an independent cause which must be co-existent with consciousness. To this cause, conceived as the source or sub-stratum of change, is transferred all that is changing in consciousness. Having found a basis for the states of individual consciousness, Kapila devoted himself to develop perception in it, which he finally achieved by transforming the data of sensations into sensible qualities of which objects are composed. It will be now evident that Kapila knows nothing of an outside world, apart from the projections of his own mind, i.e., the transformations of his sensations; for the sensations—flavour and the like—are described as transformations of the *ahamkāra*, and conceived to consist of subtle elements which are transformed into the grosser material of concrete things. Unfortunately for this line of thought, it never seems to have occurred to Kapila that a sensation does not originate entirely in the mind and that it consists in the prevailing psychic state *plus* the 'effect' produced by the excitation from without. If he had noticed this important feature of a sensation, he would not have described the gross elements, fire, water and the like, as transformations of the subtle *tanmātrās* of sensations in a hurry.

The correspondence between particular sensations and gross elements is equally irrational. It is said :

“The *tanmātrā* of sound, possessing the attribute of sound, is produced from *ahamkāra*; then from the *tanmātrās* of sound, accompanied by *ahamkāra*, is produced the *tanmātrā* of touch possessing the attributes of Sound and Touch.

In a similar manner, the other *tan-mātrās* are produced, in the order of their mention by the addition of one more attribute at each successive stage ''—(Preface to vol. IX of the *Sacred Books of the Hindus*, p viii.)

That being so, sound is the first and smell the last evolute among the sensations. But this is not borne out by observation which shows that 'sound' is not enjoyed by all living beings in the animal kingdom. If sound were a necessary ingredient in the composition of the remaining sensations, then those animals which are not endowed with the sense of hearing should be devoid of the senses altogether; but this is not the case. The same is the case with the mind, the central organ of action and sensation, for it is not possessed by all living beings, being absent in all cases of life below the five-sensed organisms and in some cases even among them. It is needless to criticise the Sankhyan view any further, for, as its very inception shows, it is a substitution of surmise and speculation for science and scientific thought.

According to certain Hindu metaphysicians, Brahman's awareness of itself is the cause of the world-process. To understand the exact significance of the idea underlying this statement, we must take imagination separately from the ideas. As such, it is conceived as pure consciousness, aware of itself. Hence, assuming a starting point for the world-process, Brahman has to be pictured in the beginning as a being aware of his existence, or as thinking or saying 'I am' to himself. This impression, or thought, implies at once the ideas of unity and being (existence), and, by the force of deduction, which is inseparable from the understanding, further involves the denial of not-one, that is, 'manyness,' as opposed to unity, and of not-being (non-existence) as opposed to being (existence). Thus, the sense of 'I am' is 'I am one, not many,' and 'I am not non-existent.' But in this ideation of I-am-ness is involved the whole mischief, for no sooner does the idea come than the understanding becomes conscious of the many non-existent, and thus the multifarious not-Self is conceived in its womb, as an idea, or illusion, albeit only to be contradicted. The thought now becomes 'I am, not this,' which is equivalent to the Sanskrit '*aham etat na*' (I this not). The 'this' of 'I this not' refers to the totality of the illusory existences, that is, the entire universe of illusion.

A succession of alternate quiescence and activity is naturally to be ascribed to consciousness, that is to say, to conscious ideation. Hence when Consciousness awoke from the sleep of quiescence and the thought of being arose in it, the balanced state of rhythm into which energy had subsided and merged, during the *pralaya*, broke out into vibrations, and life began to manifest itself all round. Simultaneously with the 'birth' of the living energy, came the thought of 'I' which can be understood only after a negation of its antithesis, the 'not-I'. Now, because you cannot deny a thing without, in some way, giving it a local habitation and a name, however suppositional, or imaginary, the act of doing so might be imagination had to create the not-I to enable the understanding to grasp the significance of 'I'. In this manner was the diversity of illusory forms created in the totality of the not-self.

When consciousness becomes merged or lost, 'so to speak, in the rhythm of Self-awareness, it loses the consciousness of the "not-I," and a state resembling the trance of ecstasy, or sleep, ensues in which the Self knows nothing, that is to say, that in that condition it positively knows what is meant by Nothing, *i.e.*, the Not-Self as a whole, without the distinction of name and form; for the potency and necessity of the Being of the Self maintains constantly, in one unbroken act, or fact, of Consciousness, this Nothing, a pure Not-Self, before that Self (*The Science of Peace*, p. 110).

This constant making and destroying of the worlds is called the *līlā*, *i.e.*, sport of Brahman; however, he does not indulge in it for the sake of play, but because it is his nature to do so. When it is said that he creates the world by the thought, 'I am one, let me become many,' what is really meant is that creation is a matter of necessity with Brahman, which arises out of the thought of his own one-ness in his mind.

With the awakening of the consciousness of 'I am' or Self, the Understanding, spider-like, spins out its world-web, producing the material and all from within itself. With the creation of the 'This,' the antithesis of 'I,' the Will rushes, as it were, towards the imaginary multitudinous 'This,' and the Understanding, fixing itself upon the two, pronounces the dictum 'I (am) This not.'

The view presented is not unlike that of a cinematographical show, and would reduce the world to a pure mental phenomenon, existing only in thought, or as thought-forms of the Understanding. We cannot, however, suppose that there is any real resemblance between the concrete world and cinematographical films. The most important difference between the living world and the moving images on the screen lies in respect of self-consciousness. In the cinematographical show the spectators form no part of the spectacle, but in the world the spectacle is only constituted by the spectators. In concrete nature, again, both living beings and lifeless things are composed of certain kinds of 'material,' but the cinematographical view altogether loses sight of this fact. The human will, too, cannot be ignored, as a conditioner of things, within certain limits, in nature, but there is no room whatsoever for the exercise of volition in the shadows that dance on the screen! No doubt, the outer world is presented to the gaze in the form of pictures from moment to moment; but the pictures are not kept stored in the drawers of a conscious or semi-conscious apparatus. There are, in fact, no rolls or reels of world-films, but every picture is a living moving panorama that is perpetually transforming itself into a new spectacle, from moment to moment.

For these reasons we must reject the conjecture that would reduce the living moving and concrete nature to a mere puppet show, or transform it into a bundle of ideas or films in the consciousness or understanding of a solitary Mind. The world must be composed of a number of real substances, to be able to perpetuate itself eternally, as it does.

To proceed with our subject, the reduction of the world-process to the six primary or ultimate substances brings the old conflict between Advaita and Dualism once more to the front. Let us see what Jainism has to say on the point, and how it meets the arguments of its adversaries, in its turn.

Notwithstanding that its own doctrine implies a multiplicity of souls, Jainism finds fault, to begin with, with the systems which preach absolute 'Dualism' and maintain that the individuals have nothing in common between them. It points out that, while the

individuals are independent in respect of their individuality, they possess many qualities in common with one another, which goes to indicate that they have a common nature. This seems, at first sight, to lead to the tenet of Vedanta, but when the argument advanced against that system itself is taken into consideration a very different result is reached. The argument proceeds in the following manner :—

“The self cannot create the self. That means that Advaitism cannot explain, without some duality to help, how the all-in-all gave rise to itself, or to the other-than-itself. Again, has the Advaita doctrine any evidence to prove its truth? It may have it, or it may be its own justification. In the former case, the evidence brings in a duality; in the latter, Advaitism is condemned as unproved, as nothing can be its own proof.”*

If Vedanta calls in the aid of *Maya*, Jainism declares it to be out of court, on the ground that that which does not exist has no right to be heard, or introduced. Nor does it allow Vedanta to open its mouth to formulate an argument in reply, since that would be the recognition of the objector whose argument is to be met. Further, as two or more irreconcilable attributes cannot inhere in one substance, and since the attributes of consciousness and life are inconsistent with the nature of *Maya*, which is *jara*, it follows that there are more substances than one in existence.

Vedanta, on the other hand, might retort that two or more substances possessing any attributes in common cannot be granted. The six substances must possess existence in common in order to exist. They must, therefore, owe their origin to one and the same source, which alone is the *real* substance that exists.

To this Jainism might again object on the ground that if we grant a single substance of an unchanging nature as pure, qualityless existence, it is inconceivable how attributes and modifications can possibly arise from or in it. In reply to this, Vedanta points out that the attributes and qualities exist for perception alone and inhere in the intellect, not in things or substances. This, however, brings us back only to the point from which we started; because the intellect and the attributes which appertain to or inhere in it must both possess some kind of substantiveness in order to exist; and the

* *An Introduction to Jainism* by N. Rangaji

moment this is conceded, there is no escape from the dictum of the Jaina philosophy and its six realities

Vedanta now takes refuge behind the nature of *Māyā* which it describes as inconceivable and for ever beyond the reach of the intellect. But this is really tantamount to throwing up the brief, for no one has a right to preach what is inconceivable to him. Now, if the Vedantist maintain that he understands what he is talking about, *Māyā* ceases to be incomprehensible; but if he say that he has not been able to comprehend it, then he is talking of things which he does not understand, and has no right to be heard.

For similar reasons, Jainism is not prepared to accept the doctrine of those who say that consciousness arises from moment to moment. If this were true, it would follow that the mind is formed from successive sensations received from external objects, or is generated from time to time, *i e*, in each moment, afresh.

“ This is met by pointing out that on this theory, the mind that determines upon killing an animal is not the mind that kills it the next moment, hence this latter commits the act without any motive and responsibility. And, further, the mind that has to suffer the consequences of this sin is neither the mind that planned the act nor the one that executed the plan. If knowledge consists of passing sensations without the ‘ unity of apperception ’ to connect them, there can be no recognition ”*

We next come to Buddhism, whose philosophy lays all the stress it can on the notion of a perpetual “ becoming.” This system is also one-sided. Its conception of becoming is magnificent, but in the absence of true being, must ever remain incomplete. Bergson’s philosophy, which has stirred modern thought so much, for the most part follows the Buddhistic notion of “ becoming.” It maintains that the whole universe is a *flux* or system of different activities or processes from whose operation arise all kinds of forms. The latter are also activities, though of a less intense type. These activities are further inconceivable in themselves, for they are processes, and therefore, inaccessible to the intellect. Their nature is only *felt* in intuition, not conceived in thought. The view presented is that of an universe which is the resultant of certain eternal processes—a perpetual becoming, with nothing permanent, fixed or stable about it.

* *An Introduction to Jainism* by N. Rangaji

positing, in the first instance, certain kinds of constant units, particles or atoms, from whose combination bodies could be made. For a process by itself is nothing—a movement without anything that moves! Becoming and change are equally impossible in the absence of a material substratum, or basis, in which they might inhere. Thus, where there is nothing to proceed or pass from one state to another, there can be no process, becoming or changing there, and the only harvest one can hope to gather from this kind of sowing is a whirlwind of wordy abstractions. The beautiful simile of the flame of a lamp which the Enlightened One, as Buddha was called by his followers, employed to illustrate his philosophy, is only valuable in relation to forms, it is utterly misleading in the department of substance the absence of which would be fatal to the very existence of things. For while it is true that the universe is a changing, shifting panorama like the flame of a lamp, in which luminous particles are being constantly replaced by others of their kind, it is also true that no change whatsoever is ever known to or can possibly occur in respect of the ultimate basis of all changes themselves. As Jainism points out, every substance is characterised by the threefold phenomenon of origination, destruction and continuation at one and the same time. Of these, the first two appertain to form without which no substance can ever be found to exist in nature, and the last is the characteristic of the substantial aspect of things. For instance, in a gold ring there is origination of ringness and destruction of the previous form—bar-ness, lump-ness, and the like—accompanied by the continuation of gold as gold throughout, that is both when existing in the form of a bar, or lump, as well as in that of the ring. We must, therefore, concede that pure becoming, or change, is utterly inadequate and insufficient as a cause of the world-process.

The Jaina view of the nature of reality (substance) is well described by Mr. V R Gandhi, who, speaking at a meeting of the East India Association (London), on May the 21st, 1900, observed —

“Noumenon and phenomenon are not two separate existences, but only two modes of our looking upon the full contents of a thing, part of which is known and part unknown to us now. The fallacy in the popular mind in reference to these terms

s that of confounding logical distinction with an actual separation. In the Buddhist view nothing is permanent. Transitoriness is the only reality. As Professor Oldenberg says: 'The speculation of the Brahmans apprehended being in all being, that of the Buddhists becoming in all apparent being.'

"The Jainas, on the contrary, consider being and becoming as two different and complementary ways of our viewing the same thing. Reality in the Jain view is a permanent subject of changing states. To be, to stand in relation, to be active, to act upon other things, to obey law, to be a cause, to be a permanent subject of states, to be the same today as yesterday, to be identical in spite of varying activities, these are the Jain conceptions of reality. Mere becoming is as much an abstraction as mere being. In short, being and becoming are complements of the full notion of a reality."*

This is also the reply which Jainism gives to Vedānta concerning the nature of existence. Pure 'existence' is a logical abstraction, and can exist by itself only in thought. In actual life, existence means to subsist with reference to material, place, time and qualities, but that only means to co-exist with other things.

In this manner does Jainism pull down the structure of different philosophies with its ruthless logic. But has it anything to offer us itself in return for the damage it does to our beliefs? Yes, it has, and that which it offers us is not only free from the faults which it points out in other systems, but is also the only satisfactory explanation of things and facts of experience which rational thought can accept.

Jainism points out that all the above schools of thought have fallen into error on account of their one-sidedness. They only look at things from one particular point of view, and ignore all others. This is not the way to deal with the living Reality, which overflows speculation on all sides. Hence, if any one wishes to get hold of the whole truth, he must first put himself in different attitudes to study things from all possible points of view. This particular method of study, called *anekānta*, is the one which Jainism itself adopts. With its aid it not only points out the element of truth in all other religions, but also rectifies their errors. It gives us a many-sided, and, therefore, the necessarily true, view of things. It says:—

"The idea is not true, also the individual is not true. But they are both true from different points of view. When the speaker lays stress on the one, he is speak-

* See *The Jaina Philosophy*, App, pp 20 and 21

ing of the many with only an implication. If the many are to the front, the one is not ignored but referred to only as secondary. The truth is neither in the one, nor in the many, but it lies in the *one in the many*, or *the many in the one*. Every individual implies an idea, and every idea presupposes the individual. Existence as well as knowledge are governed by this relativity. Being possessed of the qualities of existence, all things are one. So again looking at the modifications, or considering the differences due to material, place, time, and quality, it is manifest that everything is different from everything else. Transferring the same idea to modern philosophy, the subject is the origin of all knowledge, because he is the one in the many, and thus he it is that makes the many possible. Exactly the same consideration applies to the objects that give the subject all its contents. 'The subject differs from the objects by the rationality, and the objects are different from the subject by their *Satswaroop*, or the quality of being,'—this is not tenable, since the subject also is characterised by the *Satswaroop*. The difference would deprive both the knower and the known of their reality. If the knower is without *Balla* the known would be non-existent. If the known is *Asat*, the knower, who is constituted by the known, would also become *Asat*. So in reality or *Balla*, there is no disparity between the subject and the object. The difference is only *kathanchal*, i.e., here, from the standpoint of rationality residing in the one and materiality residing in the many.'"

It is this view which we have been elaborating in the preceding pages, and there can be no doubt but that this is also the view which accounts for the element of incompatibility and discord in different religions. For instance, we can see that the final truth of the Advaita Vedanta is the same as that of the Jaina Siddhanta, notwithstanding that they are opposed to each other in many other

Applying these observations to the question of the unity or multiplicity of souls, we may say that both Dualism and Advaitism are right from their respective standpoints, but they only express partial truth. Life when conceived as Existence is one; but many when thought of in reference to the individuals through which it manifests itself. A recent work on Jainism puts the case fairly when it says .

"Here some one might choose to ridicule this theory, by observing that if Atman can become Paramatman then it means that the Jains believe not in one God, but in many. In answer to this, it must be borne in mind that the Jains are the followers not of *Akhanta*, but of *Ankhanta*. Their belief is not that God is absolutely one or many. According to Jain principles, from one point of view, God is one, but from another, he is not only many, but infinite. With reference to His *Svabhava* or *Svarupa* (Omniscient and Perfect status), He is one, but as regards the *Atman* in which that perfect status has been manifested, He is infinite. In reality, Jainism does not worship any particular individuality but that Perfect, Pure and Good status in which Atman exists as All-knowing, All-seeing, All-powerful, All-happy and *Vivarta*. In Jainism prominence is given not to individuality, but to the status in which Atman becomes Paramatman, and that status, whatever may be the number of souls individually, is identically the one and the same."

Jainism, thus, starts from the reality of the essence as well as the individual, and leads us to the highest heights of truth, without destroying either. From the point of view of the one (abstraction), the many are transitory, hence, in a sense, illusory, but from that of the latter, the one is only seated distributively among them. How would a redeemed Soul feel? — is a question which can be answered by combining the two points of view, since a Saved One would possess perfect knowledge. He would, then, know Himself to be the enjoyer of a status which, as such, is only one and indivisible, but which is all the same enjoyed by all those who have been redeemed. This, then, is the true definition of Brahman or the Absolute, as some people insist on calling It.

The word Brahman is usually employed to indicate existence or consciousness; but reflection shows that existence and consciousness

* See " *An Insight into Jainism* "

are pure abstractions of thought, like fluidity, manhood, or any other abstract quality. We are in the habit of abstracting away the qualities found in common among a number of individuals or things, forgetting that, apart from thought, they are not capable of existing by themselves. Just as fluidity is inconceivable as existing by itself and independently of a liquid or fluid material, so are not existence and consciousness capable of existing apart from beings and things. The fact is that qualities can only inhere in substances, and substances are only bundles of qualities. It is not permissible to make a separation between them in thought. Hence, the moment we make a division between *jñāna* (the quality of consciousness) and the *jñāni* (a conscious being, or knower), we deprive the two terms of existence, and render them incapable of entering into relations with each other.

Suppose we start from the proposition that *jñāna* is a separate thing from the *jñāni*. Then either the *jñāni* was ignorant prior to his 'picking up' the quality of *jñāna*, or was a 'knowing being.' But if the latter, *jñāna* adds nothing to his being, and may be ignored. If the former, he was ignorant either by nature, or in consequence of being permeated with the quality of ignorance. If we now say that he was ignorant because of his nature, he can never subsequently become illumined, but if we say that his ignorance was the result of the assimilation of the quality of ignorance, he must be considered to be a *jñāni*, in the first instance.

Moreover, *jñāna*, when separated from the *jñāni*, can only exist either as a knower or as an object of knowledge. But in the former case, its separation from the *jñāni* is imaginary; and in the latter, it loses its characteristics and becomes objectified into bodies and relations which constitute knowledge only when they are cognized by a knowing being. Hence, the actual separation of *jñāna* and *jñāni* can only result in the destruction of both.

We must, therefore, say that *jīvas* are many, though they all manifest the one and the same essence. When we look at the number of individuals, attention is directed to the many, but to the one when we look at the Essence.

This is precisely the view which is taken of Godhood in the book of Genesis. In the 26th verse of the first chapter of that book it is said :—

“And God said, Let us make man in our image, after our likeness.”

The italicized words are quite significant. As if to remove all possibility of mistake and misunderstanding, the author again refers to the subject in the 22nd verse of the third chapter, where the Lord God is made to say .

“Behold the man is become as one of us.”

The words ‘as one of us’ are too significant to be ignored, and unerringly point to the idea of God being pluralistic in nature. If we were to put it in the figurative speech of mysticism we should have to say that Godhood is like a great Mountain of Light consisting of an infinity of smaller Lights, all interpenetrating one another, and thus presenting manyness in the one and oneness in the many. Even the serpent tempts Adam and Eve by promising them the status of Gods (Genesis iii 5).

So far as Islam is concerned, we have already shown, in our third chapter, that the concept of Allah is that of unity in multiplicity, whether we trace the word to Al-lah, or regard it as a contraction of Al-ilah: for the former signifies a hidden Flame i.e., Consciousness, which is pluralistic in form, though singular in essence, and the latter is on the face of it, a plurality of Knowing Lights. The same is the case with the word God, which as the Imperial Dictionary shows, originally conveyed a pluralistic idea of Divinity.

Turning to Zoroastrianism, we find the same idea of a pluralistic Godhead. The Ahuras are many as well as one, according to the Holy Scriptures of the Parsis. Commenting upon the idea of God, Mr. E. Edward writes in the *Encyclopædia of Religion and Ethics* (vol. vi pp 291 and 292) :—

“The *ahuras* . . . seem to have gradually gained in prestige, and, apparently at a very early epoch, one of them had become the *Ahura par excellence*.”

Mr. Edward's idea of a progressive monotheism is naturally based on the notion of evolution from a state of savageness to one of

civilization, but this is hardly tenable in the light of our knowledge, especially as there is a complete explanation of the idea of plurality inseparable from the nature of Divinity. We not only find the pluralistic conception of God in almost all the religions of the world, but also the significant number 24 expressly mentioned in several of them. Even Zoroastrianism, which undoubtedly inspired many a prophet of the Old Testament fame, gives the precise number of Gods as *four and twenty*. These are not to be confounded with purely mythological gods, which are mere personifications of the aspects of the soul, as we saw in the analysis of the doctrine of the Holy Trinity, but are to be taken as explained in Jainism.

Modern writers generally fall into error in understanding the doctrines of religion, because they have little or no idea of its basic principles. Hence, they only see the personifications of constellations and stars everywhere in all gods. Prof. Cumont takes these 24 Gods to be the 24 stars, outside the Zodiac, 'twelve in the northern and twelve in the southern hemisphere, which being sometimes visible, sometimes invisible become the judges of the living and the dead'. According to Zimmern, they are the twenty-four constellations which are set in circles round the polar stars, as the 24 Spiritual Kings of the book of Revelation are set round the Throne. To this Moulton objects as follows (*Early Zoroastrianism*, p 402) :—

“ This may or may not convince us. But what does he mean when he goes on to remark that these 24 signs are ‘ of course ’ 24 divisions of the Zodiac ? . Diodorus expressly says these were outside the Zodiac, and Zimmern’s remark implies that they are not far from the poles ”

To our thinking, the word Ahura Mazdah, when used in the singular number, denotes either the Supreme Status or the Siddha Atmans, the ‘ Blessed Ones,’ taken collectively, and in the plural form, the 24 glorious Tirthamkaras. This is evident from Yasna xxviii. 9 which reads:

“ With these bounties, O Ahura, may we never provoke your wrath, O Mazdah and Right and Best thought, Ye are they that are mightiest to ‘ advance desires and Dominion of Blessings. ’—(*Early Zoroastrianism*, p 346.)

The same idea underlies the teaching in *Yasna li 20* :—

“ Your blessings shall ye give us, all ye that are one in will with whom Right, Good Thought, Piety and Mazdah (are one), according to promise, giving your aid when worshipped with reverence ”

The idea of God, thus, is that of perfection, which any number of souls may attain to, though no particular individual has an exclusive right to that high and sublime status. The popular fallacy in this respect lies in the personification of a status as a being, and in confounding the ideal with the individuals who bring it into realization

The above is well expressed in the Bible, in the memorable words of John, the divine, as one seated on the throne from which proceed thunder and lightnings,* and which is surrounded by four and twenty seats on which sit the twenty-four Elders, all robed in white and wearing crowns of gold. This represents the sublime status of the twenty-four Tithamkaras in whom the one Living Essence is most fully and perfectly manifested. It is the idea of the ‘ One in the Twenty-four.’ Then follows that of the ‘ Twenty-four in the One,’ which is described as follows :—

“ When those beasts give glory and honour and thanks to him who is seated on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne saying, Thou art worthy, O Lord, to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were created ”

The four beasts† with eyes‡ in both directions are the four classes of living beings, that is, those whose bodies are made of the four

* Thunder and lightnings signify the explosive nature of life

† Of the four beasts alluded to here, the lion and the eagle point at once to their respective types, since the lion walks on earth, and, therefore, represents the earth-bodied *mas*, while the eagle flies in the air and thus points to the air-bodied. Of the remaining two the one with the face of a man is typical of the element of fire because the sun may be regarded as the symbol and source of this element, and it is always painted to represent the face of a man. This leaves the calf to be explained. Now, the calf is not only the young of the cow, but also of the marine mammalia, e.g., the whale (Imperial Dictionary), hence, it is typical of the water-bodied creatures

‡ The metaphor of ‘ eyes ’ is also to be found in Hindu Mythology. Indra, the god of the thunder-bolt, is said to have committed adultery with Ahalya, the wife of

different kinds of matter, namely, the air-bodied, the fire-bodied, the water-bodied, and the earth-bodied. The six wings of each of these beasts have a reference to the descending and ascending arcs of Time, called *Avasarpini* and *Utsarpini*, respectively. The *aras* (spokes) of which there are six on each arc, constitute the divisions of time in which the four kinds of *jivas* undergo different kinds of experiences, on account of the changes of Time.

After this brief prelude, we may proceed to consider the nature of the part assigned to the twenty-four Elders in the Apocalyptic drama. The worshipping of the one, that is, the Essence of Being or Life, is the symbol of the recognition of its divinity and of its oneness in all the twenty-four Perfected Souls. Hence the idea conveyed is that of the One-ness of Life, as distinguished from the twenty-four Perfect Beings in whom it is manifested. Lest some pious but unthinking Christian be inclined to think that the one on the throne is the Jesus of the Gospels, we desire to add that an historical Jesus is nowhere to be found in this drama, but the Redeemed Soul may be said to be the Lamb whose conquest is described in the subsequent chapters of the Apocalypse. Hence, Jesus* and, in general, every aspir-

his spiritual preceptor, Gautama, for which he was punished with a thousand disgraceful marks all over his body. These marks were, however, subsequently changed into eyes, which, according to Mr W. J. Wilkins, the author of 'Hindu Mythology,' 'came to be regarded, by the ignorant, as marks of his omniscience.' The interpretation of this myth gives us, in a few words, the nature of Life and the effect of its manifestation in matter. Indra is Life, the god who holds in his hands thunder and lightning. He is ever-joyous and fond of Soma, the intoxicating nectar of bliss. Ahalya is the wife of Gautama, the sage, who is an impersonation of wisdom, i.e., intellect. The wife of the intellect is matter, since the intellect primarily only deals with matter and form. The word Ahalya means night, i.e., darkness, as well as unploughed soil, and is thus suggestive of matter. Therefore, the mythological adultery of Indra with Ahalya only signifies the entry of Life into matter, in consequence of which *mas* appear as ugly spots on the body of Indra. These *mas* subsequently evolve out self-consciousness in the course of spiritual evolution, hence the disgraceful marks are changed into 'eyes' on the body of the god. Mr Wilkins' observation about the ignorance of those who regard these 'eyes' as marks of Indra's Omniscience needs no further comment.

* As a matter of fact, John employs the word 'Jesus' in the Book of Revelation in the sense of the Conquering Soul.

ing Soul may be said to be represented by the Lamb, who unseals the Book of Life, written inside and at the back, *i.e.*, in the matter of the spinal marrow, and sealed with the seven *chakras* (psychic centres of *yoga*).

In the state of *moksha*, then, the Soul is rid of the material body* and robed in its natural garment of bliss, which enables it to recognize its one-ness with Life, and yet retain its individuality as that of the Conquering *Jiva*. As such, it rises up to the topmost part of the universe, called the Siddha Śila, and resides there for ever, free from transmigration, *i.e.*, the liability to repeated births and deaths.

The storehouse of unevolved *jivas* is the region called *nigoda* where an infinite number of them exist from all eternity. The *nigoda*-souls are also found in other parts of the universe.

The *nigoda* is the portion of the universe situated below the hells. Here evolution is almost at a stand-still, and is proceeding so slowly as to be almost imperceptible. From this condition *jivas* are constantly passing into the higher states of evolution. A *jiva* in this state is almost unconscious of himself.

Jivas in *nigoda* exist in two forms: either as group-souls which have a common mouth, or as separate individuals. Some of these after entering into higher forms of evolution again fall back into the condition of *nigoda* and are called *itara nigoda*. These are the souls who are said to go to the 'outer darkness,' in the language of the Bible.

*Cf. "I Esdras saw upon the mount Sion a great multitude whom I could not number, and they all praised the lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest and upon every one of their heads he set crowns, and was more exalted; whereat I marvelled greatly. So I asked the angel, and said, What are these, my lord? He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then said I unto the angel, What young man is he that setteth crowns upon them, and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world."—Jewish Apocrypha: II Esdras, Chap. ii.

In the diagram on page 498 is given the map of the universe, showing the *nigoda* and the *siddha śīla*. The following description of the latter place is given in the Scripture* .

“Twelve *yojanas* above the *Vimāna Sarvartha* is the place called *Iśhatpragbhara*, which has the form of an umbrella where the perfected souls go. It is 45,00,000 *yojanas* long, and as many broad, and it is somewhat more than three times as many in circumference. Its thickness is eight *yojanas*, it is greatest in the middle, and decreases towards the margin, till it is thinner than the wing of a fly.

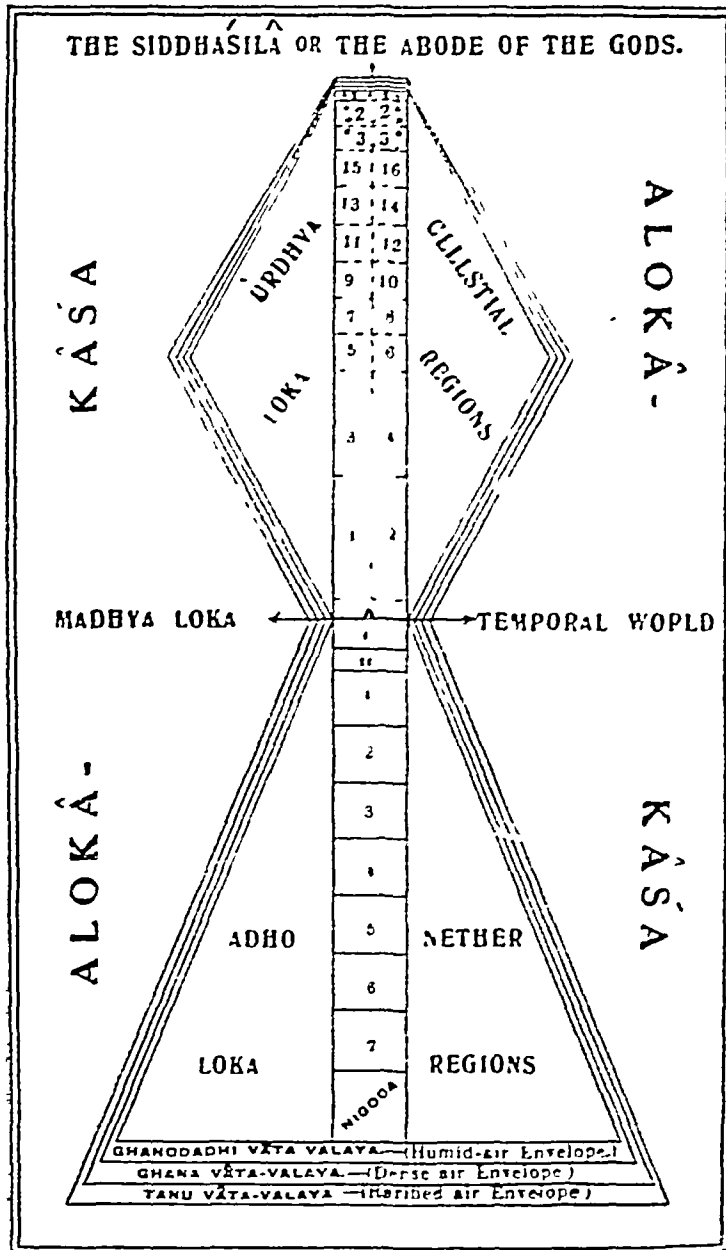
“This place, by nature pure, consisting of white gold, resembles in form an open umbrella, as has been said by the best of Jinās. Above it is a pure blessed place called *Śīta* which is white like a conch-shell, the *anka*-stone, and *Kunda* flowers; a *yojana* thence is the end of the world. There, at the top of the world, reside the blessed perfected souls, rid of all transmigration, and arrived at the excellent state of perfection. They have no visible form, they consist of life throughout, and they are developed into knowledge and faith, they have crossed the boundary of the *Samsāra* and reached the excellent state of perfection.”

It is to be observed that the form of the *Lokākāśha*, as described in the diagram, is necessarily given on the high and unimpeachable authority of the all-knowing Perfect Ones themselves. Those who have no faith in Their Word need not accept it as correct, but it is essentially a matter of geography which depends more on testimony than logic. For the theologian, the matter is not only not open to dispute, but concluded by authority, since almost all religions regard the Microcosm (the body of man) as a copy of the Macrocosm (the universe).

The central region, called the *madhyaloka*, is not to be taken as confined to our world alone. It includes a large number of vast ‘continents’ and ‘seas,’ such as the *Jambu-Dvīpa*, the *Lavana Samudra*, and the like, lying one after another in an unbroken succession. Modern thinkers have found it difficult to identify these ‘continents’ and ‘seas,’ and failing to understand the text, have jumped to the conclusion that the Jainas were hopelessly ignorant of geography. The fact, however, is that the text refers to the principal divisions of the universe, and is not confined to our little globe, though the latter is also included in the central division called the *Jambu-Dvīpa*.

* The Sacred Books of the East, vol. xlv pp. 211-212

MAP OF THE LOKA.—(The Universe.)



Explanation of figures in the diagram.—

1 Five Anuttaras 2 Nine Anudishas, 3 Nine Graiveyakas

16 { 1 Saudharma 2 Eshana 3 Sanata 4 Mahendra 5 Brahma 6 Brahmottara
Celestial { 7. Lantava 8 Kapishta 9 Shukra 10. Mahashukra 11 Shatara
Regions { 12 Sahasrara 13 Anata 14 Pranata 15 Arana 16 Achyuta

1 Kharabhaga 11 Pankabhaga

7 Nether { 1 Dhamma 2 Vansha 3 Megha 4 Anjana 5 Aristha 6 Maghvi
Regions { 7 Māghvi For a different set of names of the seven Hells, see ante, p.
192, footnote

Below the *madhyaloka* are the hells, seven in number, which are situated above the *nigoda*, one on the top of another: and above it, sixteen heavens, on eight storeys, where pain and misery are the least known. Above these are higher celestial regions—*grāiveyakas*, *anudīshas* and *anuttaras*—where all but perfect happiness prevails; and above these is the holy *Siddha Śīla* which is the abode of Those who have reached the other shore. The whole of the region below this Abode of Gods is the region of transmigration, known as *samsāra*, which is to be crossed with the aid of the Teacher's Word.

To revert to the nature of the soul, *jīva* or spirit is a substance whose function is to know, and, as shown in an earlier chapter, every soul is endowed by nature with a capacity for infinite knowledge and bliss. As such, every unredeemed soul is like a contracted aspect of knowledge and joy—an idea-rhythm, or globule of wisdom, charged with bliss. It is not made of matter, though being a substance it cannot be altogether 'immaterial'.

As regards its dimensions, the soul is an expanding and contracting substance, and has no fixed size of its own prior to the attainment of salvation. It is obvious that the soul cannot be smaller than its physical body, for in that case it will not be able to feel the bodily affections as its own. This will be readily agreed to if we take into consideration the proposition that pleasure and pain being affections of the ego it is impossible to feel either in a place which is not pervaded by the soul. If it be said that a mental message is received by the soul from the seat of the trouble, then the reply is that there will be no feeling of pleasure or pain on such an assumption; for just as it is impossible for a man to experience the actual sensation of burning and physical pain on the receipt of a message that his house is on fire, however much he might be distressed by the piece of information mentally, in the same way and precisely for the same reasons it is not possible for the soul to experience pleasure or pain in a place where it is not. And, lastly, even if it be assumed that physical pain could be caused by the message, then the feeling would be confined to the substance of the soul itself, and thus to the cavity of the heart or wherever else the soul might be located, but not at the seat of the trouble. Actual experience, however, demon-

strates only too clearly that the feeling of pain is not confined to any particular locality in the organism, but may be experienced all over the body. This unmistakably proves the pervasion of the whole body by the soul.

A possible objection to this view is that because our sensations are felt successively and not simultaneously, therefore, the soul cannot be present in every part of the body. But there is no force in it, for the succession of sensations arises from and is due to the fact that exclusive attention to any particular part of the system affects the sensitivity of the soul in other parts, rendering it insensitive to other *stimuli* for the time being. If it be said now that the sensitivity of the soul is not affected by exclusive attention being paid to any particular sensation, but that the succession is due to the barrier of the mind which can only be crossed by the centripetal impulses one by one, then there ought to be no limit to the number of 'interviewers' with the soul on the other side of the mental bar, for the barrier being once crossed, there is no further obstacle to prevent these 'visitors' from the without from joining one another and presenting themselves, hand in hand, to the will. Unless, therefore, the will itself become impervious to all except the sensory stimulus to which it may be attending at the time, it should take conscious notice of all those affections which arise together simultaneously, that is, at one and the same time. But since this is never known to take place in actual experience, the argument conclusively proves our proposition.

It will be further observed that the function of the mind in the economy of life, is not of making the soul feel the sensory stimulus in a place where it is not, as some persons maintain, for that would be tantamount to a mental fiction pure and simple, but of summoning any particular excitation, at will, into the centre of the most intensely conscious part of the field, diverting it from its normal path where it would have invariably exhausted itself in the shape of a motor discharge.

When a sensory impulse is called up by the mind, it travels along a nervous loop—if we may so call the arrangement which connects the system of what are technically known as direct reflexes

It is not uninteresting to note that the ancient Greeks and Romans held the soul to be an expanding and contracting entity. It is said in "The Conflict between Religion and Science" by J. W. Draper (chap v) :—

"The Pagan Greeks and Romans believed that the spirit of man resembles his bodily form, varying its appearance with her variations and growing with its growth "

This view was accepted by the primitive Christianity.—

"The primitive Christians whose conceptions of a future life and of heaven and hell the abodes of the blessed and the sinful, were far more vivid than those of their pagan predecessors, accepted and intensified these ancient ideas"—Ibid., chap. v

Concerning the locus of the soul, the following passage which occurs in Maher's Psychology is full of interest for us :

"There has been much discussion among philosophers, Ancient and Modern, regarding the precise part of the body to be assigned as the 'seat' of the soul. Some have located it in the heart others in the head, others in various portions of the brain... The hopelessly conflicting state of opinion on the question would seem to be due to the erroneous but widely prevalent view, that the simplicity of essence or substance possessed by the soul is a spatial simplicity akin to that of a mathematical point. As a consequence, fruitless efforts have continually been made to discover some general nerve centre, some focus from which lines of communication radiate to all districts of the body. The indivisibility, however, of the soul, just as that of intelligence and volition, does not consist in the minuteness of a point. The soul is an immaterial energy which, though not constituted of separate principles or parts alongside of parts, is yet capable of exercising its virtue throughout an extended subject. Such a reality does not, like a material entity, occupy different parts of space by different parts of its own mass. In scholastic phraseology it was described as present throughout the body, which it enlivens, not *circumscriptive* but *definitive*, not *per contactum quantitatis* but *per contactum virtutis*. Its presence is not that of an extended object the different parts of which fill and are *circumscribed* by corresponding areas of space, but of an immaterial energy exerting its proper activities ubiquitously throughout the living body.

"The soul is present though in a non-quantitative manner throughout the whole body, moreover, it is so present everywhere in the entirety of its essence, although it may not be capable of ubiquitously therein exercising all its faculties... Those activities... which require a special organ are limited to the district occupied by the bodily instrument. In so far as the material subject by the limits of which vital activity in general is defined and conditioned increases or diminishes, the soul may be said in figurative language to experience *virtual* increase or

diminution—an expansion or contraction in the sphere and range of its forces ; but there is no real *quantitative* increase in the substance of the soul itself ”

The soul's ‘diffusion’ in the body cannot be compared with any other case of diffusion in nature, for the soul is a simple substance and altogether devoid of parts. The difficulty that is felt in connection with the notion of expansion and contraction of such a simple entity lies in the fact that the human mind is almost exclusively adapted to deal with quantitative phenomena, and comes to grief when endeavouring to *picture* to itself the extension of that which is not composed of different elements and parts. But, as Michael Maher, S.J. urges, imagination is no test of possibility.

The analogy of light may be employed to illustrate the point to a certain extent, for as the sphere of light increases or diminishes, according as it is placed in a small room or a big hall, or by the employment of different kinds of covers, though they do not in any sense affect its diffusion quantitatively, so does the soul expand and contract to fill up different bodies.

That the conception of the living Force or Rhythm should be somewhat puzzling to the unphilosophical mind, is but only natural. For consciousness is not a thing like a piece of stone or metal, but a living and intelligent substance. The question—why should a substance perform all these functions?—is inadmissible. Philosophy is only concerned with finding out things as they exist, not with creating them to suit the whims of its interlocutors. One might just as well ask : why should matter be inert, space extended, timefleeting, and so forth ? The point is not whether the mind can picture a simple substance as an extended entity, but whether the soul does or does not perform the functions which have been ascribed to it, and as to this there can be no doubt but that its ‘diffusion’ in the body is absolutely essential for the reasons given.

The size of the *jiva* in *Nirvana* is just a little less than that of its last earthly body which “falls off” the soul as the result of severe *tapas*, leaving the simple essence of life as pure radiant effulgence. This resplendent effulgence of Pure Spirit is what has been termed the Solar Body by certain *metaphysicians*. and it retains its size and form

permanently, because its complete separation from matter and the total elimination of its desires and passions ensure its freedom from the liability to expansion and contraction which nature imposes on all those that are involved in the 'wheel of *samsāra*.'

The idea that the *jiva* is the *pratibimba* of Brahman, which certain Vedantists entertain, can be true only in so far as it has the potentiality of becoming Brahman, not otherwise. But in so far as the *jiva* is a centre of thought, or idea-rhythm, it is the builder of its own form, which it makes according to the paramount tendencies of its character, or disposition. Hence the body which it builds for itself, is the reflection of its mind. Every creature, in this sense, is the *pratibimba* (reflection) of its own character; but it is impossible to carry this principle any further, except in the sense that every *jiva* enfolds, within its own form, the germ of the divine status which will be attained on reaching Nirvana. For, if the *jiva* be only a *pratibimba* of consciousness, how comes it to be endowed with consciousness? Observation certainly does not support the supposition of understanding, will and memory in pure reflections.

Passing on to a consideration of the question, whether motion be a property of pure spirit, reflection shows that the soul is unmoving* by nature; it can only move from place to place with the aid of matter. If the soul were to move about, it would do so either because it is its nature to do so, or because it is subject to the forces of attraction and repulsion of matter; but so far as the former alternative is concerned, there is absolutely nothing to suggest that motion is a characteristic of pure spirit, and in regard to the latter, its subjection to the material forces of nature is exactly of the same sort as that of the insect which is drawn to a magnet because

* Hindu metaphysicians have recognized the fact that motion is not a characteristic of the soul. They have likened the association of Spirit and Matter to the companionship of the halt and the blind, the latter representing unconscious matter. In Judaism, too, the belief prevails that "... motion is no part of the definition of life, but an accident connected with it" (*Guide to the Perplexed* by Moses Maimonides, p. 60). Muslim tradition also taught the same thing when it depicted the unmoving, unchanging condition of the immortal whose sight turned away the explorer (Alexander) from the Fountain of Immortal Waters in Zulmāt, the continent that is enshrouded in darkness.

it would not give up its hold on a piece of iron filing besmeared with honey. There is absolutely nothing to show that the soul, in its natural purity, is liable to be influenced by the operation of the physical forces of attraction and repulsion to which matter is undoubtedly subject. As a matter of fact the soul can override gravitation itself in the twinkling of an eye if it be self-conscious. A partial confirmation of this is to be found in the fact that while lifeless, unconscious things cannot break away from this powerful force, we jump, dance and walk about in defiance of it, at our merest will. If the soul were characterised by motion, the body would never know rest, for it cannot separate itself from its occupant whose slightest wish suffices to put it in motion.

It is true that the soul continues in time, but the idea of continuity implies motion of a very different kind from that which we perform when moving from one place to another. "To be" and "to continue to be" not being the same thing, the difference between them is precisely what underlies the idea of continuity, and consists in the discharge of functional activity, which is not taken into account in the one case and is mentioned as being repeatedly performed in the other. But so far as the nature of the motion implied in the idea of continuity is concerned, it is obvious that it cannot be one of translation from one place to another, since a function may be discharged without necessitating any one's moving away from any particular place. Motion in Time, as a matter of fact, is not to be measured in terms of distance in space, it is a qualitative alternation of 'moments,' or states—intense, less intense, and again intense—which is certainly not motion in the spatial sense. But we shall have to say more on the subject a little later.

We may make a little halt here to rectify a common error into which people unconsciously fall when they try to define certain terms. Since the only purpose which definitions serve is to enable us to understand things as they exist, it is clearly of the utmost importance to realize the necessity of being very precise with them. Where this necessity has been ignored, and inexact definitions accepted in place of true description, nothing but confusion—ofttimes of the worst possible type—has resulted from the

error Buddha's inability to define Nirvana, of which mention will be made again later on, and Shankaracharya's concept of Brahman as the Absolute, to become which is the chief desideratum in Vedanta, may be cited in illustration of the point. The modern theological conception of God is the outcome of a similar lapse from precision of thought. Definitions fail to serve their purpose when they cease to be true to nature, and philosophers only prattle when they talk of pure abstractions, as if they could exist by themselves. If philosophically inclined dabbles in theology will only bear this in mind, they will very soon discover the true light of wisdom dawning upon them, and will then speedily realize that shouting oneself hoarse in praise, or condemnation, of misconceived ideas is, in no sense, the path of salvation.

It is high time that those who take pride in belonging to a missionary religion did understand the nature of the evil which results from the spreading of the ideas and traditions of men, in place of the doctrines of religion. It is nothing short of downright wickedness to implant the seed of ignorance and vague mysticism in the minds of men, and yet this cannot be avoided so long as the teacher, or the preacher, as the case may be, only dabbles in high-sounding but otherwise empty words. Of the thousands of preachers who preach in public, and of the equally large number of those who write their doctrines in books, hardly one in a thousand has any idea of what the words employed by him signify, yet, they all, unblushingly and shame-facedly, go on discharging a ceaseless torrent of rhetoric in the supposed interests of their presumably defenceless god whose cause, they seem to imagine, requires such a vast army of champions to defend! Most of them, when asked to define their concept of God, lose their footing on the *terra firma* of relevant sense, and begin to flounder in the quagmire of metaphysical nonsense. If this is the case with the teachers themselves, what must be the plight of their 'victims'? The notion of the Absolute which Vedanta and certain other systems of thought persist in positing as the sole existent reality is a fair instance of the confusion resulting from want of discrimination between a mental abstraction and concrete things. Regarded as pure existence, it is merely a quality of substance, and not a substance or thing itself. As such, it is impossible that it can exist by

itself, for qualities only inhere in substances and substances are but bundles of qualities. If it were otherwise, we should have existence existing apart from all other qualities. But this is absurd, for existence would not then pertain to anything but itself, which would make all other qualities and things nonest. Existence itself would also then become a featureless quality of nothing whatsoever, and, in the absence of different substances and qualities, the universe would cease to be.

Thus, the conception of the Absolute as pure existence is quite unsound logically. There remains the notion of the Absolute as a summation of all to be considered. But as such it will resemble any collective concept, *e.g.*, the British Empire or the French Republic, which are pure mental conceptions. Suppose we set out to discover the latter, and proceed to France in search of it. It is obvious that we shall see only the country, the people, the institutions, and so forth in France, but not the French Republic itself. For the latter is only an idea which works through the numerous things French, and holds them together as a compact whole. Now, suppose we take away the tie of relationship between the idea of the French Republic and the things, or institutions, actually existing in France, and make a complete severance between them, in thought. We should then have the country, the people, the institutions, and the like as so many parcels, on the one hand, and an absolutely non-existent abstraction on the other. The former would become independent entities in the absence of a uniting bond, and the latter, an idea without anything to control, because we have denied it all relationship with the very things which it could control, and inasmuch as its *raison d'être* is only the bond of oneness of aims and aspirations among the French, which is denied it by actual separation, its very existence becomes self-contradictory and ends in death at the very moment of birth! An actual French Republic requires a living force, or idea, actually influencing the minds of the people in France, and holding them together as a nation. Separate the two terms by impassable barriers, and you destroy the Republican spirit in the hearts of men, and the power to exist in the idea of the Republic at a stroke.

The Absolute, when conceived as a collective concept, is an idea of the same type as that of the French Republic, and is subject to all the limitations of the class to which it belongs. It is not a being, but a bond, and cannot exist apart from the terms which it unites and controls. It will now be seen that the idea of Brahman in the early Upanishads is a pure mental abstraction. The early Hindu theorists of the Vedānta School, ignorant of the state of super-consciousness, which was later recognised as *turya*, the fourth, seem to have revelled in the idea of becoming "That," conceived as a mental abstraction. As a matter of fact, their description of Brahman itself suffices to refute any argument to the contrary, since it ('it' is the pronoun which is invariably employed for Brahman) is not the Being-Knowing-Blissful, but only Sat, Chit and Anand, that is, Existence-Knowledge-Bliss, in other words, pure abstractions. Accordingly, Hindu philosophers invariably described Brahman by maintaining unbroken silence—a method which Gautam Buddha also employed on certain occasions. The reason for this lay in the fact that their conception of Brahman not being that of a being, but of a pure mental abstraction, which is unanalyzable and therefore almost beyond words, left them with no choice but to keep quiet.

The Hindus, however, made no secret of their inability to describe Brahman, and openly said so invariably in the end. At times this silence was preserved most tantalisingly, and finally employed as an argument to baffle the exasperated opponent with some such retort as the following, uttered with all the boldness of accusation: 'I have been answering you all the time, but it is no fault of mine if you do not understand. Brahman, dear sir, cannot be described by words, but by silence!'

The later teaching quite correctly acknowledges the fourth phase of consciousness, which is the true Ideal for mankind, though even here the conception of Brahman as an abstraction is responsible for a lot of confusion. If the Vedantists will seriously reflect over the matter, they will not fail to observe that it is neither desirable nor possible to become a pure mental abstraction.

* Deussen's 'Philosophy of the Upanishads,' p. 309.

If we revert to our illustration for the moment, we can see at a glance the absurdity involved in the conception of becoming the Absolute. Suppose we asked a candidate for the dignity of the post of honour of the French President as to the ideal he had in view, and he replied that he was trying to become the French Republic, would he be right in saying so? Most certainly, not, for nobody can become the French Republic. Similarly, nobody can become the Absolute of abstract thought, which stands to the whole world in the same relation as the French Republic does to the people and institutions of France. Neither is it possible to imagine the pleasure which one can possibly derive by becoming Force, or Power, or even Existence or Mind, in a generic sense. To become God, surely, does not mean to become the Absolute as a metaphysical abstraction, but the Knower as distinguished from thinker, the Enjoyer, as distinguished from the seeker, in a word, the *Paramatman*;—not the republic of be-ness and becoming, but its Omniscient President. Surely, when one joins the Inns of Court to study Law, one does not aspire to become Law, but a Lawyer. To become Law is neither a possibility nor the ideal in view.

Buddha's ideal is also too obscure to afford satisfaction. *Moksha* is *Nirvana*, we are told; but what is *Nirvana*? There is nothing definite said as to this, and we are left to draw our own conclusions from a number of stray observations of the 'Enlightened One,' as Buddha was styled by his followers. 'The source of pain is life, and the source of life is will (desire, *ichchhā*), therefore, destruction of desire, i.e., will, is *Nirvana*.' This is true in so far as it goes, if taken in a qualified sense, but it does not go far enough to enable us to form a clear conception of *Nirvana*. 'What is the nature of life in *Nirvana*?—is a question which the early Buddhists declined to answer.

It is no use speculating about Buddha's idea of *Nirvana*, for no one has yet been able to discover any positive content of knowledge in the word as used in the Buddhist literature. Even the staunchest champions of Buddhism have found it difficult to avoid associating it with extinction out and out. The destruction of the will to live—this is what Dahlmann understands *nirvana*

to imply—has already been shown to be an erroneous view of *moksha*.

A glance at the philosophy of Buddha suffices to show that the confusion of thought in his system has arisen from the laying of too much stress on what is termed 'becoming' as distinguished from 'being'. The followers of the Buddha had to resort to all sorts of evasions to meet the disturbing questions about the condition of the *jiva* in Nirvana. An instance of the inability of his disciples to explain the nature of life in Nirvana is to be found in the dialogue between King Pasenadi and Khema, the nun, who was noted for her wisdom. "Does the Perfect One 'the Buddha' exist after death O venerable lady?—" asked the king. "The Sublime One, O great king, has not revealed to us the existence of a paradise beyond the grave," replied Khema. "Then the Perfect One," repeated the king, "exists no longer now that he is dead, O reverend lady?" "Neither, O king," replied Khema, "has the Sublime One revealed that he who is perfect does not exist now that he is dead." "Am I to believe, then," continued the king, "that the Perfect One being dead, neither exists nor does not exist?" But the king might have put this to a statue of stone, for it remains unanswered to this day.

We have not to deal with a case where the disciples' low intelligence is to be blamed for errors in expounding the doctrine of their master: Buddha himself had nothing definite to say on the point. A wandering monk once asked him: "How is it, Gotama? Is there an I?" No reply was vouchsafed by Buddha. The monk continued: "How is it, Gotama? Is there not an I?" But the Enlightened One simply preserved silence, till, at last, the monk grew impatient and went away.

Another monk asked him: "Who has contact? who has sensation?" Buddha replied: "The question is not admissible. I do not say, 'He has contact.' Did I say, 'He has contact,' the question, 'Who has contact Reverend Sir?' would be admissible. Since, however, I do not say so, then of me that do not speak thus it is only admissible to ask, 'From what Reverend Sir, does contact proceed?'"

“Buddhism,” says Paul Dahlke, in ‘Buddhism and Science’ at page 240, “is the doctrine of actuality, and its value as a view of the world from the standpoint of epistemology, lies in the fact that it teaches us to accept actuality as actuality. To this idea it is itself a martyr, inasmuch as its own teaching here is nothing ideally fixed and fast, but only an incitation to experience it in one’s own self, it is ‘a raft, designed for escape, not designed for retention.’”

But we must give Buddhism an opportunity of being fairly heard. Let us see how the founder of this system justifies himself, in this particular. He says, “‘I am,’ monks, is a believing ‘Such am I,’ is a believing. ‘I shall be,’ is a believing ‘I shall not be,’ is a believing ‘I shall have a form,’ is a believing ‘I shall be formless,’ is a believing ‘I shall have perception,’ is a believing. ‘I shall be devoid of perception,’ is a believing. To entertain believings is to be ill. To entertain believings is to be infirm. To entertain believings is to be sick. When, however, all entertaining of believings is overcome, then is one called a right thinker.”

Wisdom, then, consists in refusing to believe! Very good, we too refuse to believe what Buddha said, on Buddha’s own authority! Thus, believing in him, we are ill, infirm and sick, not believing in him, we are, at least, wise!

The beautiful simile of the flame of a lamp, employed by Buddha to illustrate the impermanence of all nature, would hardly bear criticism. To compare Living Actuality, or Rhythm, as we have called it, to a manifestation of matter, is scarcely permissible in philosophy. A flame does not and cannot exist by itself, but Spirit, Actuality, or Rhythm, is a self-subsisting principle, and, therefore, free from death and decay.

Moreover, as an emancipated Spirit can never be without some sort of knowledge or belief, being *pure* consciousness in essence, the question is: ‘what will be the belief of the perfected Soul, in Nirvana?’ According to Buddhism, it can only be that believing is to be avoided, which, as we have pointed out before, is itself a false belief. Buddha seems to have aimed at the wiping out of consciousness and knowledge from the soul, forgetting that omniscience does not consist in having no knowledge, or belief, but in having full know-

ledge and right belief. Vain is our endeavour to reduce the mind to a *tabula rasa*, since it is its nature to know. Hence, the philosophy which aspires to attain this unattainable end is, from its very nature, foredoomed to failure. It is beside the point to speculate about the opinion of the millions that follow it, since only a very few persons care to know the truth in its naked majesty.

In his masterly treatise on the philosophy of the famous Master, entitled "Buddhism and Science," Paul Dahlke makes the Buddha say :—

"I not only am aware that I am no true I as a unity in itself, but I also know what it is that I am. And that this has really been comprehended by me,—this I prove in my own person. For from the moment that I comprehended myself as a process sustaining itself from beginninglessness down to the present hour by its own volitional activities, all volitional activities have ceased in me. A new unswelling of in-force any further self-charging of the I-process, has no more place in me. I know, this is my last existence. When it breaks up, there is no more Kamma there to take fresh hold in any new location, be it in heavenly, be it in earthly, worlds. The beginningless process of combustion is expiring, is coming to an end of itself, like a flame that is fed by no more oil."

On page 93 of the same book it is said : "When I say, 'That is green,' the statement conveys no definite positive contents of Knowledge, in making it I only say, 'That is not red, yellow, blue, and so forth. That may or may not be so, but we are sure that Mr. Dahlke will be the last person to adhere to this view, if on going to a restaurant he orders, say, a cup of tea, and the waiter begins to move about cakes, biscuits, coffee, etc., etc., thinking to himself that the guest's cup of tea is only a negation of all these and of everything else, except tea, which he is, however, precluded from knowing, since it has no positive contents of knowledge in itself. This, we fear, is too good to be true."

Thus, it is beyond doubt that the Jaina conception of Nirvana, with the persistence, for all eternity, of the Emancipated Soul, as the Paramatman, is a truth of philosophy. The identity of the Saved One in *mo/sha* is determined by the Living Rhythm retaining the form of the last physical incarnation and by the knowledge of the past. Hence, the statement that the form of God is the form of

man,* which finds recognition both in the O. T. and the N. T. of the Holy Bible :

“ And created man in his own image, in the image of God created he him ”—
(Genesis 1. 27)

“ who being in the image of God, thought it no robbery to be equal with God.”—(Philippians 2 5-6)

As for the distinguishing features of the *Siddhatman* Right Belief, Right Knowledge and Right Conduct are the permanent attributes of Their souls. Of these, Their beliefs cannot be destroyed, for wisdom is the guarantee of their permanence; Their knowledge is eternal, being only the condition of being, *i e.*, the states of Consciousness of Their pure Souls ; and Right Conduct remains because the total destruction of desires ensures its freedom from all forms of shortcomings, failings and fluctuations.

The nature of the personality of the *Siddhatman*, it must be borne in mind, is not the same as that of an unredeemed soul. It is not a personality of private loves and hatreds, or likes and dislikes, of a calculating, appropriating ego, it is a personality associated with Omniscience and consisting in the awareness of all the innumerable bodies in which the Perfected Soul had incarnated before the attainment of Nirvana, including the knowledge of, but not the feeling of warmth in, the last earthly form which it had assumed in the world of men.

The result of the investigation into the nature of the *Siddhatman* justifies us in saying that apart from the Perfected Souls, the Paramātmans, there can be no such thing as a separate and distinct kind of god. Not only does this appear to be so from the fact that the world-process is capable of being carried on without any one's interference, but also from the additional fact that nothing but the worst kind of confusion can result on the hypothesis of such a mythical being.

It would seem that the misunderstanding which has arisen in connection with the idea of God, amongst different religions, is

* Cf. “ Because God created man for incorruption, and made him an image of his own proper being ; but by the envy of the devil death entered into the world and they that are of his portion make trial thereof.”—Jewish Apocrypha . the Wisdom of Solomon, chap. ii.

due, as is usual with all kinds of misunderstandings, to lack of precision in thought. Much confusion has also resulted from the personifying impulse of theology and from the failure of men to make any sense out of the quaint and queer descriptions of the crowds of gods and goddesses to be found in the different pantheons of the world. Those of an easy-going, non-discriminating turn of mind, naturally imagined that the presence of such vast crowds of gods and goddesses—their number in Hinduism alone rose to over three hundred million—could not but lead to holy wars of supremacy in the heavenly world, and, becoming disgusted with the unmanageable crew, elected to pay homage to the most powerful of them, whoever he might be. We thus have a god who not only cannot be found in the region of reality, but who is also responsible for a lot of mischief in the world. As knowledge dwindled still further amongst men, misunderstandings ripened into hot disputes, and strifes, warfare, and bitter feuds became rife in the world. At the present day, matters have come to such a pass that the true explanation is unceremoniously condemned as an atheistic heresy! Nevertheless, no one actually tries to give a proper definition of him whom they all talk about. If they had ever attempted to do so, they would not have failed to discover that the attributes they ascribe to their god can only go to contradict him out of existence. For instance, the qualities of omniscience and bliss, which are the necessary attributes of divinity, are in no sense compatible with the notions underlying such statements as the following from the Holy Bible :

“ And it repented the Lord that he had made man on the earth, and it grieved him at his heart ”—(Genesis vi. 6)

A god who makes things and beings only to repent of having done so afterwards has no right to be called omniscient or blissful. Desirelessness must be a feature of Divinity, in whatever form it may be posited, but that it is not one of the characteristics of the god postulated by modern theologies is only too apparent to need proof. The true Godhead is the Ideal of Perfection, the status of the Sid-dhatman, which is already within each and every soul ; and it is this ideal, manifested, in the most perfect degree, in the lives of the four and twenty Perfect Ones, the Tirthamkaras, who correspond to the

twenty-four Spiritual Elders in Christianity, which the Jainas go to receive their daily inspiration from in their Temples. Let us not forget that it is the devotion to the Ideal, not a fanatical doting on a false and chimerical idol, which can ever be the means of spiritual progress. Even in worldly matters, he who wishes to excel in a profession must take some great, living leader of that profession as his ideal, and should walk in his footsteps, to attain to his eminence. Can a law student ever hope to become an eminent lawyer by worshipping an idol of mystic fancy, *e g*, Alladin of the wonderful lamp? He must make up his mind to attend on the man who has already risen to eminence in the profession, not indeed to worship him, nor even to beg him to throw a slice of his greatness towards him, but to keep him in mind as the ideal to be attained, and to follow him on the path which leads to its realization. Then alone can good come out of devotion. It is high time that mankind understood the true sense of worship—it is not the devotion to a person, but to an ideal which is enjoined by religion. The great Ideal of the divine status, which must be idolized to be realized, is the original of the devotee's God, and it is time misspent to bow before any other gods and goddesses, who, like a blind alley, lead to nowhere, but keep their devotees entangled in the same place with themselves—the region of darkness and untruth.

We must now proceed to enquire into the nature of *ajiva*, the second of the two main divisions into which substance is divided in the Jaina *Siddhanta*. This class comprises Space, Time, the two kinds of ether and matter, and is called *ajiva* (*a*=not+*jiva*=life or soul) to distinguish it from *jiva*, the conscious substance, *i.e.*, spirit. We shall take up the five *ajiva* substances one by one to ascertain their nature.

To begin with space. Bergson's account of the origin of space is so highly interesting that we cannot refrain from giving the following abridged passage from his 'Creative Evolution':—

“ When a poet reads me his verses, I can interest myself enough in him to enter into his thought, put myself into his feelings, live over again the simple state he has broken into phrases and words. I sympathize then with his inspiration, I follow it with a continuous movement which is, like the inspiration itself, an undivided act. Now, I need only relax my attention, let go the tension that there is in me, for the

sounds, hitherto swallowed up in the sense to appear to me distinctly, one by one, in their materiality For this I have not to do anything ; it is enough to withdraw something. In proportion as I let myself go, the successive sounds will become the more individualized , as the phrases were broken into words, so the words will scan in syllables which I shall perceive one after another. Let me go further still in the direction of dream . the letters themselves will become loose and will be seen to dance along, hand in hand, on some fantastic sheet of paper I shall then admire the precision of the interweavings, the marvellous order of the procession, the exact insertion of the letters into the syllables, of the syllables into the words and of the words into the sentences The further I pursue this quite negative direction of relaxation, the more extension and complexity I shall create , and the more the complexity in its turn increases, the more admirable will seem to be the order which continues to reign, undisturbed among the elements Yet this complexity and extension represent nothing positive , they express a deficiency of will And, on the other hand, the order must grow with the complexity, since it is only an aspect of it The more we perceive, symbolically, parts in an indivisible whole, the more the number of the relations that the parts have between themselves necessarily increases, since the same undividedness of the real whole continues to hover over the growing multiplicity of the symbolic elements into which the scattering of the attention has decomposed it A comparison of this kind will enable us to understand, in some measure, how the same separation of positive reality, the same inversion of a certain original movement, can create at once extension in space and the admirable order which mathematics finds there There is, of course, this difference between the two cases, that words and letters have been invented by a positive effort of humanity, while space arises automatically, as the remainder of a subtraction arises once the numbers are posited But, in the one case as in the other, the infinite complexity of the parts and their perfect co-ordination among themselves are created at one and the same time by an inversion which is, at bottom, an interruption, that, is to say, a diminution of positive reality.”

Again, at page 218 of the work quoted it is said :—

“ As regards space, we must, by an effort of mind *sui generis*, follow the progression or rather the regression of the extra-spatial, degrading itself into spatiality When we make ourselves self-conscious in the highest possible degree and then let ourselves fall back little by little, we get the feeling of extension : we have an extension of the self into recollections that are fixed and external to one another, in place of the tension it possessed as an indivisible active will. But this is only a beginning. Our consciousness, sketching the movement, shows us its direction and reveals to us the possibility of continuing it to the end ; but consciousness itself does not go so far. Now, on the other hand, if we consider matter, which seems to us at first coincident with space, we find that the more our attention is fixed on it, the more the parts which we said were laid side by side enter into each other, each of them undergoing the action

of the whole, which is consequently somehow present in it. Thus, although matter stretches itself out in the direction of space, it does not completely attain it, whence we may conclude that it only carries very much further the movement that consciousness is able to sketch within us in its nascent state."

All this is very graphic and interesting, but we must not allow it to escape our attention that physical expansion and mental regression and progression are not the phases of the same thing, but of different things. The simple state of entering into the poet's idea does not mean the disappearance of the poet himself from the field of extension. Unless we roll up the poet along with his poem, in the state of intension, it is useless to endeavour to show that he too spreads himself out in the movement of regression. Expansion and contraction, thus, are the two phases of *living* consciousness, but not of other things in nature. And, inasmuch as, apart from the states of consciousness of living beings, actual things outside those states remain where they are, it follows that *extension* and *intension* are both in existence at one and the same time. Bergson's error, it seems, has arisen, like so many other errors of Monism, from a monistic aspiration of thought to which, as we have already seen in these pages, so many philosophers have fallen victim, both in the East and the West. Thus, the statement that space is already possessed by the mind as an implicit idea in its own *detension*, that is to say, of the possible *extension* of its own mental operations, is only a kind of half-truth.

Even the field of the possible extension of *life* must be taken to be a permanent one, for there is no warrant for maintaining that it is created along with the movement of regression. If *life* exist prior to the commencement of the said movement, it must exist in space, which must be conceived as an infinitely extended substance, leaving no emptiness anywhere, otherwise we shall have emptiness also existing by itself as space, which would be absurd. The truth is that the will possesses the power of *extension* and *intension*, but the power only affects its own states and the awareness of the contents of its consciousness. The objects outside in the world are not affected by the change of rhythm in the will, and remain where they are. Bodies and compounds, indeed, may, and do perish, from time to time, but

mind refuses to believe that space, matter, ether, etc., should ever disappear altogether out of existence, though, owing to the intensity of certain types of feelings, their consciousness may be reduced to a zero-point.

The reality of Space is borne out by the fact that in order to reach things it is necessary to traverse the distance which separates them from ourselves. Further, the removal of Space can only result either in the throwing of all things into 'nowhere,' or in the complete isolation of each individual atom from all the rest of its kind, and in its being doomed to an eternal, solitary confinement. The one is, however, as inconceivable as the other, for 'nowhere' is as great an absurdity as absolute vacuity, and isolation is only possible in Space, never in spacelessness. As Deussen says, it is impossible to be nowhere, or in two different places at one and the same time.

That Space is a substance and not an absolute vacuum, is evident from the fact that our notion of absolute vacuity, or void, is, at bottom, only what Bergson calls a self-destructive idea (*Creative Evolution*, pp 296—299). The fact is that an absolute void is an impossibility in Nature, and is altogether inconceivable by the mind, the true conception of vacuity, or what it really and logically implies, being only founded upon the idea of "room." Starting from the notion of emptiness arising from the perception of a room or place devoid of all sensible things, the man in the street expands his conception of vacuity till the boundaries of finitude melt away in the limitlessness of the infinite. He now imagines himself to have acquired an absolutely accurate image of pure vacuum, and insists upon positing it in place of Space. But it is obvious that what he has got hold of is not absolute nothing, but the pure concept of an *infinite expanse, containing nothing*, which is a very different thing; for pure expansion is not thinkable in the absence of a substance in which it might inhere. so that, at bottom, our friend's conception of emptiness actually and truly only represents our idea of Space. If we deny substantiveness to Space and replace it by absolute vacuity, the conception of the latter will have to imply unlimited expansion, our idea of spatiality being only that of a boundless expanse.

But such a concept will be as self-destructive as the notion of a square circle, or a circular square, for it will then imply the presence of the attribute of infinite extension in that which has no existence itself. Furthermore, if there be not one infinite vacuum but a large number of finite ones, then will arise the question as to the size of each of them; for if their dimensions be no bigger or greater than the point of Geometry, then it will be impossible to construct such a concept as that of the one infinitely extended space or 'room' with the aid of mere geometrical points. But if it be said that each of the units or 'atoms' of vacuity is endowed with actual dimensions, though of a finite type, then the old difficulty reappears with increased force since that which has no existence is as incapable of a finite size as of an infinite one. There is a further difficulty which arises on the supposition of a multitude of vacuities, for a multitude of 'unreals' is a possible conception for unhealthy intellects alone.

The infinity of Space is evident from the fact that we cannot conceive it as finite. If it were a finite substance, it would be limited by something else, and would have a 'beyond' to it which must be either another piece of Space or pure emptiness. But not the latter, for the reasons already given. It would then be the former. But two finite spaces would themselves require an inter-space to fill in their interstices. We should then have to enquire whether this inter-space be infinite or not, and, if it turn out to be finite, to posit a second inter-space, and so forth, *ad infinitum*. But this is absurd, for one infinite Space is sufficient for the purpose of finding room for all things.

Space, then, is a substance which is infinite and non-atomistic, that is, partless. Its function is to find room for all things, though being of the nature of "place," it does not stand in need of it itself.

The claim of space to rank as a reality is based upon its partless, non-atomistic nature, which preserves it in one condition always. Not being an effect, but only a simple substance in itself, it cannot be conceived to have been produced from other substances, and as such must be an ultimate reality, that is, a thing in itself.

The infinity of Space, called *ākāśa* in Sanskrit, is divided by the Jaina *siddhānta* into two parts, namely, the *lokākāśa* (*loka* + *ākāśa*),

that is, the space occupied by the universe, and the *alokākāśa*, (*a* not, and *lokākāśa*), the portion beyond the universe. The *lokākāśa* is the portion in which are to be found the remaining five substances, *i e*, *Jivas*, Matter, Time, Dharma and Adharma; but the *alokākāśa* is the region of pure space containing no other substance and lying stretched on all sides beyond the bounds of the three worlds (the entire universe), as shown in the map on p. 498 *ante*.

Space, thus, is a self-subsisting entity: it cannot be created, or destroyed, by any process of regression, or progression. In its infinity of extension, it includes the universe of matter and form as well as that which lies beyond. As a simple substance it is uncreate and eternal, hence, a self-subsisting reality, since there is neither a being to create it, nor any possible source for its creation.

The next substance to demand our attention is Time, the thread of continuity on which are strung the successive moments of sequence. That Time is a reality, is evident from the fact that neither the continuation of substances and things, nor the sequence of events can be possibly conceived without it.

The primary conception involved in the idea of time is that of continuity, since the power to continue in Time is enjoyed by all substances, and, to a limited extent, also by all bodies and forms. Continuity itself is not a summation of a series of discontinuous events, changes, or moments, but a process of persistence, *i e.*, an enduring from the past into the ever-renewing present—a survival, or carrying over, of individuality, from moment to moment. If we analyse our feeling of self-continuance, we shall observe that our consciousness feels itself *enduring* in time, that is to say, that it knows itself to be constantly surviving the past, and emerging, whole and entire, in the present, together with an awareness of having performed some sort of a movement or 'journey' from moment to moment. This consciousness of the progress made is not the consciousness of a journey performed in space, but of one made in an entirely different manner. It is a journey which leaves the traveller exactly where he was before in space, but implies his progress in *duration*. Now, since we cannot have a consciousness of travelling, or change, except

when some kind of movement is actually executed, the progress of consciousness in Time must be a real motion in some way. Analysis discloses the fact that the movement of continuity is not a process of translation from place to place, but a sort of internal revolving, so that each revolution gives us a new 'now,' while, at the same time, leaving us where we were before, in all other respects. Introspection confirms this conclusion fully, for, while the consciousness of continuity implies a constant movement from the past towards the present, it involves neither an idea of locomotion in space, nor a notion of the change of identity. The consciousness of Time, then, is the consciousness of a movement of internal rotation of some kind. Any one who withdraws himself into his inner being, and concentrates his attention on the awareness of continuity, will feel himself emerging into each 'now' as the same individual, and will also know the present moment to consist in the feeling of self-awareness which life has of its own existence, independently of the sense-organs. This feeling of progress is precisely the one from which springs our consciousness of Time, and that which enables this progress to be made is the substance of Time.

The Jainas define Time as a substance which assists other substances in their continuity. Just as the central iron pin of a potter's wheel is necessary for its revolving, so is Time, *i.e.*, the substance of Time, necessary for the 'revolving' of substances in nature. These revolutions, however, are not to be taken as an actual whirling round of elements and things, since consciousness does not testify to any such physical movement; they concern the qualities of substances, and to some extent resemble the process of breathing, if we may employ such a metaphor in respect of simple substances.

Still greater light is thrown on the nature of motion involved in 'temporal' gyrations by a study of the phenomenon of the consciousness of the 'present,' which all living beings are familiar with. Reflection reveals the fact that our awareness of the present moment is the feeling of a certain type of intensity, or rhythm, of being, which fades away as we endeavour to arrest it, but only to reappear immediately as the next 'now' of duration. There is a diffusion of attention or of its intensity in one moment, and a gathering up or

re-charging of it in the next. Life stoops, as it were, to conquer duration every moment, and rises conscious of its triumph each time. Awareness of the progress in Time, then, is the awareness of an alternating, yet continuous, rhythm of Life,—intense, less intense, i.e., vanishing, and again intense. Now if we bear in mind the fact that Life is itself a kind of force or rhythm, we must say that its alternating intensities are only its own qualitative movements in the course of which it constantly gathers fresh momentum for its future gyrations in Time.

As a substance which assists other things in performing their 'temporal' gyrations, Time can be conceived only in the form of whirling posts. That these whirling posts as we have called the units of Time, cannot, in any manner, be conceived as parts of the substances that revolve round them, is obvious from the fact that they are necessary for the continuance of all other substances, including souls and atoms of matter which are simple ultimate units, and cannot be imagined as carrying a pin each to revolve upon Time must, therefore, be conceived as a separate substance which assists* other substances and things in their movements of continuity.

Now, since things continue in all parts of the *Lokāśāśā*, it further follows that Time must be present at every conceivable point of space in that region. Time, then, may be said to be a substance consisting of a countless number of points or pins, each of which

*The question, 'on what does Time itself revolve?' does not arise, for its units revolve on themselves. If Time were to depend on another substance for its continuance, and that substance on another, and so forth, the series would be interminable, and we would ultimately have to acknowledge that among the substances in existence there must be a particular one which revolves on itself and also assists in the revolution of others. Suppose we posit t_1, t_2, t_3, \dots, T as the series of substances of which t_1 is the cause of the revolution of the particles of matter and the other known substances t_2 of t_1 , and so forth. Then, in the light of the above observations, T is a substance the units of which exist in the form of whirling posts and depend on themselves for their own revolution. Now, since T furnishes us with whirling posts, and is also endowed with self-continuity, the rest of the series, t_1, t_2, t_3 , etc., have absolutely no purpose to serve in existence. Hence, T alone is to be recognised: and since it is endowed with all the qualities necessary in the substance of Time, it follows that it is Time itself.

occupies but one point of the region of space known as the *Lo'ā aśā*. As such, its particles cannot be conceived as forming compounds with one another, or with other substances. For this reason it is called a non-*astilāya*, that is, as not extending beyond a solitary *pradeśa* (an imaginary point in space of the size of the smallest particle or atom).

The distinction between pure 'be-ness' and continuity of 'being,' it may be pointed out here, is not purely imaginary, or a mere matter of words. There is a real difference between the two terms and it lies in the fact that the suggestion of functioning present in the latter state is altogether wanting in the former. This is, however, so only so far as words are concerned. In nature 'to be' and 'to continue to be' must mean the same thing so far as simple substances are concerned, since *to be* in concrete existence is in reality only to function. In other words, pure functionless 'be-ness' is absolutely unthinkable by the mind, so that existence cannot be ascribed to what is devoid of all function. Continuity of function, then, holds good in respect of all things, and the continuity itself signifies nothing more or less than repeated functioning which must needs have a real cause. It is from this continuity of functioning that motion and change arise. The *Vyavahāra* Time, which is nothing but the measure of the interval of regularly recurring events, also springs from the functioning of substances.

The substance of Time is called *nischaya* Time by the Jaina philosophers, to distinguish it from the *Vyavahāra* (practical) time which, as said before, is not a substance, but only a measure of duration - hours, days and the like.

It is this *vyaavahāra* aspect of Time which is said to be given *a priori* to the knowing consciousness, as Kant and Schopenhauer maintain. But this only means that Time is not an object of perception, being essentially a form of innate thought.

Struck with the similarity between regular, recurring events and a wheel, the ancients described Time as a *chakra* (wheel) and called it *Kāla*, the mover. And, because all bodies are liable to dissolution of form in due course of time, and because *niḥśvāsa* only,

in quite recent times the theory of relativity is regarded by some to have established a fourth dimension of Space, which it is said is of the nature of Time. This compounding of Space and Time has, in the opinion of certain admirers of the relativity theory, swept away the older notions of men regarding their nature, and the questions, What is Time? Is it real? What is Space? What is the number of its dimensions? What is the relation between the three dimensional Space and Time? etc., etc., have begun to agitate the thoughtful mind seriously. According to the admirers of the theory of relativity there exists a closer relationship between Time and Space than has appeared hitherto, so that the two taken together constitute but one Time-Space reality, which is, consequently, possessed of not three but four dimensions.

The necessity of the fourth dimension may be imagined to lie in the fact that events in nature do not take place at one and the same time for all spectators witnessing them from different parts of the universe. For instance, a fact which is witnessed by an observer stationed on our little globe today might have actually occurred a thousand years back in a distant planet or sun, because light, which is the solitary source of our knowledge of external happenings, takes time to travel through Space. Yet a person who is able to perceive the original happening and, later on, also its subsequent perception by different spectators stationed at different parts of the world, will see both with his mind's eye. For him the past and the future will have a different significance from what they have for ourselves. The past and the future may, therefore, be deemed to co-exist for the Absolute Mind. This gives us our fourth dimension, which, not being spatial, represents Time. To understand the Absolute Consciousness is thus to realize how Time can occupy Space, or, at least, how it can be spatialised. Such is the idea of Time in mathematics, and it differs from anything conceived by the mind hitherto. It is the picture of a Time that occupies Space, displaying the past and the future together! And naturally enough Space itself, that is linked up with this sort of Time, cannot be the Space which humanity has regarded as independent of all notions of Time. This is tantamount to saying that we have to revise our old conceptions of Time and

Space, and, ceasing to look upon them as different have to recognise them as parts or aspects of but one Time-Space reality.

Such is the trend of the modern speculation about the nature of Time and Space.

The Jaina conception of the world-process and its teaching about existing things makes it, however, clear that Time and Space are two entirely different kinds of realities, each of which performs its own separate and specific function, and neither of which fulfils, wholly, or in part, the function of the other. The function of Space, according to Jainism, is simply to give room to concrete nature, that is to say, to all existing things, and the function of Time is to furnish a measure of duration through the regular recurrence of certain changes and events. This is the *vyavahāra* practical Time. The other aspect of Time, which is termed *nī-chayā*, is not in point here, and need not be referred to in this connection.

Now, philosophically, it is simply impossible that the past can ever co-exist with the future: for the characteristic of the past is that it has ceased to be in the present, while the future is still to come for the present, that is to say, it is only a possibility in the present. It follows, therefore, that their co-existence can only be imaginary, not real. Even the spectator who witnessed the destruction of a planet a thousand years ago on the spot, and who is again witnessing the same spectacle today from elsewhere, does not really perceive the past and the future laid out side by side, but only the undated evidence of a catastrophe which was not itself devoid of a date. This amounts to saying that it is not permissible in estimating the age of events to attribute them all to the present indiscriminately, so that a wise man will always make an allowance for the time spent by the 'informing' agent in its journey through Space in fixing the dates of the phenomena he witnesses. We can certainly say with respect to the all-embracing consciousness of the Omniscient Soul that the past and the future lie mapped out in His Knowledge in their entirety; but it is not possible to regard even the infinite Knowledge of the Omniscient Siddhatman as a dimension in, or of, Space, or of Time, or of the Time-Space amalgam. For knowledge, whether limited or infinite, is only a kind of feeling—the feeling

of awareness—or affection, hence a state of the perceiving or knowing-consciousness, and cannot be imagined as existing outside the being of the knower. Of course in mathematics it is permissible to postulate and lay down a proposition in any form, so long as the concept is not self-contradictory, and also so long as you do not insist positively on an absolute equation between concrete nature and the way you have set out to determine the values of the diverse world-processes mathematically. But it is characteristic of the modern mind that it is apt to sacrifice lucidity of thought to the desire to say something new and big, whereby it is led to the employment of high-sounding terms and sensational catch-phrases, representing things more or less in a topsy-turvy way, so as to be able to arrest the attention of the gaping world.

We now come to the two substances known as Dharma and Adharma. These are the two kinds of Ether which are necessary as a help to *jivas* and matter in their motion and rest respectively. Without Dharma, as an accompanying cause, motion from place to place will be an impossibility in nature, and without Adharma it will not be possible for things in motion to come to rest. It is obvious that things in nature require some kind of a medium for their motion, for, as Haeckel points out (*The Riddle of the Universe*, chap. xii), the idea of action at a distance is quite untenable in philosophy, and is possible only on the supposition that things cross over empty spaces by taking a leap, which is a highly absurd proposition. As regards its structure,

“Ether is not composed of atoms. If it be supposed that it consists of minute homogeneous atoms (for instance, indivisible etheric particles of a uniform size), it must be further supposed that there is something else between these atoms, either ‘empty space’ or a third, completely unknown medium, a purely hypothetical ‘inter ether’, the question as to the nature of this brings us back to the original difficulty, and so on *ad infinitum*. As the idea of an empty space and an action at a distance is scarcely possible in the present condition of our knowledge. I postulate for Ether a special structure which is not atomistic, like that of ponderable-matter, and which may provisionally be called (without further determination) *etheric* or *dynamic* structure”—(*The Riddle of the Universe*)

This is obviously true, and it is further easy to see that motion being a characteristic of things in all parts of the universe,,

its medium should be a substance which fills the entire field of activity. Up to this point Jainism is in full agreement with modern science, its conception of Dharma being purely that of a universal medium of motion—a substance co-extensive with the *Loka* and devoid of parts and interspaces. But when scientists go further, and, in obedience to their monistic aspiration, try to invest their ether with all kinds of attributes, making it out to be even the source of atoms of matter, the Jaina Siddhanta does not endorse their views.

When the confusion which prevails in certain quarters gives way to clarity of thought, it will be recognized that no single substance can perform all the functions which we ascribe to ether at one and the same time. At present, people imagine it to be an all-pervading, non-atomistic medium, circulating internally as a perfect fluid, and possessing a tremendous velocity comparable to that of light. We confess that to us the concept appears to be anything but clear. An infinite substance, very naturally, cannot move 'externally,' but can it move internally? If there is motion in ether, it can be only motion of parts, but then ether is non-atomistic (Haeckel). Thus we have motion of parts of a substance which is, by its very definition, devoid of parts!

It seems to us that the error lies not in the analysis of the functions of things in nature, but in their attribution to one substance. Rather than take up an attitude which throws us into conflict with the laws of clear thought, we ought to recognize that the different functions are performed by different substances, all of which exist, in an interpenetrating manner, in one and the same space. Space would then represent the partless, non-atomistic, extended substance which provides room for all things. Time, the reality or force underlying continuity and succession, *jivas*, the self-conscious beings, and matter,* the atomistic substance, moving about in ether, in consequence of the operation of different kinds of energy.

* Taken in its entirety, the *puṅgava dravya* of the Jaina Siddhanta might well be described as a 'perfect fluid, circulating internally, and possessing a velocity comparable to that of light.' Now, if we can recall to mind what Dr. Alfred Russel Wallace said on the point—that matter was ultimately traceable to force ('Natural Selection and Tropical Nature')—we can easily see that the ultimate atom would not be unlike a vortex or bubble in such an ocean of dynamic force.

According to the Jaina Siddhanta, *Dharma* possesses none of the specific properties of matter, and is not matter, though essentially a substance, *i.e.*, a self-subsisting reality. It is devoid of all sensible qualities, and cannot be perceived with the senses. *Dharma* is not the cause of motion, but only its medium. As water is helpful in the movements of aquatic animals, but does not set them in motion, so is *Dharma* only a vehicle of motion, but not its originator or cause.

Adharma, like *Dharma*, is also a substance which pervades the whole *lokākāśa*, it, too, is non-atomistic in its structure and devoid of sensible qualities. It is the accompanying cause in the state of rest.

The necessity of *Adharma* as the accompanying cause of rest, that is, of cessation of motion will be clearly perceived by any one who will put to himself the question, how *jīvas* and bodies of matter support themselves when coming to rest from a state of motion. Obviously gravitation will not do, for that is concerned with the determination of the direction which a moving body may take. As a matter of fact we do not even know properly what gravitation is though Sir Isaac Newton* seems to have had a true inkling into the nature of *Adharma* when he ventured a surmise about gravitation being dependent on an ethereal medium pervading space,

Gravitation, however, will not explain the difficulty in the case of pure spirits. This is because that force has really no hold on the *jīva*, whose nature is freedom itself. The *jīva* is, however, rendered vulnerable on account of its association with its body which is subject to gravitation. But even here observation shows that the individual will is endowed with the power to partially annul the operation of gravitation, as in walking, jumping and moving about, and the case with a trained ascetic will is simply astonishing, inasmuch as it brings about the phenomenon of levitation† and enables one to walk through the air, as the ancient records testify. When the soul is completely rid of its load of the impurities of matter, it immediately rises up and goes to the Siddha Śīlā to take its place among Gods.

* See 'Matter and Motion,' by J C Maxwell

† To some extent the phenomena of levitation have also been recognised by modern research (see the Law of Psychic Phenomena and other works dealing with the subject)

It is thus clear that pure spirit is not subject to the operation of gravitation, so that even if that force be regarded as the medium of rest, it will not be available to assist a Redeemed Soul, when it is resting in *nirvana*. That such a medium is necessary may be seen by considering what is involved in its denial, for the Deified Soul who ascends up to *nirvana* at the top of the Universe will then be constantly sliding and rolling about in a state of perpetual un-repose. But this is absurd, and also opposed to the teaching of Religion.

It is now coming to be recognised slowly that when a body is resting alongside of another body it is not resting on that body at all, but on Ether. Sir Oliver Lodge states (in *Ether and Reality*, p. 73):

“ a book resting on a table is really reposing on a cushion of Ether ”

This is really significant, and most nearly approaches the Jaina conception of the medium of stationariness.

Adharma, then, is a necessary element in the order of nature. Its function, however, is not to bring things to rest, or to interfere with their motion in any way, but only to enable them to become stationary when their motion ceases, from whatsoever cause or causes that might happen.

This finishes our survey of the two substances known as *Dharma* and *Adharma*.

We now pass on to a consideration of the last of the six substances of Jainism known as *pudgala*, or matter, which is illusory according to Vedanta, but a reality according to Jainism. However illusory the matter, it certainly does not come into existence from nowhere. No matter by what name we may ultimately decide to call it, it is something which cannot be ignored. Even if it be regarded as illusory, its reality is not open to dispute, since an illusion is not an absolute non-entity. Look upon it in any way we might, we have to recognize its existence, in some form or other, since there is and can be no creation in the sense of a miracle, *i.e.*, a making of something out of nothing, except that of forms. Matter, however, is not form, but the material basis of all forms.

Jainism points out that matter exists in six different forms, that is, as (1) *sukshma-sukshma*, or exceedingly fine, (2) *sukshma*, that is,

fine, (3) *sthūla-sukshma* which is invisible to the eye, but capable of being perceived with some other sense or senses, (4) *suīshma-sthūla*, that is, visible to the eye, (5) *sthūla*, i.e., gross, as water, and (6) *sthūla-sthūla*, i.e., exceedingly gross.

There is another aspect of matter known to Jainism as *karma-pudgala*, but we shall refer to it later on when we come to deal with the theory of *karma*. It suffices here to point out that as our thoughts and deeds affect our character, and create, or modify, the tendencies of our souls, *karma* must be recognized to be a force of some kind, for it would be ridiculous to maintain that a thing could be affected by that which had no substantiveness whatsoever.

The next question in connection with matter is, whether it is a single substance or composed of parts. The cinematographical view of the universe tends to suggest, at first sight, that matter might be one substance only, but if we probe a little deeper into its nature we at once find that that view is confined to the faculty of simple perception with which intellect does not concur in this instance, on the ground that the pictures themselves, as distinguished from our perceptions of them, must be composed of parts, hence of atomistic matter, or particles. Besides, it is a self-evident truth that since material things can be cut into pieces, they must be made of parts. The difficulty arises only when we take our stand at the beginning of a supposed world-process, and, assuming the existence of matter as a given unit, try to find out how that unit could be cut up into atoms. Hence Sāṅkhya which posits indiscrete *prakṛti* at the beginning of a world-process or evolution, and all those other schools which have substituted fanciful terms—e.g., *ākāśa* of the Yoga system—for *pudgala* (matter) have had to explain it as indescribable. We seem to get a great insight into the nature of things by working out the genesis of matter from a supposed source, but the moment we ask how it could come out of a place where it did not exist before, the whole edifice falls to the ground, leaving us with the infinity of particles, as constant reals. It is immaterial what the nature of these particles is; they may be pure vibrations, or vortices in some kind of force, or anything else, they certainly are not parts of an

indivisible whole. We must, therefore, make up our minds to regard matter as consisting of an infinite number of particles.

According to Jainism, matter, like other substances, is only a bundle of qualities. Qualities, or *gunas*, are those which inhere in substances, as materiality exists in all atoms and bodies of matter. It is not correct to say that qualities can exist by themselves. There are many qualities, but six are the more important. These are: (1) existence, (2) enjoyability or utility, (3) substantiveness, (4) knowability, (5) specific or identity-rhythm, *i.e.*, the force which prevents a substance from becoming transformed into another, and (6) the quality of possessing some kind of form.

These are some of the general qualities. Besides them, there are special or individual qualities which exist only in special forms, combinations, or individuals, such as snow-whiteness, lily-whiteness, and the like.

A little reflection will show that the six general qualities enumerated above exist not only in matter, but in all the six substances. In addition to the above, each of the six substances also possesses its special quality, *e.g.*, space has the quality of finding room for and containing all things. The general qualities, therefore, are to be conceived as if constituting the substratum of matter and other substances which exist in nature. Hence, matter ought to be defined as that which has a certain number of general qualities in common with other substances, and also as that which is composed of an infinity of particles, each of which is pervaded by the general qualities, as mentioned above.

Further light is thrown on the nature of matter with reference to the quality of enjoyability, or utility. *Jiva* is the perceiver and enjoyer, and matter, the object of perception and enjoyment. Hence the relation between them is that of subject and object.

The common element between the subject and the object of perception consists of special qualities, as for instance, the common element between the eye, which is the perceiver of form, and its object is colour. For the eye is adapted to respond to colour which is a property of matter. Now, since the sense-organs are only the exteriorized faculties, or functions of the *jiva*, the

elements which render perception of all objects possible must exist in the constitution of the soul itself. But these can exist in the soul only as subjective capacities not as sensible qualities, as they do outside.

Here, also, it is apparent that the special qualities of matter, that is, sound, colour,* taste, smell, and *sparsā* (tactile properties, *i e.*, heat, cold, and the like) correspond to the pleasure-extracting qualities of the *jīva*. For this reason, the disparity between the subjective qualities of the soul and the objective elements outside in the world is not absolute, in other words, the power to vibrate of the *jīva* stands in about the same relation to the vibrations of matter as does the subject of perception to the object to be perceived. This tallies remarkably with the view from the standpoint of Idealism, according to which matter is nothing but a bundle of sensible qualities, projected outwardly. Jainism, thus, fully explains away the causes of the old enmity existing between Realism and Idealism, and brings them together on a common platform by its *anekānta* method of investigation.

The eternity of souls as well as matter being established, it now becomes necessary to analyse the nature of their interaction. To understand this fully, we must turn our attention to the quality known as *agurulaghutva*, which is defined as that property of substances which maintains them as they are, and prevents their being converted into other things. This is nothing other than the special rhythm of each substance which is maintained in its own nature by the intensity of its vibrations, though allowed considerable scope for fluctuations of *intension* within certain limits. In virtue of this property of things, the union of different substances results neither in the destruction of an old nor in the creation of a new *substance*, for

* According to Jainism the colours are black, blue, red, yellow, and white. Of these the first and the last were generally not recognized as primary colours by European scientists. But Prof. Hering of Leipzig has recently shown that white is as much a simple quality (colour) as yellow, both being unanalyzable. As for black, Prof. Hering points out that when we look at a black surface surrounded by white we experience a positive sensation of blackness, not a mere gap in the field of visual sensation (*Physiological Psychology* by W. McDougall, p. 70). It may be added that Prof. Hering's hypothesis has already been accepted by many physiologists in Europe.

that would be a miracle, but in the fusion of their elements into a new form.

It is also worthy of note that the interaction between the different substances is possible only on the hypothesis that they should stand to each other in certain relationship which would draw them towards each other, and the modifications of form and function require that two or more substances should become interlocked in each other's embrace, giving rise to a new set of qualities as the resultant of their compounding.

We may now enquire into the nature of the force which brings about the interlocking between the soul and matter. Obviously, knowledge is not that force, because one may know a thing without actually being compelled to be locked up in its embrace, though knowledge, too, needs a material stimulus in the case of unemancipated souls, to arise in consciousness. And, so far as the power of omniscience of the *Siddhātman* is concerned, the whole universe is reflected in His consciousness, as in a mirror, without involving Him in bondage, in the least degree. Thus, the force which brings about the close association between *jīva* and matter can only be that which springs from their relationship in respect of enjoyment alone. But this depends entirely on the desires of the *jīva*, because matter can have no longing for enjoyment. Furthermore, the *jīva*, too, is impervious to this force by nature, since every *jīva* does not run after every kind of enjoyment, and also since one may give up particular forms of enjoyments and even sense-indulgence altogether. Thus, the union between *jīva* and matter only takes place when the former is actuated by a desire for the enjoyment of sense-objects, and, conversely, matter can affect the soul only when it is rendered vulnerable by its desires.

It follows from this that the soul remains liable to be influenced by matter only so long as it exists in a state of weakness. It is owing to the influence of material impurities that it wanders about in the *samsāra*, seeking pleasure and joy. Itself the subject of knowledge, it wanders about like a query—'?'—trying to define itself, and, under the blinding influence of matter, again and again, identifies itself with its body. Its natural rhythm of freedom is consequently unable to assert itself, and undergoes all kinds of changes—the number of

their types has been estimated at 84,00,000—in the course of transmigration. When the *jivic* consciousness vibrates in harmony with the rhythm of its physical personality, it can only extract such pleasures from life as are possible to a *jiva* vibrating at that low level. The joy of life increases as it raises the tone of its rhythm to higher potencies, the most perfect of which may be called the Tirthamkara, or God-rhythm

In connection with the subject of the inflow of matter into souls, it is to be borne in mind that they are involved in bondage from beginningless time. If it were otherwise, we should have either a creation of souls, or the descending of a perfect *jiva*, i.e., God, to enter into crippling relations with matter, to His own detriment. But both these propositions are untenable in philosophy. A third alternative which may be put forward is that the *jivas* are locked up in some air-tight compartment, and that a certain number of them is sent out into the world, from time to time, to undergo evolution. Here again the question arises—is this air-tight compartment full of pure souls, or of those involved in impurity? But the former alternative is untenable, because the soul in its natural purity is a God, and cannot be kept locked up anywhere; and the latter directly supports our case, and points to Nigoda as the store-house of unevolved *jivas*. It is thus clear that no beginning can be ascribed to the bondage, i.e., the condition of negativity of souls. The effect of negativity is that souls remain liable to be influenced by matter, from which they constantly try to extract joy according to their capacities. This leads to the fusion of spirit with subtle molecules of matter (*karma pudgala*), resulting in a continuance of the bondage. For just as gaseous matter is robbed of its gaseous nature in consequence of becoming converted into water, so does the soul feel helpless in the clutches of matter.

The Arya-Samajist's conception of *moksha* as an impermanent state, it must be now evident, is unentertainable philosophically, for there is no force capable of overpowering the Redeemed *Jiva* in *nirvana* and of dragging Him down from that High and Holy Seat. As for desire, the Omniscient Siddhātman not only know it to be the arch-enemy of souls, but can also have no longing for the 'good' things

in the conception of causality to authorize its interference with rational thought

Applying the true principles of causation to the problem about the eternity of *moksha*, it may be seen at a glance that so far as the idea of agency is concerned, there is no one to force an Emancipated Soul into the state of bondage and transmigration afresh, for there are no higher beings than Gods, and They cannot be imagined as engaged in forcing one another into captivity, being living embodiments of Renunciation. With reference to the instrumental or operative cause, also there is no force capable of operating on a pure Spirit; and matter cannot approach and overpower a soul whose consciousness is unsullied and unimpregnated with desire. In short, causality has no hold on the Redeemed Soul, who must be deemed to exist 'as such' for all eternity. We may now say that with respect to the high and sublime status of the Saved One there is a beginning but no end, but as regards the bondage of the unemancipated soul there is no beginning but an end, except where the possibility of the attainment of *nirvana* is excluded by the malignity of individual *karmas*, in which case there is neither a beginning nor an end to its thralldom.

In respect of the world-process it is to be further observed that the evolution of *jivas* proceeds from the lowest to the highest types of rhythm, or states, not in the precise order which a careless perusal of the story of the 'fall' would seem to suggest. That legend is useful only in so far as it points to the latent divinity of the soul, but not any farther. It is true that there is a great deal of rise and fall in the status of the *jiva* in the course of its transmigration, but the two ends of the line, the one marked by the condition of *nigoda* and the other by the Perfection of Gods, are unalterably fixed. As a matter of fact, the author of the legend of the 'fall' did not intend to suggest that a perfect God had fallen into the state of wretchedness and sin, but that the story was to be taken as a reminder of the latency of godly virtues and power within the soul. Hence, the *jiva* who, having attained to the human status, does not try to realise his divinity, but becomes absorbed in the pursuit of sensual gratification, may truly be said to experience a fall. It is

the employment of the intellect to pander to the animal passions and carnal appetites which constitutes the fall. Man is a thinking being and has the Ideal of greatness put before him, but when he discards it in favour of a brute's existence and falls from the position of the thinker to that of the sensualist, he experiences a fall from a higher to a lower status. It is with difficulty that one obtains birth as a man in the course of transmigration; but having obtained it, if one again live the life of a brute, there is no other word for it than 'Fall'.

According to Kapila, the founder of the Sankhyan philosophy, evolution is really an involution, in the first instance, so that the Puruṣa, *i.e.*, pure Spirit, first of all descends into matter, and becomes ensouled in it, evolving out the intellect, *aham'āra*, and the like one after another. But this is quite untenable; since absolutely no reason can be found for the descent of an Omniscient Being into matter, to undergo the pain and suffering of an unimaginably prolonged bondage. Besides, the Sankhyan philosophy, though based on the hypothesis of an alternation of cycles of manifestation and destruction of the universe, nowhere accounts for the souls which remain unevolved at the end of a world cycle, nor for those who obtain eternal emancipation. The latter cannot become involved in transmigration afresh, and must exist somewhere freed from the trammels of *samsāra*, and the former cannot disappear from existence altogether. Their impure nature will prevent them from rising to the *Siddha Śilā*, so that they must remain somewhere in the *samsāra* itself.

Moreover, it is permissible to ask, what might be the significance of Puruṣa? Is it a quality, or a being? If the former, it cannot exist by itself, since qualities require a substratum of substance to inhere in. If the latter, that is, a being, how is the multiplicity of souls to be explained? They surely are neither non-existent, nor reflections of any particular being. If it be now conceded that there is a multiplicity of *puruṣas*, then arises the great difficulty about their becoming all involved in alternate involution and evolution at one and the same time. But Sankhya has nothing to say to this in reply.

We thus conclude that the notion of an alternation of involution and evolution is as untenable as that of the creation of the universe at the fiat of a world-making god.

To sum up, the elucidation of the mystery of Existence has led us into the profoundest secrets of Metaphysics and Religion. Looking into the nature of the world-process, we have seen how each theory set up by the leading Schools of Thought is but a partial view of the whole subject, which is dealt with in its entirety in Jainism alone. Thus, Vedanta, while endeavouring to furnish the *raison d'être* of the process, fails to describe the mechanism of Maya and the nature of the material necessary for the manufacturing of the visible universe. Its definition of Reality is also somewhat involved, and not definite enough to enable one to escape from the intellectual pitfalls which abound in the region of Metaphysics. Buddhism, too, commits the same blunder. It lays all the stress it can on the principle of becoming, but denies that there can be any such thing as 'being'. When we turn to the scriptures of the mystic creeds we encounter the same difficulty: these sacred books have nothing more to offer than mysticism and dogma of which reason is heartily sick by this time. As regards the speculations of European philosophers, they avowedly do not go to the root of the matter, and wherever they pretend to do so, they are easily seen to be incomplete and one-sided. Materialism, on its very face, has no leg to stand upon at the bar of philosophy, and we pass it by accordingly.

We thus turn away from every door, with disappointment, and enquire of Jainism whether it has any satisfactory solution to offer of the riddle which has baffled every one without exception. It at once introduces us to its six Realities without whose aid nothing but confusion can be created. Their nature, properties, and modes of working have already been sufficiently discussed, and it is surmised that the explanation will suffice to satisfy the natural human thirst for a perfect understanding of the world-process, in conformity with the strictest demands of reason.

With the aid of its most exact metaphysics, Jainism enables us to comprehend, in the fullest possible measure, how the universe is eternal and composed of six substances, and how their interaction

is the cause of the world-process. It gives us a true insight into the idea of God, and explains how the individual soul may aspire to the high and sublime status of the Holy Ones. Jainism also enables us to unravel the meaning of myths and other sacred traditions, and, on account of the many-sidedness of its philosophy, is the sole means of establishing the truth underlying all creeds, each of which has fallen into error on account of the one-sided absolutism of its philosophical outlook. In short, Jaina philosophy may be said to furnish a common platform where all other creeds may meet, and grasp each other's hands in the sincere grip of friendship.

The value of philosophy as the only means of salvation cannot be exaggerated. Myths only make us superstitious, and mysticism produces intellectual fog and mist. It is clear thinking alone which can lead us into the region of Light and Life for which every soul is athirst. History shows how truth entombed in the sepulchre of myth and legend is soon lost to view and replaced by unholy superstition and purblind bigotry, so often mistaken for faith. The purpose these myths serve is great, but, when all is said and done, they are useful to him alone who can understand their significance. The soul is hankering after the realization of the great Ideal of Perfection, that is, Godhood, but the theologians have nothing better than mystic and misty dogmas to console it with. They have nothing but stones to give in place of the bread that we want. The realization of Goodhood requires the conception of Truth, *i.e.*, the Ideal to be attained, and the knowledge of the means to attain it with, in the clearest possible way. That mythology, which is nothing if not the labyrinthine maze of obscurity, can ever help the unphilosophical in the elucidation of Truth and clarity of thought, is beyond conjecture. It follows from this that religion can only benefit where it is conducive to precise and clear thinking. The attempt to educate the masses by means of myths and legends has been given a sufficient trial, but it has only gone to make men irreligious at heart. It is high time now that Truth was imparted to them in its pure undisguised form. The fault with us is that we are always ready to set up ourselves as teachers without ever having been students ourselves. When we approach Religion as humble seekers

after the truth, and not in the spirit of bigotry or conceit, it will be seen that Jainism stands unrivalled among the systems which claim to impart the truth.

CHAPTER XI

THE COMING OF THE MESSIAH

* دیکھو اگر دیکھنا ہے ذوق کہ وہ پردہ نشیں - دیدۂ درزن دل سے ہے دکھائی دیتا

“The Spirit itself beareth witness with our spirit, that we are the children of God and if children, then heirs. heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together ”—*Romans*, viii 16-17

The advent of the coming Messiah, the Redeemer divine, is an event for the signs of which almost every mystic's eye is constantly turned heavenward. The belief is to be found in almost every system of mythology, no apocalyptic religion being altogether free from its influence, though different names are given by different creeds to the Saviour who is to come. Thus, Hinduism has its Kalki, Islam its Mehdi, Theosophy its Maitrai and Christianity its Christ. This difference of nomenclature, however, does not affect the function of the coming Messiah who is expected in each and every instance to establish a new order of things by redeeming the faithful and by destroying the foe. Many and varied are the prophecies which foretell the coming of the 'Lord,' and history records the names of some of the men who have claimed to be the coming Messiah themselves. Even today a full-fledged Messiah is being chaperoned, and proclaimed from housetops by his well-wishers. It would thus appear that the belief in the coming of the Messiah is not confined to any particular sect or section of men, but prevails among all classes of mystics; and the ridicule which men have drawn upon themselves in connection with the coming of the looked-for Saviour goes to show that even this little matter has not been properly understood by them. The truth is that the coming Messiah is as much a myth as any other tenet of mysti-

* “If thou wouldst, O Zauk, behold that glorious one behind the Veil,
“Then peep through the hole in thy heart!”

cism, it certainly bears no reference to any particular human or super-human being whose descent on earth might be expected to put an end to the prevailing evil. The tenet represents a pure doctrinal allegory, depicting, in metaphorical garb, the fact of the attainment of divine perfection by the individual soul. There being no source of true happiness in the external world, it is simply impossible for any one to establish an order of things of the kind that will bring lasting good to the soul or be permanently satisfactory to all. Certainly, bliss is not to be culled from one's environment and surroundings, being nothing other than the natural emotion of pure joy which arises in the soul when it is no longer obsessed with the thought of the other than itself. As already pointed out more than once, there can be no happiness for the soul if it happen to be barren in itself. The coming Messiah must, therefore, spring up from within, if he is to confer happiness on the soul. The soul that is freed from the taint of its wrong beliefs is its own Saviour, and the Liberator that is to come. The advent of the Messiah which so many pious people are looking forward to, thus, means neither more nor less than a vision of their own Soul. In this sense alone is it possible to put any sensible construction on the statement of Jesus: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom" (Matt xvi 28). Any other interpretation would make it a piece of falsehood. The use of the word 'some' indicates that the sight was one not open to all alike, and, therefore, was not an historical event in the physical world. Nor was the spectacle timed to happen on or about the 'Judgment Day', for it was to be witnessed during the lifetime of some of those who stood by at the time.

What Jesus meant was the consciousness of one's own soul as the great and glorious Self and the enjoyer of bliss. For it is the 'vision' of one's true Self which is the immediate cause of redemption, not that of another of however exalted a position.

It was pointed out in the seventh chapter of this book that yoga aimed at securing the vision of the Self for the *yogi*. We did not then enter into the intricacies of the process, but the time has now come to describe it in detail.

When the aspirant has perfected himself in the preliminary training, and has no longings left in his mind for sensual enjoyments, he is qualified for the vision of the Self.

Now, the seer is not the eye, but the soul, for the eye is an obstruction to its unlimited vision, being attuned to a certain type of vibrations alone. This seer is the dweller immortal in the body, and not the body or the organs of the senses. Hence the Upaniṣad teaches "Here within the heart is a cavity, therein he resides who is the Lord of the universe" ('The Philosophy of the Upaniṣads,' p. 169) It is the vision of this Dweller in the Cavity of the Heart which is to be secured for emancipation. But this is impossible till the veils of matter covering the Atman and obscuring its vision are not torn to pieces. Self-perception, therefore, consists in the withdrawal of attention from the outside world and the throwing back of the will on itself. This is a process in which the organs of sight also play an important part. In the normal condition, the eyes are turned outwards, and enable us to perceive external objects alone, but at times, they also converge slightly upward and inward, as in the attitude of prayer, and when they do so we are enabled to see visions. How this happens is not difficult to understand. The peculiar upward, inward convergence of the eyes disengages the attention from the physical plane, and makes it penetrate the veils of finer matter, the astral, the mental, and the like, as they are called by certain modern mystics.

The Yogī aims at throwing his gaze inwardly with the full force of concentration till it is fixed on the plexus in the brain, within which is situated the pineal gland, which, according to some, is an incipient eye. This 'third eye,' when developed, enables the Yogis to look into the cavity of the heart, which is the abode of the Lord. Remembering that vision is not in the eye but in the soul, the vision of the Yogis, when put into simple language, means that when by controlling the mind one prevents its outward flow, and throws it back on itself, it sees the Ātman face to face in the cavity of the heart. By the time the Yogī has acquired the power of fixing his attention on the point of concentration, his eye-balls have become accustomed to turn the

angle and remain steady in the attitude of introspection, without feeling strained.

Exactly in the proportion in which the Yogi's power of concentration gains in intensity, does his feeling of warmth and intimacy in his physical body decrease, so that when the intensity of concentration is able to destroy the veils of matter from the face of the Eternal Light Divine in the heart, the small remnant of interest in the external world, which might be still lingering in the mind, is completely destroyed for ever, and the glory of the soul now deified by the elimination of the karmic filth, is immediately perceived. This is the delight of God-vision of the earnest devotee, and the joy of seeing the Lord of the mystic. The Shiva Samhita thus describes an earlier stage of this process.—

“ When the yogi thinks of the great Soul, after rolling back his eyes and concentrates his mind to the forehead, then he can perceive the lustre from the great Soul. That great yogi, who even for a moment has seen the beauty of the Omniscient and all-pervading Soul, frees himself from sin and attains salvation ”

Thus, when by the supreme effort of his will the Yogi throws his concentrated gaze to penetrate beyond the veil of ‘ illusion,’ so as to be able to contemplate his Soul, in its naked effulgence, his evil *karmas* are destroyed, resulting in the acquisition of omniscience and other kinds of divine attributes. This means liberation full and complete in all respects, except, that *nirvana* is not reached so long as the physical body is not dissolved, setting the soul free to ascend to the Abode of Gods.

We are now ready to enquire into the significance of the Biblical statement about the coming of the Son of man. The ‘ prophecy ’ is one of those mystic doctrines that could not be propounded in plainer terms, and which was liable to be misunderstood for that reason. Its literal reading was calculated to engender the belief that the Kingdom of God that was being preached should immediately appear (Luke xix 11). To remove this impression, Jesus propounded the parable of the nobleman who gave some money to each of his ten servants and left for a far-off country. He returned home from his journey after a long time, and for the accounts of

their investments Now, nine of the servants had employed the moneys entrusted to them profitably, but one had not. The master was pleased with the good servants who were suitably rewarded, but the wicked one was made to refund what he had received This parable was spoken to illustrate the principle that 'unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken' (Luke xix 12—26) This, then, is the fate in reserve for those who do not avail themselves of the present opportunity to control their destiny; they are in great danger of losing even what they enjoy today; in other words, of falling into the lower grades of life in the future

On another occasion Jesus declared: "If a man love me, he will keep my words. and my Father will love him, and we will come unto him, and make our abode with him" (John xiv 23) Here is the key to the situation. Christ will come to each and every one who keeps his word, and will take his abode with him, and because the Father 'loves whomsoever the Son loves,' the Father will also take up his abode with him Jesus could not have meant that he would come back bodily into the world from heaven How could he bring the Father with him? Again, how could the abode be taken, regardless of time and place with each and every devotee all the world over? The truth is that the kingdom of God "cometh not with observation, . for behold, it is within you" (Luke, xvii 20-21)

When sending out his disciples to preach the gospel to the 'lost sheep,' Jesus prophesied "Verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come" (Matt x 23) Now, this prophecy is just as important as the one which is under consideration The question is, has it been fulfilled? That it did not refer to Jesus does not admit of doubt, for Jesus was already there with them, and had not to come from anywhere Therefore, if we are to interpret the expression, the Son of man, as referring to Jesus, this prophecy did not and could not come off; in other words, it was a piece of information of a past event gratuitously furnished in the future tense But if we read the expression in the sense of the quickening of the germ of Godhood within men, its

sense not only becomes clear but most appropriate also For, as St. Paul says, as many as are led by the spirit of God, are the sons of God (Romans viii. 14). What can be more appropriate for the Master when sending out his disciples to preach the gospel to the people than to encourage and inspire them with the hope that they would see the signs of the unfoldment of the germ of Divinity among men, before they got half through their work ?

In determining the nature of the prophecy about the coming Messiah, the first question which naturally arises relates to its authenticity, since impartial Biblical scholars are agreed upon its being a subsequent interpolation. Perhaps the endeavour to make the statement as much repugnant to history as possible by the introduction of the symbolism of the holy city in the midst of the original observations, on the subject, is, more than anything else, responsible for the doubt that has prevailed amongst the unprejudiced section of the Biblical scholars about its authenticity. This circumstance, however, only tends to fix the date of the gospel, and leaves the question of the cash-value of the teaching untouched The words used by Luke (xxi. 20): "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh," inserted in the middle of the chapter, are the most significant, and furnish a strong argument against the authenticity and genuineness of the passage under consideration. In our opinion, however, the siege of Jerusalem has nothing to do with the genuineness of the prophecy, inasmuch as Jerusalem would appear to be a time-honoured symbolism, as in the Epistle to Galatians (see chap iv 25-26). Besides, most of its verses are so full of the true spirit of allegory that they carry the stamp of genuineness with them. And, if we add to this the fact that true philosophy furnishes a complete explanation of the subject and explains away the absurdity which is met with in its orthodox interpretation, the conclusion is irresistible that the idea of 'forgery' cannot be entertained for a moment in connection with it

The statement made by teacher can be very easily understood. He was asked as to the signs of the coming of the Son of man, *i e*, of the kingdom of heaven That these two expres-

sions, 'the Son of man,' and the 'kingdom of heaven,' were used interchangeably, in the same sense, is rendered clear by a comparison of such verses as Mark ix. 1, Matthew x. 23 and xvi 28, and Luke ix. 27. In reply, Jesus warned his followers not to listen to the false prophets and Christs who would arise in the external world, from time to time. This, as a matter of fact, shuts out the hypothesis of his own return in a literal sense. As to the signs of the coming of the Son of man, they were told to wait patiently for them. They would see wars, famines, persecution of the righteous, and all sorts of other calamities on the earth, but they must patiently possess their souls (Luke xxi 19), for the end is not yet (Mark xiii. 7). They must wait and watch like the good servant for the coming of the master, for no one knoweth when he would come (Matt xxiv 46 and 47). It is a wicked servant who turns away from the path of rectitude and ill-treats his fellow-servants, because of the delay in the coming of the Lord (Matt. xxiv. 49). One who desires to enter into the kingdom of heaven must, therefore, constantly remain on the alert, for no one knows of the day or the hour when his opportunity will come, 'not even the angels of heaven, but the Father only' (Matt xxiv. 36). When there be signs in the sun* and the moon and the stars, and the very powers of heaven seem shaken, then will appear the sign† of the Lord, like a flash of lightning, which, while shining in one part, illumines the whole heaven, then shall be seen the "Son of man coming in a cloud with power and great glory" (Luke xxi. 27)

* The precise significance of such things as the Sun and the Moon in the mystery-language of symbolism would appear from the following brief extract from the Permanent History of Bharatvarsha (vol. I p 286) —

"The Ida or current of breath through the left nostril is technically called the Moon, and Pingala on the right is known as the Sun. The passing of the breath from the right to the left is also technically known among philosophers as Uttarayana. The reverse is Dakshinayana. The junction of Ida and Pingala is Amavasya or new moon. When the life-breath reaches Muladhara, it is Vishuva, or the New Year's day. When the life breath passes to Kundalini through Ida, it is Lunar Eclipse, and through Pingala it is Solar Eclipse "

† The sign of the Son of man (the state of Perfection) is omniscience, which reveals the entirety of the field of knowledge.

'Thus shall it be in the day when the Son of man is *revealed*' (Luke xvii. 30) Then one may lift up his head, for his redemption is near (Luke xxi 28). Thus 'he that shall endure unto the end, the same shall be saved' (Matt xxiv. 13) The whole statement is intended to be a great secret, and its significance is made to depend on the warning "*whoso readeth, let him understand*" (Matt xxiv 15).

Now, we saw in connection with yoga that it is only when the mind is disgusted with fleshly lusts that the Yogi can hope to attain salvation, and it was pointed out, in the chapter on Yoga, that a tremendous amount of action takes place, as a result of spiritual training, in the nervous system, displacing many important nerve currents of the face and the head, in particular, those of the spinal column It is due to these changes that the roots of bondage and *samsāra* are loosened and destroyed. The change brought about by the alteration of the pole or centre of being is so great that many misguided persons have come to grief through it This change of polarity has the effect of arranging the mind particles in a manner akin to the process of magnetisation of a bar of steel The old percepts are all upset, the sun seems to lose its light, the moon its brightness, the stars are seen to fall, making the very heavens shake and tremble, and visions of all sorts float before the eyes When these signs appear, the point of concentration should be placed in the heart, or, as Jesus put it, one should 'stand in the holy place,' with the injunction. 'whoso readeth, let him understand' (Matt. xxiv 15) This state of affairs is the prelude to the vision divine, but Nirvana is not yet, inasmuch as it is a step beyond this stage Every Yogi knows what this change of polarity in the nervous system means. The sceptic need only strain the nerves connected with his organs of sight, for a little while, to see the *stars*! We can now understand why Jesus said. "Verily I say unto you. This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away" (Matt xxiv. 34 and 35)

His last declaration that not a hair of the head of those who possessed their souls in patience, in spite of calamities, tribula-

tions and disasters, should perish (Luke xxi 18), if anything emphasizes his doctrine. Believe in your immortality and the power of the soul, and no harm can befall you, till, conquering death, you ascend to your true abode—the blissful Heaven of the *Jinas* (Conquerors, hence, Gods).

The injunction,

“ In that day, he which shall be upon the housetop, and his staff in the house, let him not come down to take it away and he that is in the field, let him not likewise return back ”—(Luke xvii 31)—

simply means that the desire for all worldly concerns must be given up at that supreme moment when the urge of the Holy Ghost (*Vairāgya*) is felt by the soul, for “ wheresoever the carcass [the bundle of the objects of desire] is, there will the eagles [desiring *manas*] be gathered together [attracted].” “ Remember Lot’s wife ” (Luke xvii. 32), for as she was turned into a column of salt, in consequence of her looking back on the world, so shall all those who ‘ look back ’ be accounted unworthy to obtain salvation

There is no question in all this of a public or official redeemer of souls, or of the establishment of a new order of things on a general resurrection of the dead.

There is no trace of an universal resurrection, on a particular day, even in the following mystic passages which were uttered in connection with the coming of the son of man —

“ In that night there shall be two men in one bed, the one shall be taken and the other shall be left

“ Two women shall be grinding together, the one shall be taken, and the other left

“ Two men shall be in the field, the one shall be taken, and other left ”—
(Luke xvii. 34—36)

The urge of *vairāgya* (renunciation) it is that is indicated in these verses

The text of Matthew v 5—“ Blessed are the meek for they shall inherit the earth ”—is fatal to the notion of a general resurrection at the end of the world; for, if rewards and punishments are to remain in the mind of a Divine Judge till the Judgment Day, and

are only to be adjudged when the world shall have ceased to exist, how shall the meek inherit the earth? The true interpretation of this passage lies in the doctrine of transmigration of souls, which points out that rewards and punishments are meted out to each and every soul in this very world, and that the most coveted boons of all, namely, perfection, bliss and immortality, are to be had only on reaching 'the other shore,' *i e.*, Nirvana

The expressions 'all the tribes of the earth [material tendencies] shall mourn' (Matt xxiv 30), and the like, are mystic allegories, some of which have been explained by Mr Pryse in his valuable work on the book of Revelation, entitled 'The Apocalypse Unsealed,' to which the reader is referred for their interpretation.

The coming of the Son of man, thus, was an expression employed to denote the dawning of God-consciousness in the soul, not the appearance of an 'historical' saviour in the world of men. Walter De Voe well expresses the idea, when he says :—

"The essential attributes of Jehovah-God are organized into your individual soul. The Father has organized His omniscient love into a glowing sun of light and power, and this divine ego is your soul, your true self, the Lord of your mind and body. This living Pearl of Divinity is the presence of God within your nature; you can well afford to sell all your accumulations of earthly thought, even though it seems a great sacrifice, in order to attain to conscious possession of this Pearl of great price. Your personality is from below, your individuality is from above. Your personality is the image and likeness of mortal parents, your soul individuality is the image and likeness of God. 'The first man is of the earth earthy; the second man is the Lord from heaven.' Each soul is a son of God, a Christ. Your soul is God manifesting—your Lord and redeemer. 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool' Psalms 110. I. This Scriptural passage mentions the Father speaking to the individual soul, or lord of the body, telling it to sit on the right side, and it will realize the power to overcome all things. Surrender to your souls, O mortals, and then you will see the mighty conqueror come. Then the soul will say, 'I am come that ye might have life, and have it more abundantly. I am the way, the truth and the life' [John xiv 6]. I and my Father are one [John x 30]. He that hath seen me hath seen the Father' [John xiv 9]."

As for the question whether the teaching could be said to be an original Christian doctrine, comparative research reveals the fact that

it was not. The Jewish Apocrypha has a similar prophecy about the end of the world :

" For behold, the time shall come, and it shall be, when these tokens, of which I told thee before, shall come to pass, and the bride shall appear, even the city coming forth, and she shall be seen, that now is withdrawn from the earth "—(II Ezech. chap. vii.)

The symbolism employed makes it quite clear that the reference is to the attainment of the Divinity of the Soul, not to the re-coming of an outer saviour.

The true Redeemer can come only from within, and to whomsoever He has come, He has come from within. He is then described as Christos, or Krishna, seated at the right hand of power. It will be seen that quite a large number of the Biblical sayings which are meaningless and irrelevant with reference to Jesus acquire significant and lucid sense when applied to the Christ within. " I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live," " whosoever liveth and believeth in me shall never die " (John xi. 25 and 26) and other such expressions cannot be applied to an outside 'saviour,' without divesting them of their true sense. Similarly, the passage " There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom " (Matt. xvi. 28), is robbed of its true merit if we take it to refer to Jesus, but is full of meaning when taken as alluding to the individual soul. Some one has well said :—

" Though Christ a thousand times and more,

In Bethlehem's stall be born,

If He's not born *within thyself*

Thy soul is still forlorn "

To have a perfect grasp of the subject, we must look a little more deeply into the idea of redemption from the point of view of Jainism. In the purity of its essence, the soul is blissful and omniscient, but its vision is obstructed by the association of matter which it has absorbed. In this condition it is incapable of penetrating the veil of impurity with which it is enshrouded on all sides. Hence, if

its vision be clarified by the removal of the material filth that obstructs it, it can regain its pristine glory at once, since its real nature has in nowise changed. So long, however, as it is engrossed in the pursuit of fleshly lusts, its attention remains turned away from itself, and only directed to the perception of the outside world. Religion aims at turning its attention on itself, informs it of its omniscient nature, and advises it to actually behold its own glorious vision to realise its divinity. But in order to see itself the soul must, first of all, purge itself of the material filth which it has absorbed, and the only method of being rid of the harmful stuff is to scatter it about by the force of will. Hence, the withdrawal of the outgoing energy of the will, and its inner concentration are required to enable the soul to behold its own glory

Concentration on the inner centres in the body has a twofold effect on the soul. Firstly, it checks the incoming stream of the molecules of *karmic* matter through the doorways of the senses; and, secondly, it disposes of the molecules already present, by scattering them about and destroying their *bandhas* (bonds). When this is accomplished, the self-luminous soul, freed from the taint of matter, sees and realizes its true nature, and feels the utmost joy. It is then called *jina* (conqueror)

It is here that the precision of Jaina thought asserts itself against the one-sided Idealism of Vedanta, and it is here also that we see the insufficiency of the system of the Buddha brought into full view. King Pasenadi's question to the nun Khema, and the latter's confusion as to the existence or non-existence of the Perfect One after death, fully illustrate our point. Vedanta also finds difficulty in meeting the awkward question: the world being my illusion, will it come to an end on my redemption? It is certain that there is such a thing as release from the bondage of *samsāra*, which few have understood better than the great founder of Buddhism, and it is also certain that the world would not come to an end on the attainment of Nirvana by an individual. The weakness of these systems lies in the narrow horizon of thought which renders them one-sided, hence imperfect. Truth is not exhausted, without remainder, when looked at from any particular point

of view ; its full grasp can be had only when the student looks at it from all sides. It is here that the philosophy of Jainism comes to the rescue of the student mystified by the reticence of the Buddha and the vacillation of Vedanta. It shows that the soul enters Nirvana in a 'Solar body' which is pure'divine Will, and, therefore, undecaying. It is separate from all other Emancipated Souls, and yet not so in respect of the nature of its pure Essence. In respect of the status of Divinity and the quality of Consciousness, it is one with all the Perfect Ones, but in respect of its 'Solar body' which signifies Pure Spirit, it has its own 'impersonal' personality, like that of the drop in the sea !

The continuity of the world is not affected by the attainment of Nirvana on the part of individuals. The world is truly enough, like an illusion, in many respects, but it is not an actual dream. Hence the emancipation of the individual is only consistent with his own disillusionment, not with the breaking of the 'spell' altogether. The illusion will persist, if only to accentuate the sense of freedom and to give a meaning to the joy of the Saved Ones.

Early Christianity seems to have followed the teaching of Jainism with remarkable fidelity. The similarity of thought between the two creeds is too striking to be ignored. We have the same rule of confession* in the primitive Church as in Jainism (see 'The Sacred Books of the East,' Vol xlv p 168), the same notions of Redemption and Nirvana, the same basic principles of austerities, the same conception of Divinity having the form of man, and last but not the least, a marvellous concurrence of thought about the number of the Spiritual Leaders, called Tirthamkaras by the Jainas, and Spiritual Elders, or Kings, by the author of the Apocalypse. Perhaps some day when the tenets of mysticism are better understood than

* Confession is the surest means of self-improvement. When the impulse to lay bare one's evil thoughts originates in the heart, it cannot but elevate the soul. At all other times, however, it is idle to talk of its utility. The abuses which it gave rise to in the Christian Church only show that Christians failed to understand its application. Here, also, clear thinking reveals that where the priest and the parishioner are moved, not from true religious motives, but from social compulsion and ignorant superstition, nothing but abuse is to be expected.

today there will be a full recognition of the affinity between the scientific and the mythological creeds all over the world. *

It will be seen that true religion aspires to make men *jivan-muktas* in this life, and has little in common with the idea of salvation subsequent to a general resurrection of the dead, on a suppositional Judgment Day. The idea of such a *post mortem* salvation is incompatible with the instinct of life, which causes a thrill of horror and impotent rage to pass through the human frame at the very idea of death. True salvation comes through a conquest of death, not by an unwilling submission to it.

A resurrection of the dead on a future day is like the draught of a physician which is to restore everlasting health after the patient is dead and buried, and it must be confessed that beyond the misinterpretation of certain difficult passages in the sayings of some of the founders of religions there is not the slightest evidence in support of it. The ancients only invented myths and legends to embellish their thought or to conceal their philosophy from all but the thoughtful; but the moderns take them literally!

The legend of the emancipation of Israel from the rule of Pharaoh, the king of Egypt, is an instance in point. An historical interpretation of it is well calculated to lead the scholar and the historian to pronounce against its genuineness, on the one hand, and an unintelligent reading is enough, on the other, to strike the pious devotee with awe and disgust with divine goodness itself. Far from respecting age, sex, or innocence, the Lord God sends Moses, armed with supernatural signs, to Pharaoh to intercede in the cause of the chosen people, and then himself hardens the heart of the tyrant, as if he was purposely manœuvring to bring about the bloodshed and carnage wrought among men and beasts in the land! The truth is that these accounts were written in this manner purposely to set the mind on an enquiry as to their hidden sense, so that if any one could understand that in what assumed the garb of history the substratum of truth was not made to

* In Appendix A we have arranged important Biblical texts, together with extracts from the writings of the early Christian Fathers, under appropriate headings, which represent the Jaina doctrines, to show how complete was the agreement between the Jaina creed and the teachings of early Christianity

lie on the surface, but lay hidden beneath, he would not be long in finding it out for himself.

The story is a beautiful illustration of the emancipation of the Self from the clutches of the self. Through ignorance, the real Self is in the bondage of the false, 'illusory,' bodily self, and is suffering in captivity. This little bodily self is the tyrant, Pharaoh, who is the ruler of Egypt (that is, the world). Israel represents the real, effulgent Self, who is to be rescued and taken out from the land of captivity to that of bliss, where streams of milk and honey flow, and a vision of which was seen by the early patriarchs by the power of the Self. The stubbornness of Pharaoh illustrates the resistance which the lower self offers to the aspirant, in the early stages of spiritual unfoldment. The pith of the story now becomes clear, and may be described in a few words. When the disciple is firm in his determination for spiritual emancipation, he is opposed by his personal self, which throws all sorts of obstacles in his way. The early part of discipleship is, indeed, a hard struggle between the higher and the lower natures, and Maya (delusion) holds out all sorts of temptations and threats to the aspirant. But no emancipation is possible till the power of Maya is not totally destroyed once for all and for ever. The little, illusory self of Maya, therefore, is represented as having hardened his heart over and over again. At last, frightened by the devastating desolation of calamity, the despot half-heartedly agrees to set the 'Chosen One' free. However, he soon repents of his weakness, and makes one more effort to recapture the Emancipated Soul, but, God having manifested Himself, miracles are performed to baffle the enemy, the sea parts dry, letting the favoured one pass, but entombing the tyrant and completely destroying all traces of him.

The story of the rescue of Prahlada, which is celebrated annually in many places by the Hindus, is the Puranic counterpart of the legend of the emancipation of Israel. Hiranya-Kasipu, the *asura* king and the bitterest enemy of VISHNU, had a son named Prahlada, who took to worshipping the god, in defiance of the wishes of his august father. The distressed parent resorted to various devices to wean the unruly child from the love of the deity, but in vain. At

last he resolved to destroy the boy, but failed in the various attempts he made on his life. He then sought the help of his sister who was supposed to enjoy immortality, as a divine gift, and prevailed upon her to enter a burning pyre, taking the lad with her. The roaring pile was, however, turned into a garden at the touch of Prahlada, but the sister of Hiranya-Kasipu was destroyed by the flames. This exasperated Kasipu so much that he resolved to destroy the boy with his own hand. Tying him securely with a rope to one of the solid masonry columns in his palace, he addressed him somewhat as follows : 'Thou hast defied me thus far, but I am now going to destroy thee. Thou knowest well that I cannot be killed by man or beast; neither the weapons that have been manufactured by *devas* or men, nor metals, nor elements have power over me, and day and night cannot witness my destruction. Therefore, there is none to release thee from my power. Hasten thou now to call upon thine god to come to thy rescue, for thou shalt not live to utter his name again.'

Having thus spoken, Hiranya-Kasipu raised his arm to strike down his son, but just as the glittering blade flashed out of its sheath, the massive column burst with a loud report and a fearful creature, half lion and half man in appearance, sprang from its middle. The next moment it had ripped Hiranya-Kasipu's bowels with its powerful claws. Thus was Prahlada saved from death, and Hiranya-Kasipu destroyed.

As for the interpretation of this legend, Hiranya-Kasipu represents greed, the source and support of all other evil tendencies described as *asuras*. According to Mr K. Narayana Iyer (see the Permanent History of Bharatavarsha, Vol. II. p. 152), "Hiranyom means gold or riches and Kasipu, a pillow or bed. Hiranya-Kasipu therefore naturally applies to a person who having acquired wealth is unwilling to spend, but clings to it with great attachment." Prahlada, on the other hand, signifies "great delight and contentment," which are the antithesis of greed. Greed being the most difficult mental trait to destroy, the development of contentment already marks an advanced stage of spiritualism. Hence is Prahlada a devotee to be saved. The sister of Hiranya-Kasipu is the

calculating intellect impressed in the service of greed, and fire represents a state of confusion, which is, however, changed into orderliness at the touch of Prahlada. The monster represents the combined virtues of intelligence and fearlessness (man=intellectualism + lion=courage), hence the combination of wisdom and will; and the column of masonry is a good symbol for the column of the spine which is the seat of many psychic *plexi*. Being the last enemy on the path, greed is destroyed as the soul turns away its attention from the world of strife and lust, that is to say, at the moment of the darkening of the sun of *ahamkāra*, hence neither in the day (the condition of spiritual purity) nor at night (when the light has not yet dawned), but at the juncture of day and night. The rest of the story is lucid enough and needs no further comment.

To sum up: every religion recognizes, more or less definitely, the possibility of a state of existence of surpassing joy which would have no ending. The coming Messiah is an ingenious symbolism with reference to that beatific existence, and conveys no idea of the return of a real or mythical personage of the name of Jesus, or of any other saviour or saint, who might or might not have lived in the world of men in the past. The soul that destroys its evil *karmas* becomes its own Saviour, and needs no Liberator from outside itself !

CHAPTER XII

RE-INCARNATION

هفتصد هفتاد قالب دیده ام * هفتاد و سبعة بارها در نیده ام

[Tr —Seventy times seven hundred bodies have I passed through, seed-like have I sprouted forth again and again !]

The eternity of the soul being established in the preceding chapters, re-incarnation follows as a necessary logical corollary. For it is inconceivable that throughout the unimaginably vast eternity of time which is implied in our notion of the past the present incarnation of the soul should be altogether a novel and unprecedented event in its experience. The present appearance of the *jīva* can, then, in no sense be its first incarnation in the world. This is tantamount to saying that it must have appeared in many other forms or incarnations in the past. To deny this will be to introduce the element of chance, or the *deus ex machina* of a divine will, concerning which Mr J C. Chatterji makes the following highly pertinent observations in his *Hindu Realism* (pages 116-117).—

“ It cannot be said that the Atman suddenly makes a resolve to be born and is born. For, in that case, we have first to show the antecedents which can lead to such a resolve, because we know of no resolves which are made without antecedents, consisting of thoughts, ideas and perceptions. Secondly, if an Atman came to be born out of its own choice, by making a sudden resolve, it would be born only under conditions which would make it happy. But there are millions of men that are anything but happy in regard to their situations or bodies, and it is unlikely that the Atmans in them would have come to be born out of anything like choice.

“ Nor can it be said that it is born, once and all of a sudden, entirely by chance. For there is a rigid law which guides and governs the body in which the Atman is born (that is to say, with which it is related), and the surroundings in which the body is found. This body and surroundings form one term of the relation, while the Atman forms the other. In these circumstances it is hardly reasonable to assume that, of the two terms of a relation, while one is guided by law, the other is merely a thing of chance.

“ Finally, if it be held that it is God who associates the Atman with a body, and he does so only once, then such a God would be open to the charge of injustice and involved in contradictions. He would be unjust and malicious, inasmuch as he associates one Atman, without any reason, with a body where a man cannot but be happy and have pleasant surroundings, while He associates another with a body which can be only a source of misery, and surroundings which can only foster vice. ‘But nobody thinks of God as being unjust or whimsical, and therefore the theory that God associates an Atman with a body, only once, without any reason, must be abandoned.’ ”

It is only necessary to look at the souls of men to be convinced of the fact that they are neither at the top nor the bottom of the scale of evolution, since none is fully developed in knowledge, and none absolutely devoid of intelligence. Whence this middling status, and the differences* of temperament, knowledge, and the like, if they have come for the first time into the world? Reincarnation, and re-incarnation alone, explains these facts, and also accounts for the differences

* However eloquently one might advocate the cause of a man-like architect of the world, it is impossible to defend him on the count of favouritism. No amount of subtle hair-splitting, no manner of ingenious juggling with vague and contradictory epithets, no power of stirring oratory, can ever defend such a being from the simple charge of malicious differentiation in the exercise of his creative function. Why should he create one man happy and another very wretched, one the favourite of gods, another the companion of evil; one intelligent, another stupid; one capable of imbibing the right faith, another hopelessly perverse and incorrigible? Even great nations show differences of circumstances,—one is born to rule, another to serve in slavery, and so forth. Why does God, the Just, the Merciful, the Omnipotent, discriminate between his creatures in this manner? Theology has no sensible reply to give; but Vedanta, with its doctrine of Maya, tries to explain the situation as follows :—

“ Here is a master who goes into the garden at one time, and goes into the mansion at another time and goes into the dingy dungeon at one time, and goes into the toilet at some other time, goes into the kitchen himself, and lives also under a burden himself. What will you call him? Is he unjust? No, No. He were unjust if the people whom he kept in the dungeon, or in the garden, or in the mansion, or in the toilet were different from him, but it is he himself who resorts to the toilet, and he himself who goes into the other places, if it is he himself who does all these things, then he is not unjust. Then all the blame is taken off him ” (In the Woods of God Realization, Vol. III, 36-37).

And Sufeism chimes in :

خود کرزه و خود کرزه گور خود گل کرزه - خود بر سر آں کرزه خریدار برآمد

between the animal, the vegetable and the human souls. Reject re-incarnation, put the soul, for all the past eternity of time, in a region of stagnation and inaction, and you will find that you cannot bring it into the world at all except on the hypothesis of chance, or, what is even worse, the miracle of a divine command.

When we look at the unimaginable infinity of the *jivas* now ensouled in the bodies of beasts, birds and insects, to say nothing of plants, and other lower forms of life, each of which is possessed of the potentiality of Godhood, we are irresistibly led to the conclusion that to deny re-incarnation is to foredoom them all to eternal damnation and misery, for none of them is possessed of that type of intellectualism which can discriminate between the Self and the not-Self, so as to be able to evolve out into perfection in their present incarnations *Moksha* being dependent on self-exertion, and not on the favour of another, by far the vast majority of mankind, too, will find themselves unable to attain it in the course of one earth-life. What, we ask, will be their plight, on the hypothesis of one earth-life *per* soul? To deny re-incarnation is to condemn them all to an eternal and unending life of damnation, torture and torment in hell, or to a stagnation of inaction in some other place, without giving them any chance for developing their potential perfection, which is the end in view.

The case with those whose souls have felt the thrill of inspiration arising from a consciousness of their divine goal is still more striking; for if we ponder over the problem, we shall observe that the consciousness of the Ideal in a Self-conscious soul must itself lead it to perfection willy-nilly, in due course of time, since it is the nature of the Ideal to be active. How powerful must be the force of this living ideal, can be seen at a glance by comparing it with the false ones which men pursue in the World. Money, for instance, though

[Tr Himself the pot, himself the potter, himself the material of the pot, himself appears also as the purchaser of the pot.]

Vedanta itself does not go quite so far as Sufeism, since it is not its doctrine that Brahman becomes the material of the pot. As for the merit of the explanation, it is sufficient to say, with Schopenhauer, that a God, who, from the beginningless eternity, has been acting in this manner must have been tormented by the Devil.

unmoving in itself, is the cause of all the wild bustle and 'life' in the world, and what has it not led men and nations to in the past? One need only think of the horrible scenes which generally take place on the discovery of a "Klondike,"—scenes of starvation, suffering and villainy of men—to realize its power.

The metaphysics of the subconscious, which is engaging the attention of European psychologists at the present day, has gone a long way to show that the subconscious is not the same thing as the unconscious or inactive. It has been observed that the idea of the action ordered in hypnosis not only becomes an object of consciousness at a certain moment, but the more striking aspect of the fact is that the idea grows *active*; it is translated into action as soon as consciousness becomes aware of its presence. As to this, Prof. Sig. Freud of Vienna observes:—

"The real stimulus to the action being the order of the physician, it is hard not to concede that the idea of the physician's order becomes active too. Yet this last idea did not reveal itself to consciousness as did its outcome, the idea of action; it remained unconscious, and so it was *active* and *unconscious* at the same time." *

This is quite sufficient to show that the true Ideal of Divine Perfection cannot but be active, and with a greater degree of intensity than the false ones whose association with consciousness is not of a permanent sort.

Thus, the activity of the Ideal is put beyond dispute, its effect can only be to lead to the realization of individual perfection, however much we might retard it by our wrong actions and failings. Now, since one earth-life does not suffice for the attainment of perfection in the case of every one, it follows that there must be repeated births, or, rather rebirths, to enable souls to obtain full development.

On the strictly scientific side of the question, the soul must have existed in the past in some form or other, since it is immortal and eternal by nature.

But it could have existed in the past only in one of the two ways, namely, either as a pure spirit or an impure ego. There is no third

* See the article entitled 'Some Types of Multiple Personality' in the Special Medical Part of 'The Proceedings of The Society for Psychical Research,' for November 1921.

way in which it could exist. But it could not have existed in the past as a pure spirit, for in that case it would be a God, and there is no power in nature to drag a perfect God into bondage and *samsāra*. Nor can such a Perfect Being be deemed to be throwing himself down from His high seat. Hence, in the past the soul now involved in transmigration could have existed only in the condition of impurity, that is to say, in association with matter. Thus, however far back we may travel in the past, the unredeemed soul will be always found to exist in an impure state, that is to say, with its divine attributes and virtues crippled and curtailed by the association of matter. But matter is quite powerless to affect the soul merely from without, it is necessary that there should be an intimate degree of fusion between it and the soul, if the powers and functions of the latter are to be curtailed. For internal states are not affected by mere external juxtaposition in space. Even the taste of a morsel actually on the tongue requires a closer contact than mere juxtaposition between the *stimulus* produced by it and the soul to be felt. It is actually counter-indicated when owing to attention being exclusively engaged elsewhere there is not the necessary intimacy of contact (though juxtaposition there is) between the gustatory *stimulus*, that is to say, the article of food in the mouth, and the perceiving soul. It follows from this that actual fusion between spirit and matter, that is to say, the ensoulment of spirit in matter is necessary before the soul can be affected in respect of its attributes and powers. The soul, must, therefore, have existed in an embodied condition prior to its present incarnation. It must have consequently experienced death elsewhere to be reborn here in the present form.

The above arguments conclusively establish the truth of transmigration and *karma*.

Two counter-theses have been advanced against this theory, namely, (1) heredity, and (2) creation. These have already been sufficiently refuted, but we shall deal with them further, as we proceed with our general observations on the law of *Karma*.

Karma is said to be the cause of bondage and ignorance, pleasure and pain, and birth and death, in short, of every 'complexion' which the soul puts on. The law which regulates the action of *Karma* is

based upon the principle of cause and effect, so that the saying 'as one sows, so must one reap,' presents the whole doctrine in a nutshell. Every action, whether mental or physical, is a sowing of the 'seed,' or, in the technical language of Indian philosophy, an engendering of *karma*. In the act of sowing the 'seed,' or engendering the *karma*, the soul has the choice of acting or refraining from action; but when once the 'seed' is sown, *i.e.*, *karma* engendered, its freedom is replaced by an inevitable liability to bear its consequences. The harvest which is sown must be reaped, gathered, and assimilated in its unabated fulness.* This is what constitutes the bondage of the soul. *Karma*, therefore, is a kind of force which compels the soul to bear the consequences of its good or bad actions; and this force originates in the very action itself and at the very moment of its performance.

Every action affects the doer as much as it does another, though the effects of it may differ in the two cases. The other may, in some cases, be not affected at all, but the doer is always affected by his acts. The effect of the expenditure of energy on another is generally visible, but not so its effect on one's own self. In the latter case, the invisible *kārmāṇa* body (a sort of inner vestment of the soul) is directly affected, for good or evil, by the energy spent in the performance of the act. The effect of action on the *kārmāṇa śarīra* is a change of the 'complexion' of the soul, which determines its future liability to particular actions and experiences. In plain language, the effect of action is the creation of new tendencies and inclinations, or the confirmation or modification of some old and deep-rooted habits. *Karma*, thus, is a force which binds the soul to the consequences of its good and bad actions.

True to nature as the Jaina philosophy throughout is, it recognizes the different kinds of *karmas* as so many forces (*karma-prakṛits*), which, operating on the soul, tie it down hand and foot, and constitute its destiny. They are material in their nature, inasmuch as there can be no such thing as an immaterial force.

* This is the general rule, and it admits of one exception, since the effect of *karmas* can be modified and even destroyed, before fruition, by the acknowledgment, acquisition and practising of *dharma*.

In subjection to its *larmas* the soul is like a balloon held captive by means of heavy sandbags tied to its strings. As the balloon cannot ascend up in the air as long as the sandbags are attached to its ropes, so is the soul unable to enjoy its natural freedom and divinity so long as its *karmas* are not severed from it.

If the soul were an insentient principle, like the balloon, it could never free itself from its captivity, but being an active, conscious being, it has the power, hence the choice, to cut the cords with which it is tied down. Hence, its bondage continues just so long as it does not exert itself to break its bonds. It must, however, be remembered that the power of exertion depends on self-knowledge which arises only when the bondage itself is somewhat loosened, as in the case of man. Therefore, man alone of all creatures is gifted with the power to free himself from the cycle of births and deaths, hence he alone needs the warning against the eating of the fruit of the tree of knowledge of good and evil. Hence, also, the emphasis on the privilege and importance of human birth in the Scriptures.

Thus recognised, *karma* is no imaginary creature of the Jaina metaphysician, but a real binding force, the coils of which can only be unwound by certain prescribed means.

The effect of the actions of the soul is not to create a liability to suffer identically the same experience that an individual subjects another to, in all cases, *e.g.*, he who has killed a man would not be necessarily murdered by his victim, in some future re-birth, for if that were so it should leave the natural functions of the soul-substance unaffected, or affected only very slightly. The fruit of evil *karma* may take any form, and subject the individual to ignorance, loss of vision, and the like. Evil *karmas* lead to ignorance, because perfect knowledge depends on the purity of the Self which is all-knowing, so that when it is covered over with impurities, like a candle put under a bushel, the light of its wisdom is necessarily obstructed. Moreover, the impetuous activity of will in the pursuit of desires, acts as an obstruction to knowledge, just as the disturbed state of the water of a lake prevents the things lying at its bottom from being clearly perceived. Swayed by passion, we become unreasonable, and often do things of which we repent in calmer moments.

But, since passions only arise from desires, which are, in their final analysis, reducible to love and hate, i.e., attachment (*raga*) and aversion (*dvesha*), attachment and aversion are the true causes of ignorance. Hence, the nourishing of the two arch-enemies of the soul is the cause of its bondage. The Jaina *Siddhanta*, therefore, points out that he who would attain liberation must not only give up sensual gratification, but also the very desire for it. The evil lies to a much greater extent in the entertainment of desire than in the actual indulgence of the senses. Hence, he who looks after a woman with lust is not less 'guilty' than he who has carnal knowledge of her.

It is to be remembered that the soul, as the enjoyer, is the subject, and matter, the object of enjoyment. Hence, the relation between the pleasure-extracting capacities of the soul and the qualities of matter, that is, colour, taste, smell, and the like, is that of subject and object, i.e., the male and female principles. As the male opens his arms to embrace the female, so do the soul give up its rhythm of *intension* and expand out, as it were, to embrace the slower rhythms of the qualities of matter. This results in the loss of its free rhythm of *intension*, and in the acquisition of the slower types of rhythm corresponding to the qualities of matter. In some cases, the quality of the pure rhythm of freedom becomes so much defiled and vitiated that the *jiva* can find solace only in the 'embrace' of matter. Smoking and drinking furnish fairly good illustrations of the polluting influence of matter on the soul, whose purer instincts, at first, revolt at the very sight of the things named, but later when habituated to their use, become debased into a longing, and, in the worst cases, into an insatiable craving for them.

It can also be seen without much difficulty that all evil passions and emotions, and the foul deeds, also, which they lead men to commit, arise from the free indulgence of the senses. For instance, a person in whom the craving for liquor has passed the limit of control will readily do anything to obtain the means for procuring it, passing, by imperceptible degrees of moral degradation, from the self-abasing begging of money as a favour, to theft, and also, in the end, to robbery and murder. That the unconquerable longing for the gratification of the senses also deprives one of the power of judgment, the sense of

morality, and the capacity to act in the right way, follows as a necessary corollary. The associations, too, are determined by the same cause, since a drunkard can only find pleasure in the company of men of his own type, and so forth. The duration of life also depends, to a considerable extent, on the nature of the active tendencies of the soul, since the pursuit of sensual pleasure constantly acts as a strain on the body, by dragging it into all kinds of unhealthy surroundings and uncongenial environment. Besides, desires invariably bring us into conflict with men also bent on gratifying their lusts, and often lead to quarrels, duels and wars. As a matter of fact, the physical body also can be made to defy death and decay, to a considerable extent, as will be shown more fully later on, but that requires an active attitude of the soul, whose desires and actions in the state of bondage are only calculated to jeopardize and imperil its 'life' every moment.

The bondage of *karmas* is got rid of in two different ways, either naturally, or by the active exertion of the will. The difference between the two modes lies in the fact that, while in the former case the release is always partial and brought about by the exhaustion of the force of one or more *karma-prakṛtis*, in the latter it results from the knowledge of the real nature of the Self, and the consequent exertion of the will to remove the obstacles from its path. The result is that in the former case the soul is freed from one kind of bondage only to fall into some other, but in the latter all kinds of bonds are broken, one after another, by the conscious exertion of the will. It is, however, evident from the nature of the process and the causes of bondage that the will alone can bring about the freedom of the soul. No outside agency can, therefore, do anything for him who is not prepared to save himself. The function of the *Siddhātmas* in Jainism is, therefore, confined to the imparting of instruction,* which they have left behind in the shape of Scriptures.

*Anxious as we are to acknowledge merit wherever it may exist, it would not have pained us at all to recognize the founders of other creeds also as true teachers of mankind. But when after giving the fullest possible credit to the account of their lives as contained in their own books, we find that not one of them attained *moksha* in its true sense, the very idea of which was unknown to many of them.

body And, corresponding to this, every impression upon the body is also, on the other hand, at once and immediately, an impression upon the will As such, it is called pain when it is opposed to the will, gratification or pleasure when it is in accordance with it. It is quite wrong, however, to call pain and pleasure ideas, for they are by no means ideas, but immediate affections of the will in its manifestation, the body, compulsory, instantaneous willing or not-willing of the impression which the body sustains Lastly, the knowledge which I have of my will, though it is immediate, cannot be separated from that which I have of my body I know my will, not as a whole, not as a unity, not completely, according to its nature, but I know it only in its particular acts, and therefore in time, which is the form of the phenomenal aspect of my body, as of every object Therefore the body is a condition of the knowledge of my will. Thus, I cannot really imagine this will apart from my body. So far as I know my will specially as object, I know it as body The *will* as a thing in itself is quite different from its phenomenal appearance, and entirely free from all the forms of the phenomenal, into which it first passes when it manifests itself, and which therefore only concern its *objectivity*, and are foreign to the will itself

" If now every action of my body is the manifestation of an act of will in which my will itself in general, and as a whole, thus my character, expresses itself under given motives, manifestations of the will must be the inevitable condition and pre-supposition of every action For the fact of its manifestation cannot depend upon something which does not exist directly and only through it, which consequently is for it merely accidental, and through which its manifestation itself would be merely accidental Now that condition is just the whole body itself Thus the body itself must be manifestation of the will, and it must be related to my will as a whole, that is, to my intelligible character, whose phenomenal appearance in time is my empirical character, as the particular action of the body is related to the particular act of the will The whole body, then, must be simply my will become visible, must be my will itself, so far as this is object of perception It has already been advanced in confirmation of this that every impression upon my body also affects my will at once and immediately, and in this respect is called pain or pleasure, or, in its lower degrees, agreeable or disagreeable sensation, and also, conversely, that every violent movement of the will, every emotion or passion, convulses the body and disturbs the course of its functions

" Thus, although every particular action, under the pre-supposition of the definite character, necessarily follows from the given motive, and although growth, the process of nourishment, and all the changes of the animal body take place according to necessarily acting causes (stimuli), yet the whole series of actions and consequently every individual act, and also its condition, the whole body itself which accomplishes it, and therefore also the process through which and in which it exists, are nothing but the manifestation of the will, the becoming visible, *the objectification of the will* Upon this rests the perfect suitability of the human and animal body to the human and animal will in general, resembling, though far surpassing, the correspondence between

an instrument made for a purpose and the will of the maker, and on this account appearing as design *i.e.*, the teleological explanation of the body. The parts of the body must, therefore, completely correspond to the principal desires through which the will manifests itself; they must be the visible expression of these desires. Teeth, throat, and bowels are objectified hunger; the organs of generation are objectified sexual desire; the grasping hand the hurrying feet, correspond to the more indirect desires of the will which they express. As the human form generally corresponds to the human will generally, so the individual bodily structure corresponds to the individually modified will, the character of the individual, and therefore it is throughout and in all its parts characteristic and full of expression."

This somewhat lengthy, though highly abridged, account of Will as the Thing-in-itself and of its objectification was necessary to show that the body is only an expression of the mind that is to say, is made in the likeness of the soul, as Muslim philosophers point out. If we bear in mind the distinction between the process of organization and manufacturing, as pointed out by H. Bergson in his "*Creative Evolution*," namely, that the former proceeds from the centre to the periphery, while the latter in a reverse manner, *i.e.*, from the periphery to the centre, there appears to be nothing surprising in the fact that the body should be built up according to the character which is to be expressed in it and through it. Thus, the present body is necessarily the result of the pre-natal character, formed in a previous life.

So far as instincts are concerned, their variations cannot be explained by environmental conditions and influences, for we see children in the same family—even twins—differing radically from each other in respect of their temperaments, instincts, emotions and the like.

The whole of the past experience, ante-natal and that acquired since the physical birth, is stored up in the constitution of the soul in the shape of tendencies, emotions, feelings and inclinations—in short, as character.

"What are we," writes Bergson, "in fact, what is our *character* if not the condensation of the history that we have lived from our birth—nay, even before our birth, since we bring with us pre-natal dispositions? Doubtless we think with only a small part of our past, but it is with our entire past, including the original bent of our soul that we desire, will and act. Our past, then, as a whole, is made manifest to us in its impulse; it is felt in the form of tendency, although a small part of it only is known in the form of idea . . . We could not live over again a single moment, for we should

have to begin by effacing the memory of all that had followed Even could we erase this memory from our intellect, we could not from our will"—(*Creative Evolution*, pp 5 and 6)

The parents are merely a channel for the passage of the soul from one condition into another, they do not manufacture it or its character in their own bodies. There must be a substratum of individuality, at the very outset, to be acted upon and affected by variations of surroundings and environment But this is what is generally lost sight of by theological writers, whose preconceived notions of their misunderstood creeds have prejudiced their minds against the only theory which can offer a satisfactory explanation of all the discrepancies, disharmonies and enigmas in the world. The effect of this unconscious bias in the mind of the investigator is fateful for the unwelcome theory, for the moment the hypothesis suggests itself, it is apt to be dismissed with little ceremony and without investigation So far as Christians are concerned, we have already sufficiently shown that their own religion preaches identically the same doctrine as is taught by Hindus and Jainas in respect of the eternity, 'evolution,' and final emancipation of the soul, and with regard to Islam, also, we hope, ere long, to satisfy the world that the Holy Qur'an itself cannot but lead to the same conclusion when properly understood. Meanwhile, let us dispose of the subject of heredity with a single quotation from a modern psychologist of note.

"Even though the individual organism," says Harald Höffding (*Outlines of Psychology*, pp 353-354), "which, in spite of its completeness and relative independence, is still a republic of cells, were to be explained as compounded out of elements, and its origin made intelligible through the laws of persistence of energy, this would not explain the individual consciousness, the formation of a special centre of memory, of action, and of suffering That it is possible for such a centre to come into being is the fundamental problem of all our knowledge Each individual trait, each individual property, might perhaps be explained by the power of heredity and the influence of experience, but the inner unity, to which all elements refer, and by virtue of which the individuality is a *psychical* individuality, remains for us an eternal riddle Psychical individuality is one of the practical limits of science

"In recent times the attempt has been made to explain by heredity, not only the properties of the individuals and of the family and race, but also the forms and characteristics which apply to all consciousness Even before Darwin's hypothesis

But the first alternative is untenable, since character is inseparable from will and cannot possibly be described as the resultant, or product, of a process of compounding molecules or particles of matter ! Furthermore, if the germ-plasm be the source of individuality, as it must be on the materialistic hypothesis, it would follow that character is the maker of will rather than will, the maker of its character—which is by no means in harmony with the dictates of reason and commonsense

We may now push this enquiry still further and transfer the store of tendencies, disposition, and the like, from the germ-plasm to some specific or central part within it, but the operation cannot result in greater satisfaction by any means, unless we accord to this part the power of having existed from all eternity, and, also, credit it with a will of its own to be the substratum of its mental equipment and choice. The only other way to get out of the difficulty is to say that this specific part, or the fundamental atom, as it has been called by certain writers, is *manufactured* in the parents' body, by a number of particles or electrons of matter becoming fused or blended together in a particular form. but that would not give us an *organism*, but only a centre-less, will-less product of matter, and would again bring us face to face with the old problem, *viz.*, how came this part itself to be endowed with *individuality* ? It is thus evident that the theory of heredity is utterly insufficient to meet the situation, and it is certain that the power which builds the physical organism is a pre-existing *nucleus* of force independent of the ovum and the spermatozoon both. This *nucleus* of creative, that is to say, form-making, energy is bound up in a subtle and invisible body of matter, called the *kārmāna śarīra* (the body of *kārmās*), because of its being the repository of the effects of the past *karmas* of the soul, and is the root-cause of the differences of form and conditions amongst all kinds of living beings in the universe. Thus the 'seed' of life, *i.e.*, the soul, does not originate in the body of its male or female parent, but utilises its mother's womb as a portal of ingress into the world. As regards the selection of the 'womb,' that also depends on the past *karmas* of the individual, since it is determined by the magnetic properties or chemical affinity

residing in the inner bodies of the soul. It is, therefore, correct to say that the soul is the maker of its body itself.

That these are not purely oriental speculations, but truths based on sound reason, may be shown by a single quotation from Schopenhauer* (" The World as Will and Idea," vol ii. page 485) :—

" Who makes the chicken in the egg? Some power and skill coming from without, and penetrating through the shell? Oh no! The chicken makes itself, and the force which carries out and perfects this work, which is complicated, well calculated, and designed beyond all expression, breaks through the shell as soon as it is ready, and now performs the outward actions of the chicken, under the name of will. It cannot do both at once, previously occupied with the perfecting of the organism, it had no care for without. But after it has completed the former, the latter appears, under the guidance of the brain and its feelers, the senses, as a tool prepared beforehand for this end, the service of which only begins when it grows up in self-consciousness as intellect, which is the lantern to the steps of the will, and also the supporter of the objective external world, however limited the horizon of this may be in the consciousness of a hen. But what the hen is now able to do in the external world, through the medium of this organ, is, as accomplished by means of something secondary, infinitely less important than what it did in its original form, for it made itself "

The transmigrating ego carries with it the entire load of its past *karmas*, which account for the circumstances and conditions of its present incarnation, or 'life.' The material basis of these *karmas*, as already hinted at, is the subtle inner body called the *kārmāna śarīra*, which, along with the one known as the *taijasa*, is a constant companion of the soul in all its transmigratory wanderings. Both these bodies are destroyed at the moment of final emancipation, when the soul immediately rises up to the holy *Siddha Śilā* as pure Spirit, and attains *nirvāna*. The *Kārmāna śarīra* is the compound arising from the union, or fusion, of spirit and matter, and is subject to modifications of form and type from time to time. The *taijasa śarīra* is composed of electric, or magnetic matter, and is a necessary link† bewteen the outermost body and the *kārmāna śarīra*

* See also pp. 252—280 of " The Fourfold Root and Will in Nature."

† The necessity for a link of this kind lies in the fact that its absence would render the gulf between spirit (soul) and gross matter unbridgeable, making it impossible for the ego to come in contact with or to use his bodily limbs. As to this the following observations of Dr J. Bovee Dods (Mesmerism and Electrical Psychology, pp 13 and 14) may be read with advantage —

So far as the *kā, māna śa, īra* is concerned, its existence is proved by the fact that a body of subtle matter is an absolute necessity for the sojourn of the soul in the regions of *devas*, demons and men, since a bodiless spirit at once rises up to the top of the world, to take its place among Gods. Hence the existence of a force which prevents its rising to the Holy *Siddha Sila* is a *sine qua non* to its remaining entangled in the *samsara*. Now, since force cannot be conceived apart from matter of some kind or other, it is obvious that the bondage of the soul is due to its being imprisoned in some kind of an encasement, or body, of matter. It is this encasement, or body, of fine matter which is called the *karmāna śarīra* in the Jaina Scripture. That this body cannot be the body of gross matter itself, is evident from the fact that its existence is a condition precedent to the making of the outer visible body. For the soul which is perfectly divine when devoid of all bodies, would have absolutely no reason to descend to our world, to enter into crippling relations with matter, shutting itself out from all its divine powers, attributes and qualities. Furthermore, the attainment of *moksha* would also necessarily and immediately follow the dissolution of form, and could be obtained, with the greatest ease, by the simple process of committing suicide. Nay, even an act of murder would, on the supposition of the gross body being the only vestment of the soul, become invested with all the meritorious qualities of a virtuous deed, since it would signify the immediate emancipation of the soul of the murdered man. The absurdity of the supposition might be further emphasized by the fact that the separation of the soul from its physical body would place men and animals on the same level, doing away with the differ-

“ It is evident that there is no direct contact between mind and gross matter. There is no direct contact between the length of a thought and the breadth of that door, nor is there any more contact between my mind and hand than there is between my mind and the stage upon which I stand. Thought cannot touch my hand, yet it must be true that mind can come in contact with matter, otherwise I could not raise my hand at all by the energies of my will. Hence, it must be true that the highest and most ethereal inert matter in the universe, being the next step to spirit, can come in contact with mind. And electricity, changed into *nervo-vital fluid* (which is living galvanism) is certainly the highest and the most ethereal inert substance of which we can form any conception ”

ences of development in respect of intellect, knowledge, and character, at a single stroke. It is thus clear that the force which prevents the soul from attaining the perfection of Gods is not the outer body of gross matter, but an inner vestment of a finer sort of clay: to use the language of Al Qur'an. It also follows from this that so long as this body of finer clay, the *Karmana śarira*, is not totally destroyed by the soul, it is not possible for it to acquire its natural purity, i.e., the perfection of Gods.

The *karmana śarira*, thus, is the seed of all the soul's mental and physical activities to be exhibited in a future incarnation, and is the momentum in which are gathered up the effects of all the desires, passions, virtue and vice, evolved out in the course of its career as an incarnating ego. In this state it resembles a seed which readily germinates as soon as it finds itself in suitable congenial soil. It is attracted into surroundings suitable for its development by the operation of subtle magnetic forces operating upon its material, and becomes the starting point of a new phase or complexion of life. Now, since descent, lineage and other circumstances relating to status are dependent on the family in which one is born, and since the incident of birth is governed by the nature of the forces residing in the *karmana śarira*, the sum-total of the effects of the past activities of the soul, it is clear that worldly status is ultimately traceable to one's own *karmas* in the past. The same is the case with the bodily form, the duration or term of life, and all other incidents pertaining to and connected with the physical life. Thus, the determining factor of the genus, and in the genus of the particular species to which an individual belongs, as also of the longevity of the body, of the development of intellectual faculties and of all other individual peculiarities and traits is nothing other than the force of *karma*, persisting in the form of the *kārmāna śarira*.

The *taijasa śarira* is a coat of luminous matter thrown over the *kārmāna śarira*, and forms an atmosphere, or *aura* of light round it. It is to the *karmana śarira* what a body is to the bony skeleton beneath. Taken together, the *taijasa* and the *karmana śariras* form only one organism, and accompany the soul throughout its career as a migrating ego.

The *kārmāna* and the *tañjasa* bodies, taken together, are the equivalent of what are described as the *kāraṇa* and the *sūkṣhma śarīras* in Vedānta, though taken separately there is but little correspondence between them. Practically, no information is forthcoming about the *kāraṇa śarīra*, but the *sūkṣhma* is said to consist of five 'seed-organs' of knowledge, five similar organs of action, the root-cause of mind, and the elements of the five kinds of activities of *prāṇa*, i.e., the functions of exhaling, inhaling, digestion, evacuation and circulation generally. No doubt, these functions cannot belong to the *sthūla śarīra* (the gross body), for that body is not the starting point of life; nevertheless they cannot likewise be rooted in the *sūkṣhma śarīra*, but in the very first vestment or sheath, whatever it be called, the *kārmāna* or *kāraṇa* or anything else. Furthermore, as every living being does not possess all the five senses and the organ of mind (*dṛavya māna*), the *sūkṣhma śarīras* of different beings cannot be said to be identically the same in all cases. But Vedānta makes no distinction between the *sūkṣhma śarīras* of different beings, and knows of no difference with respect to them.

There are three bodies of the soul in Vedānta, but five according to Jainism. The former recognizes the *kārmāna*, the *sūkṣhma* and the *sthūla śarīras* alone; but the latter adds two more to them. These two additional bodies, however, do not always accompany the soul. To explain this difference of opinion, we give the description of these five bodies below

(1) The *kārmāna*, which, as already described, is made up of the different kinds of energies known as *karma-prakṛitis* engendered by the operation of the force or forces of different kinds of *raja* and *dveṣa*, i.e., attraction and repulsion;

(2) the *tañjasa* (lit. brilliant) which is composed of electric matter, as already defined;

(3) the *audāraka*, i.e., the ordinary body of gross matter,

(4) the *vañkrīyaka*, or the body which the residents of heavens and hells possess, and which is ordinarily invisible to our normal vision; and

(5) the *aharaṇa*, which is developed by advanced *munis*, and may be projected by them to visit the Tirthamkara, if there be one living in a distant land

Of these, the first two never leave the ego till it enters Nirvana, and the third is also an almost constant companion of the soul in the world of men, though it undergoes modification on account of birth, growth, death and transmigration, from time to time. The fourth takes the place of the *audaraka śarīra* when the soul is born in heaven or hell, and the last is evolved out only by some of the pious saints.

The first four of these bodies do not require any further proof, but the fifth one, the *aharaka*, rests on the authority of the very saints and *munis* who have seen it issue forth

To familiarise the mind with the operation of the Law of Karma, it should be remembered that the *kārmāṇa śarīra*, which is a constant companion of the soul in all its migratory wanderings in the *samsara*, including the heavens and hells, is liable to undergo changes of form from time to time, so that no condition of life short of *nirvana* can be a permanent state of existence. Hence, the soul which goes to heaven or hell returns to the human or animal kingdom on the termination of its life in those regions

Here we may incidentally remark that the confusion of thought prevailing among the numerous sects of reincarnationists themselves, as to whether a human soul can be born again in an animal body, finds an easy solution in the nature of the *karmāṇa śarīra*. People do not take the trouble to work out the process of re-incarnation, and merely wrangle in empty words and concepts, the sense of which they do not themselves grasp; therefore, their disputations seldom lead to any substantial truths. In the light of the above remarks, it is clear that being born in a human or an animal body is just the question which depends on the human or animal tendencies lying latent in the 'creative momentum,' i.e., the *karmāṇa śarīra*. We have no doubt whatever on the point that whenever the animal propensities preponderate over and outweigh the nobler human tendencies of the ego, it cannot help being born in an animal body, the species being determined by the degree of brutal instincts evolved out by the soul. Those who ill-treat their fellow-beings, who show no mercy to the weaker in their dealings with men, who slaughter helpless dumb creatures for the sake of food, or trade, who rob

poor widows and defenceless orphans, and all those who persist in the path of villainy and vice, subject themselves to future incarnations as beasts and brutes. On the other hand, many of our dumb friends who have evolved out humane tendencies are on the high road to get a human form. Let man take a lesson from animals ; they are at least honest.

Terrible as the law of *karma* is in its effect as the instrument of punishment, it can nevertheless be made to remove the evil, not only of the present life, but, also, of all the past lives, and that in the course of a single earth-life, if one only applies oneself to attain emancipation with one's whole heart. But this is possible only by giving up all kinds of worldly activities and by becoming *absolutely* desireless.

The subject, strictly speaking, belongs to the next chapter, but it may be said here that *ahimsā* is the first great requisite without which no real progress whatsoever can be made on the spiritual path.

Obviously, the means employed to achieve an end must be commensurate with the aim in view. Here the aim is to manifest the hidden condition of bliss, which includes freedom from pain and a prevention of its recurrence. Our want of happiness is due to our desires which when unsatisfied create worry, and, when satisfied, a deeper and stronger longing for the objects of enjoyment. Desire, therefore, is the root of all evil. The principal form of austerity, therefore, should consist in a firm determination to be desireless, one should take what is called a vow to that effect, and exert one's will persistently to adhere to it. There should be no desire for the enjoyment of the palate, the eye, the ear, and the like. One should practise *ahimsa* every day of one's life. *Ahimsa* means not injuring others. Since we injure others only to satisfy our desires, desirelessness must necessarily lead to *ahimsa*. Many people think that the killing of animals is necessary for their living, and on that account harden their tender nature. There is absolutely no justification for this act of wanton cruelty. Nuts, vegetables and cereals contain all the nourishment necessary to maintain life, and, in their purity, constitute more joy-giving food than the dead entrails and carcasses of innocent animals.

butchered relentlessly and in utter disregard of their mute appeals for mercy. Life is dear and joyful to all, and we should remember that the disregard of their appeals for mercy, and the sight of the pain and writhings of their bleeding and dying carcasses must recoil on our own souls, furnishing us with brutal and butcher-like tendencies, thus, engendering *karmas* which cannot be easily destroyed, and which form an ever-hardening shell round the soul. He who is desirous of taking the vow which leads to Brahman must resolutely set his heart against such evil deeds, and must give up all desires, which, in any way, whether directly or indirectly, lead to the causing of injury to other living beings. The desire for animal food is one of the worst forms of desire and so long as it is not got rid of bliss cannot be had, even if all the powers under the sun decree otherwise. If the foregoing argument is sound, the meat-eaters must face the question : is it worthy of man—a thinking being—to please the palate and deny happiness to the soul ? In other words, should we allow our tongue to devour our chances of salvation ? The soul is thirsting for knowledge and bliss and for freedom from such undesirable conditions as death, disease, old age, suffering, pain and sorrow : should we allow our perverse desires and inclinations to condemn it to a life which it heartily abhors ? Should we not rather pluck out the tongue if it stand in the way of the realization of our glorious, Godly nature ? Let us think and reflect well before we condemn our souls to a life of anguish and torment.

Muhammad, the prophet of Islam, said* :—

“ The creation is as God’s family ; for its sustenance is from Him therefore the most beloved unto God is the person who doeth good unto God’s family

* * * * *

“ An adultress was forgiven who passed by a dog at a well, and when the dog was holding out his tongue from thirst, which was near killing him, the woman drew off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink ; and she was forgiven for that act

* * * * *

“ A woman was punished for a cat, which she tied, till it died with hunger ; and the woman gave the cat nothing to eat, nor did she set it at liberty, so that it might have eaten the reptiles of the ground

* * * * *

* See ‘ The Sayings of Muhammad.’

“There are rewards for benefiting every animal having a moist liver (i.e., every one alive) ”

This last was in answer to the question put to the Prophet by some one : “ Verily are there rewards for our doing good to quadrupeds, and giving them water to drink ? ”

Mr Abdullah Suhrawardy adds the following as an explanatory note to the above passages :—

“ In the Kur'an animal life stands on the same footing as human life in the sight of God ‘ There is no beast on earth,’ says the Kur'an, ‘ nor bird which flieth with wings, but the same is a people like unto you (mankind)—unto the Lord they shall return ’ ”

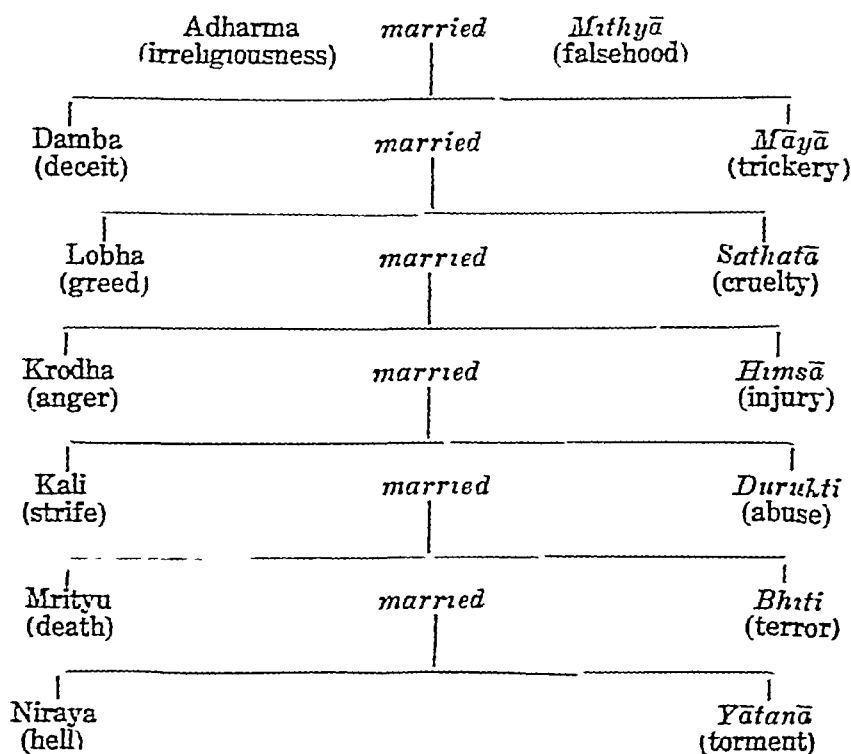
If it is true that there are rewards for those who give quadrupeds and other dumb animals water to drink or otherwise show them kindness, and punishment for those who ill-treat them, like the woman who killed the cat, can we say that our slaughter of cattle for the sake of filling our stomachs, which can be filled just as well, even if not better, with non-animal dainties, is a proper and becoming act for the soul that aspires for freedom and bliss ?

If we would but ponder a little over the matter, we should find that the slaughter of animals is not only sinful, but quite unnecessary as well. Taste, of which we make so much in insisting upon an animal diet, is not at all in the things which we take in or absorb. The æsthetic pleasure which simple, wholesome, non-animal food affords to the soul on account of its natural purity, cannot be equalled by the most sumptuous and expensive preparations from dead entrails and carcasses of birds and beasts, however much we might endeavour to conceal their sickening stench by condiments and spices. Besides, taste for flesh, is only an acquired something like all other tastes. When a man takes to smoking his instincts revolt from the fumes of nicotine, but with each repetition they become more and more blunted, till they lose their natural delicacy altogether, and actually long for that which they had abhorred before. The same is the case with all other evil things ; they not only vitiate the natural instincts of the soul, but also tend to harden one's heart

*Ahimsā** is the only means of removing the impurities arising from evil tastes and inclinations. He who wishes to enjoy immortality and everlasting bliss must first subdue his senses. The conqueror is he who conquers his own lower nature; to destroy another is no criterion of heroism. He who cannot control his desires has no chance in the coming struggle with Death. The weapon which slays this arch-enemy of mankind is not to be found in the armoury of kings and potentates of the world, but is the evil-consuming glance of the *himsā*-freed will.

Does it seem strange that Death should be terror-stricken in the presence of an ascetic will? There is nothing surprising in the statement. The power to defy death is the natural result, or culmination, of a course of life characterised by the severest forms of asceticism. We have had occasion to refer to this power ere this, but we shall now go into the matter more deeply.

* We give below the 'lineage' of *himsā* to show its evil nature. It is taken from the Bhāgavata Purāṇa (see Eng. Trans. by P. N. Sinha, p. 52). The names in italics denote the feminine gender.



To begin with, we must ascertain the true significance of death. Now, since souls are not liable to disintegration or destruction, death must be a process fully compatible with the survival of the *jīva*. But we have already seen it is not as a pure disembodied spirit that the soul outlives the disintegration of its physical body, for the *kārmāna* and the *taijasa sarīras* do not leave it till destroyed by *tapa*, preparatory to the attainment of *moksha*. It follows from this that death signifies the departure of the soul with its two inner bodies, the *karmana* and the *taijasa*, from the body of gross matter. Now, since the law of transmigration, to which all living beings involved in the *samsara* are subject, implies an alternating succession of births and deaths, death necessarily becomes the first step towards rebirth.

There would be little to dread death for in this sense, since it is like an obliging friend ever ready to change the old, the useless and the worn out with that which is fresh and young and healthy, were it not for the fact that it is also the most strictly just and incorruptible judge, giving to every one neither a tittle more nor less than what is deserved and merited by him. Thus, those who have earned merit and laid by store of virtue find in death a kind friend whose agency enables them to rise higher and higher in the scale of being, while those who have wasted their opportunity and gambled away their prospects dread it as an unrelenting foe.

Death, then, is the gateway to re-birth, though full of pain and suffering both in the closing moments of life as well as in the circumstances surrounding the re appearance of the soul in another form. The conquest of death, therefore, can only mean an escape from this liability to re-birth, *i.e.*, the cycle of transmigration. This amounts to saying that immortality is the nature of pure spirit and is enjoyed by those alone who rid themselves of all traces of material impurity. It follows from this that the idea of physical immortality is a fallacy of reason pure and simple.

Himsā, according to the above genealogy of evil tendencies, is the great-granddaughter of irreligiousness and falsehood, and the mother of contention and abuse. Her grand-children are death and terror, who are the progenitors of hell and its sister, the unsufferable anguish. *Himsā*, thus, arises from falsehood, passions and the like, and leads to death and the torments of hell hereafter.

The same conclusion is to be reached from the physical side of the problem, where death means not the separation of spirit and matter—for that would end in the immediate deification of the soul—but a re-adjustment of form or type, of their union, consequent on the changes incessantly taking place in the *karmana sarîra*

Death may be said to occur either in the fulness of time, or prematurely, as the result of an accident, or from certain forms of disease. In the former case it is due to internal causation, and arises from the exhaustion of the force of longevity (*āyuh karma*), while the latter is the result of the separation of the outer from the two inner bodies as the effect of causes external to them. So far as the force of longevity, i.e., the *ayuh karma*, is concerned, it is the term, or duration, of a particular form of the *karmana sarîra*, and, therefore, must come to an end, sooner or later, since that body is a compound of spirit and matter, and since all compounds are liable to change. Hence, time, which 'revolves' all substances round and, thereby forces all combinations and compounds to undergo changes of form, must, sooner or later, destroy the force necessary to maintain any given frame or form of the *karmana sarîra*, throwing it automatically into a new form. The result of the operation is that the association of the soul with its outermost body is rendered impossible any longer, and what is known as death immediately supervenes.

It is to be observed further that the *ayuh karma* is a force which cannot be augmented by any means, inasmuch as it is engendered not in a *vartamana* (current or present) incarnation or life, but in the one that is past. Just as it is not possible to prevent the collapsing of a house built on a sliding hill-top, when he who would put up a prop happens to be imprisoned in the edifice itself, in the same way is it beyond the pale of possibility to staunch the running out of the *ayuh karma*, that is to say, to augment the force of longevity generated under circumstances and surroundings which have ceased to be actual and accessible since. Like the effervescence of an opened bottle of ærated water, which nothing can reinforce, the store of *ayuh* is bound to be exhausted in due course of things, sooner or later. For, just as the duration of

the process of bubbling up in ærated water is determined by the quantity of the gaseous matter in combination with water and by the nature of its fusion with the liquid, so is the longevity of living beings dependent on the type of the *bandha* (bonds) forged by the union of spirit and matter in the *karmana śarīra*. To put it in the simple language of philosophy, the *ayuh karma* is the force which determines the duration of the continuance of a particular form or type of the *karmana śarīra*, upon which depends the association of the soul with its outermost body of matter. Hence, the exhaustion of *ayuh* is immediately accompanied by the last gasp of life, and the migration of the soul into a new 'womb'*

Thus, a perpetuation of the physical life, that is to say, of the outer body of matter as a living organism, is a matter of impossibility, it has to be deserted by its immortal occupant on the determination of his lease of life in each and every case. Hence, while the inevitability of death holds true of all forms of life in the *samara*, he who passes out of the cycle of transmigration necessarily rises above death and enjoys immortality. For death holds no sway over simple, that is to say, indestructible things, so that whoever attains to the purity of the nature of his spirit—a simple substance—may hurl defiance in its teeth.

When certain kinds of its malignant *karmas*, to be described in the next following chapter, are destroyed, the soul becomes freed of its liability to re-birth, and cannot die any more, though it still continues to live in the world of men so long as its *ayuh karma* remains to be worked off. When this is exhausted, it is left as pure spirit, and immediately ascends to the *Śiddha Śīla* at the top of the universe, to reside there for ever, as a fully Perfected Soul, the *Siddhātman*, enjoying immortality and bliss and all other divine qualities of which as a *samsarī jīva* it was deprived, owing to the evil influence of matter.

This is the only way of conquering death—to acquire immortality. But while the soul is debarred from the enjoyment of true

* The word 'womb' is here used in a general sense, and refers to all kinds of births, i.e. modes of being born.

immortality so long as it is unable to escape from the wheel of transmigration, it is undoubtedly endowed with practically unlimited power to triumph over sickness and disease. Old age, too, is not a calamity which cannot be made to fly away to a great distance, even if not altogether avoided; nor are accidents which so often have a fatal ending necessarily included in the class of things which the soul must put up with. We shall deal with each of these causes of premature death separately to be able to understand their nature better.

To begin with disease, it will be observed that it is neither a function of the organism nor a state consistent with the natural condition of the body, inasmuch as the organism itself tries to throw it off even when unaided by medical skill and medicaments. The natural normal condition of a living organism is health which is regained the moment disease is eliminated from it. The question, then, is: what is disease, and how and why does it appear in the organism? The reply is that it is a run-down state of health, and its cause, in each and every instance, is to be found in the low vitality of the system. Whether it be an ordinary malady, such as common fever or the most virulent form of an epidemic, health cannot be affected where the vitality is strong enough to resist the onslaught of disease-bearing elements and germs. This just proves the fact that where the vitality is not impaired germs of malignant disease are powerless to destroy the organism. The question which now arises in this connection is: to what cause or causes is the lowness of vitality itself due?

Before attempting to find a reply to this question we must consider the cause of old age first, so as to be able to deal with the whole subject at once.

Observation will show that there is no fixed time at which old age may be said to set in in each and every case, on the contrary, it appears sometimes at a comparatively early age, while in other cases its symptoms are not observable till a very advanced period of life. The most essential difference between youth and the state of senility lies in respect of the vitiated state of bodily organs and the presence of certain microbes that eat up the finer material of

nerves, replacing it with a coarse and inferior stuff. It is well-known that increasing muscular debility, friability of bones, atrophy of vital organs and general degeneration of the system are the usual accompaniments of old age. According to Prof. Elie Metchnikoff,* "a conflict takes place in old age between the higher elements and the simpler or primitive elements of the organism, and the conflict ends in the victory of the latter. This victory is signalled by a weakening of the intellect, by digestive troubles, and by lack of sufficient oxygen in the blood. The word conflict is not used metaphorically in this case. It is a veritable battle that rages in the innermost recesses of our beings."

Hardened arteries, abnormal liver, vitiated kidneys and a general atrophy and degeneration of the vital organs are some of the effects of a victory of the forces inimical to youth and health. Gradually the muscles shrink, making the skin loose and wrinkled; the memory and intellect are enfeebled, the back becomes bent and the senses are impaired. Extreme decay is characterised by the dissolution of some of the lime in the skeleton and by its transference to the blood vessels. In consequence of this the bones become lighter and brittle, the cartilages bony, and the intervertebrate discs impregnated with salts producing the well-known senile malformation of the backbone.†

Such are the consequences of a victory of the enemies of health and youth on a living organism and it is evident that the commencement of decay is accelerated or retarded in different individuals according to the degree of resistance which they are capable of offering to the force inimical to the well-being of the body. Here also we are entitled to infer that the run-down condition of the system, implied in the inability to resist the encroachment of the forces inimical to its own well-being, is produced by the lowness of its vitality.

Thus, the problem presented by disease and senile decay resolves itself into the simple question: what is vitality, and to what cause, or causes, is its impairment due?

* See 'The Nature of Man' p. 255.

† See 'The Prolongation of Life' by E. Metchnikoff, p. 31.

In order to understand the nature of vitality, it is necessary to bear in mind the fact that health is affected both by mental and material causes, so that harmful passions and emotions, such as peevishness, envy and the like, as well as unhealthy suggestions produce as much harm as unwholesome foods and poisonous surroundings. Vitality, it may be stated, signifies the healthful energy of a living organism, which is characterised by the presence of the soul, and is a term utterly inapplicable to a purely material compound. Hence, it is only natural that it should be liable to be affected by both the mental and physical *stimuli*. Accordingly, we find many of the ordinary ailments of life amenable to control by suggestion as well as by proper medicament. That vitality is not a pure secretion or product of matter, may be seen by trying to infuse it into a body from which the soul has already taken its departure, when the whole of the contents of all the different pharmacopœias may be emptied into the belly of the corpse without making it move as much as a muscle.

The modern mind whose outlook is limited by its ignorance of the nature of the law of *karma*, no doubt, seeks to discover the cause of the lowness of vitality exclusively in the element of matter present in a living organism, but religion points, in the first instance, to the operation of the forces engendered in the previous incarnation of the soul as furnishing the key to the solution of the problem. As already stated, the effect of the different kinds of activities of the individual is preserved in the *karmana śarīra*, the seed as well as the vehicle of re-birth, and constitutes the *nucleus* of potential energy or force for the life to come. At the moment of death the soul enwrapped in its two inner vestments is separated from the physical body of gross matter, and immediately enters a new womb. This operation, which takes much less time than is required for its description, is performed mechanically by the soul, in obedience to the action of the chemical and magnetic forces residing in the two inner bodies, the *karmana* and *taijasa śarīras*. The transference of the soul from a dying organism to the selected base of fresh activities being complete, the process of organising an outer body immediately

begins, resulting, in due course of time, in a new re-birth in fresh environments and surroundings.

If we now bear in mind the fact that the physical body is the objectification of will, as already shown, we shall have no difficulty in arriving at the conclusion that the power of the organism to resist the onslaught of the microbes and elements of disease and old age, in other words, the vitality of the system, is primarily dependent on the nature of the forces stored up in the *kārmāna śarīra*. Whether it be regarded as a chemical property of the physical matter of the organism, the effect of the conjunction of the body and soul stored up in the structure of nerves, muscles and bones or in any other way, it is certain that vitality is dependent, in the first instance, on the operation of forces responsible for the making of the body itself; for the differences in the degree of resistance offered by different systems to the harmful influences from without must, obviously, arise out of the differences in the quality, or quantity, or both, of the material of bodies and the structure of bodily organs and limbs, and must, therefore, be attributable to the organising agency or power in each and every case. Thus, every organism enters into the struggle for existence with a certain amount of the vital force which represents the amount of investment of the soul in its last incarnation. It is the balance which is placed to the credit of the individual in the Bank of Life, and which may be preserved by careful economy, or squandered speedily by reckless and riotous living.

But while the soul brings with itself the *nucleus* of the vital force from its past life, it is also forced, in a certain sense, to carry with it the causes that may constitute a heavy drain on it. These are the seeds of desires which may be said to be the harbingers of vital poverty and decrepitude. The body, which is at once the objectification as well as the instrument of the will, for the gratification of its appetites, is liable to deteriorate and is subjected to abnormal strains, by reckless living. It is easy to desire, but not so easy to gratify the senses; for their objects often lie beyond reach. Besides, every desire once gratified, becomes a still stronger longing for further gratification. Hence, worry puts in its appearance and becomes an additional tax on the body for which it was never designed.

It is this additional burden on the body which is the cause of much trouble in the case of thinking beings. An animal suffers but little or no mental pain on account of worry, for it does not think of the future. Man is however, mostly given to relying upon his intellect, and, thus, suffers most acutely from both real and imaginary pains, for he not only thinks of the immediate future, but also of that which is the most remote and might never happen. The amount of energy which is consumed in the operations of the intellect, in calculating and determining the future course of events, is enormous, and directly tells on one's health. This is not all, for man at times evolves out emotions which are not only unnecessary, but positively harmful as well.

Now, the human body is a delicate organism, and not intended to bear, with impunity, the constant pressure of hard work to which it is subjected in many instances. Exposure to inclement weather, harmful uncongenial surroundings, and want of suitable healthy food, all combine to accelerate the approach of old age, and often lead to untimely death. One of the most fruitful causes of disease and premature decay, in the case of thinking beings, is the force of unhealthy suggestion, which, as pointed out by M. Jean Finot, is responsible to a great extent in shortening life. The same is the case with excessive eating, unhealthy foods and riotous, Bacchanalian living which also make heavy drains on one's store of vitality.

Now, if vitality were a fixed quantity which could not be augmented or reinforced, health and youth would very soon come to grief. Fortunately, however it is not a fixed quantity, but a fluctuating balance, generally on the credit side of the account. The rallying power of the organism is no less remarkable than its capacity to resist disease, though this power appears to diminish or dwindle away with each trial of strength between the forces of health and the elements inimical to physical well-being. In conditions characteristic of prostration and disease, the 'microbes of health'—if we may coin such a phrase—resemble the men who are unable and disinclined to work on account of mental listlessness, overfeeding or the paralysing effect of intoxicants and drugs. In some cases—generally the worst—all these three aspects are found together with symptoms charac-

teristic of exhaustion and fatigue due to over-work for a long period of time. These are the cases that are past all hope of cure, and the question they suggest is not how much relief can any particular system of treatment afford to the patient, but how soon will death put an end to the misery of an existence which has nought but suffering and pain in store?

Leaving these and some other similarly hopeless cases of extreme lowness of vitality out of consideration, there is every reason to believe that where no heavy inroads are allowed to be made on the resources of the organism, and where the healthful energy of the system is properly husbanded by its 'occupant,' there is no cause to fear the coming into being of the conditions which usher ill-health, premature senescence and untimely death. Adepts, indeed, aspire for absolute control over these undesirable conditions, and by means of persistent healthy auto-suggestion and *tapas*—fasting, observance of the vow of celibacy and the like—acquire full mastery over them.

We now come to cases of accidents. It would seem a great presumption to the vast majority of mankind to say that no accidents can possibly happen to a fully spiritualized man; nevertheless, the fact is that no living mortal on earth—the saint who has acquired confidence can ever die of an accident. It is to be seen that the materialism of evidence can sustain. Especially as science is so prone to deny the immortals: but if we push over the matter we can perceive that there is nothing strange or impossible in it. There are some several great men of science to show that the materialistic views are not exclusive on spiritual matters: but in these days of rapid progress a single quotation from an address delivered by Sir Oliver Lodge at the Free Church Council Assembly at Liverpool, will suffice to show that it is not necessary to deny immortality or spiritual entities.

"They seek to deny either the spiritual or the material. But we can have both. In some higher mind perhaps they might be united. The bare possibility of the existence of the immaterial has been recently denied. But the necessity to explain the wonders of scientific progress. They need be no more responsible to more exact, but the immortality of a human being would seem to a contrary effect."

*See "The Leader" Tablet, dated 4th April 1901

There is, as a matter of fact, no miracle, nothing that is supernatural, nothing that is lawless. It is our ignorance which makes us look upon an occurrence as a miracle; for were we all-knowing, we should know the causes of the miraculous as well, and thus know them to be simply natural. The reasons given by us in proof of the power of the will are not pure speculations of a metaphysically inclined brain, but facts which are conformable to truth under the severest tests, namely,

- (1) as being in strict conformity to the rules of reason,
- (2) as being confirmed by ancient tradition, *i.e.*, the experience of mankind in the past, and
- (3) as being capable of yielding immediate and certain results when experimented with.

In the last instance, however, there is a little qualification to be attached to our statement, and it is that we do not try to make theoretical experiments with spiritual truths, but in all earnest sincerity put them to practical test. The powers of the human will seem incredible on account of their simple explanation, and superficial students are ever prone to raise their voice against what they have never properly exerted themselves to understand. When the construction of a steamship was in contemplation, some one, it is said, took it into his head to write a book on the impracticability of the idea, and sent some copies of it for sale to America. But, by a strange irony of fate, the boat which carried the books to the New World happened itself to be a steamship! The 'easy-chair' speculations of our men of science on spiritual matters are just like the views of the author of the book referred to, and possess little or no validity in the realm of true metaphysics. Many of them even deny the existence of phenomena which are only too well proved, on unimpeachable testimony.

The one most fatal effect of ignorance in us is that it makes us blind to our own inner forces and powers. By the impetuosity of will running wild in the pursuit of desire, the transparency of consciousness is beclouded to such an extent that we are rendered quite unconscious of its inner operations, and begin to prize the little gleam left to us with which to adjust our relations with the outer world. The

consequence of this is the most unfortunate one for our race, for it renders the will negative, exposes us to all sorts of evils, and prevents our acquiring a knowledge of such psychic faculties as clairvoyance, telepathy and the like, lying dormant within the soul. When one desires to have the homage of all mankind, to appropriate all the wealth of the world, to be admired and praised by every one, to secure all the titles and other marks of distinction which tickle the vanity of the foolish—in short, when one craves for all the things that abound in the world, he converts himself into a sort of pit which remains ever empty in spite of being filled from all directions unceasingly. When a man thus turns himself into what may, more appropriately, be called a dust-bin, his will becomes negative, and is forced to look upon itself as impotent. In such a state of mental degeneration it cannot perform its higher functions, and lies dormant, as if drugged and stupefied. If we are then exposed to danger we are powerless to combat it, and readily succumb to it, being stricken with terror at its very sensing.

The whole of mankind, except those who are aware of and have realised the true nature of their will pass their lives in a state of demoralizing terror, and so great is their sense of powerlessness that a slightly louder peal of thunder than what they are accustomed to is quite sufficient to make their hair stand on end, even when they are perfectly safe from it. This mental cowardice is a characteristic of the race, but, amongst the cowards, those who are a little more courageous are patted on the back and loudly praised for their courage !

How can man, who looks upon himself as the noblest creature on earth, justify such eternal mental degeneration in him ? Courage and cowardice furnish us with the key to the nature of the will. The former is the result of fearlessness, and springs from self-reliance, implying a belief in the invincibility of one's self, but the latter is the outcome of dependence on reason, which, by relating one concept to another, gives rise to fear, thus paralyzing the system by terrifying the ego.

Will as the self-conscious force is invincible and recognizes no power to be greater than itself. But its chief limitation is that it

does not reason, and is, thus, amenable to suggestion. Hence, the great importance of right beliefs, *i.e.*, faith. Those men who give wrong suggestions to their will are necessarily the authors of their own undoing. This is the sin which cannot be forgiven, for it is one against the Holy Ghost, and death is the wages thereof.

Will is the executive side of life and capable of accomplishing the most wonderful feats, but in the state of impurity it is forgetful of its own nature and powers, and, therefore, liable to be influenced by the wrong suggestions from others as well as from its own intellect. Different kinds of *karmic* forces produce different kinds of impurities in its nature, some obstructing its knowledge, some its perception, some its capacity for faith and mental serenity, or sober-mindedness, and some its freedom of action. Deprived of its natural perfection and independence, the soul behaves in all sorts of ways, and has to break away from its *karmas* before it can attain to the status of Gods.

It is thus clear that the will remains weak and impotent only so long as it is involved in the delusion of ignorance, that is, wrong ideals and beliefs. According to our thoughts it is that the will in us appears as potent and powerful, or impotent and powerless. But for our individual ideals and beliefs, we all would be equally brave, or cowardly, since the egos are all alike in substance, and, also, since all organisms are made of the same material. Our thoughts may, therefore, be said to constitute the influence which renders the will negative in us.

To understand the power of thought on will, it is necessary to bear in mind the fact that there are two systems in the human organism, the conscious, or intellectual, and the sub-conscious, also known as the subjective, which possesses full control over the bodily organs and functions. The ego, *i.e.*, the will, is the primary impetus which combines both these systems in itself. It is the king for whose preservation they both work in their different ways, the subconscious doing duty for the executive, and the intellectual discharging the functions of a prime minister, that determines and adjusts the relations of the individual with other individuals and bodies in the world. The affairs of the waking moments of life are

ordinarily conducted by the prime minister (the intellect), but when the latter is incapable of dealing with any particular situation, *e g*, when danger is imminent, the subjective mind takes the reins of control in its own hands. At other times, however, it does not dispute with the discriminative faculty the advisability of its orders, but obeys them all if they happen to bear the seal of the 'king,' that is to say, it faithfully carries out all such suggestions as are approved of by the will. Hence, suggestions which are strong enough to affect the will are alone recognised and obeyed by the subconscious, *i.e.*, the Executive

The sub-conscious is there merely to do the will of the ego, so to speak, and, therefore, does not reason concerning the advisability of its orders; it seizes the reins of control only, when the prime minister is rendered powerless and the king turns to it for protection and help. In such extreme cases, the executive (incapable of induction) perceives and grasps the situation by direct intuition, and does the best thing possible, under the circumstances, to avert the threatening danger and to preserve the king. If, however, the mischief done by the terror-stricken minister is great and the situation untenable, as when the king instead of trusting the executive is still trying to rouse the minister from his terror-stricken and paralyzed condition, the executive can only succeed in rendering the ego immune from pain, but is powerless to avert the catastrophe. What is called death then takes place.

Now, when a man is attacked by a wild beast, say, a wolf, he is frightened by its approach, and his reason tells him to fly away from it. The moment this conclusion is arrived at, the will is rendered negative, leaving the man exposed to danger and death. But sometimes when danger appears suddenly, and there is little time for reason to look round and determine upon the best possible means of defence, we, without reasoning, avail ourselves of the readiest means at hand, whatever they may be, and then invariably escape from harm. We then call it the presence of mind, which, however, is nothing other than the presence of the will, as the result of reliance on the self, but not on the intellect. Now, if we could go a step farther, and, instead of unconsciously relying on the self,

were to consciously rely on and cling to the Self, our will would ever remain positive, that is, in a condition natural to it. We should then observe that taking place which would astonish everybody, and would be a miracle. The wolf, then, instead of coming and devouring us, would turn away and pass by harmlessly, or would come and lie down at our feet! A majority of men in our day would, no doubt, consider this statement highly absurd, but it is no more absurd than the turning away of the positive point of a magnetized needle from the positive point of another similar one, or their coming together only at different and opposite poles, in a friendly spirit, if we may use a metaphor. It is the magnetism of the Will which is the miracle, not its manifestation in Self-conscious Souls. And this is the secret power which enabled the *yogis* and *mahatmas* of India to remain unmolested from wild beasts in the forests. Every day do we see the manifestations of will in various forms, but fail to observe their significance. The biggest stone cannot get away from the law of gravitation, and lies chained to the earth, till it is moved by some external force; but man, an insignificant and frail being, so far as the matter of his body and its dimensions are concerned, at his sweet will and pleasure overrules that very law, and walks, runs, dances and jumps about in defiance of it. Is it not because his will lifts up his body and suspends the operation of one of the greatest of all the laws of nature, which is said to be keeping all the suns and planets, and even entire solar systems, in their proper positions, maintaining their equilibrium? And, what enables his will to defy this great force of nature? Just the slightest inclination in that direction! Is this not an equally great miracle? If we were to ascertain the cause of the exertion of the will, we should learn that it is none other than self-knowledge, in different language, self-consciousness. Hence, knowledge is power, as the proverb says. When the consciousness of the little appropriating ego has such a wonderful effect on one of the greatest of all the forces of nature, can we possibly measure the extent of power which a consciousness of one's true Self puts within the reach of the wondering soul? What chance, then, does a poor beast of the forest stand against a Self-illuminated Soul? Not only would the beasts of prey pass quite harmlessly by

in the presence of such a Self-conscious Soul, but also the forces and powers of nature would work only for his welfare—at his bidding, as it were. Accidents such as arise by the collision of ships and trains, the falling of roofs, and the like, also do not affect him, for the opening out of his consciousness enables him to discern the causes which bring them about, and he can then not only save himself but many others besides.

Another form of the wonderful manifestations of the will is the magnetic 'fluid,' which radiates in all directions from the persons of great *yogis* and saints. It is this subtle magnetic force which is responsible for the engendering of that atmosphere of peace and love which invariably surrounds holy personages. The arrival of a *Tirthamkara* was heralded by the appearance of bloom on trees out of season, and the wolf and the sheep invariably sat by the side of each other in His presence. Even the mountains where Jaina ascetics performed their holy meditation are known to have offered resistance to the passage of *vimānas* (air-craft) flying over them. All this was the effect of the *munis'* personal magnetism. Their magnetic radiations impinging on the surrounding matter created such an atmosphere of holiness, love and impregnability in their vicinity that all those who came in contact with it were overpowered by its powerful vibrations, forgot their personal animosities and unholy pursuits, and were unable to penetrate into it, except to show reverence to the Source whence emanated those radiations of virtue and power.

Those who come under the influence of such an atmosphere of human magnetism, as is described above, undergo two opposite kinds of experience, according to their own nature. Persons of a holy and pious temperament feel exalted, but those who are evilly inclined and vicious find themselves overpowered by the higher vibrations of the ascetic Will, and soon come to grief, if determined to oppose its rhythmic pulsation.

Investigation into the nature of the causes which dethrone reason in all cases of sleep, mesmerism, fascination and will-power, discloses the fact that it is the rhythm, or pulsation, of life which is first affected by them. They either increase or diminish the intensity of its pulsation. To the former class belong all cases of exaltation of

will, and to the latter all those which are characterised by symptoms of sleep, fatigue, fright, or death. Midway between the two (opposite types of rhythm) does reason occupy its throne. Hence, whenever the normal conditions which favour the functioning of calculating reason are disturbed, it at once vacates its throne, and a state of exaltation, or depression, of varying degree comes to take its place.

Thus the 'virtue' which flows from the persons of great *rishis* and sages creates in their vicinity an impregnable atmosphere of peace and love, which, by coming into contact with different temperaments, exalts or diminishes their life-pulsations, according to their own dispositions. It is not to be supposed that the radiation of 'virtue' is a loss of power, in any sense. On the contrary, it directly leads to greater power, since it rouses enthusiasm and makes the will vibrate more intensely than before, and also because the will has an inexhaustible supply of virtue in itself.

The training of the will, then, is the door to power. Many persons try to develop their wills nowadays, but derive little or no benefit from their exercises on account of their ignorance of its nature. Some undergo severe tortures to acquire will-power; and a class of literature has sprung up pretending to deal with the cultivation of occult and psychic forces, neither the authors nor the readers of which have the slightest idea of the mischief which is likely to result from the unnecessary and harmful exercises prescribed in the books. For in its purest form, the will is the holiest of forces in existence, and opposed to all moral failings. Hence, it cannot manifest itself, in its true character, till all taint of evil thoughts, passions and inclinations is not removed from the soul. Those who try to develop it from motives of worldly power and greatness, therefore do the very thing which prevents its coming into manifestation. One may spend one's whole life in practising all conceivable kinds of breathing and other exercises, yet will not the will condescend to manifest itself, so long as the mind is not freed from all kinds of the taint of selfishness. The utmost that can be had from these exercises is the development of such powers as the superficial clairvoyance with which modern Psychological Research has made us familiar. These

powers, however, confer neither immortality nor bliss on the soul, but generally lead to mental and moral degeneration here, in this life, and to undesirable re-births hereafter. Besides, the temptation to turn them to one's material advantage is too great to be resisted by ordinary humanity, and their least use, for one's selfish ends, is sure to lead the soul on to the path of destruction

Those who wish to develop their will for the conquest of Death must, therefore, give up the silly and senseless idea of training it by means of the physical exercises of the body, but should apply themselves to purify their moral nature. It is only the moral impurities which stand in the way of the soul, for the higher and truly joyous rhythms of Will are kept back only so long as passions and desire are allowed to sway one's conduct.

It is not the will seeking power and greatness in the world of men that will conquer death, but the will which is holy, passionless and Self-centred.

The powers of the Self-conscious Soul are truly wonderful, and life is only the effect of the conjunction of the body and the soul. Hence where the soul *wills*, not merely *wishes*, to maintain this connection, disease, old age and even untimely death, every one of which arises from avoidable causes, can be made to fly away to a great distance from the body. The recuperative powers of the will have never failed to manifest themselves wherever the unnatural strain, to which the body and mind are subjected, in the prime of youth, has been lessened in the more advanced, and therefore the less active, *i e*, the more restful, period of life. Third dentition is known to have occurred in several cases after 80. M Jean Finot reports* a number of cases where eye-sight, a new set of teeth, and even the natural colour of the hair have been regained and acquired at the remarkably advanced ages of 110 and 117.

"The forces of the mind," says the Philosophy of Long Life, "well utilized, may render us most important services from the point of view of the prolongation of life, as we have demonstrated elsewhere. When we think of our manner of life, which seems only calculated to upset, from our earliest infancy, the thousand wheels of the human machine, we are filled with wonder at its resistance. And not content with disorganizing it, we endlessly calumniate it besides. After having used and abused

* See 'The Philosophy of Long Life'

our body during a certain number of years, we are pleased thereupon to declare it old, decrepit, and worn out. We then neglect it with a carelessness which completes its ruin. After having suffered for long years from our excesses and our follies, it succumbs under the weight of our gratuitous contempt. And even if the insult did not come from its immediate proprietor, be sure that our neighbours, relations, or friends would not spare to throw it in its face. Poor human body! Source of so many joys which embellish, nourish, and sustain our life, it is nonetheless reduced to the post of simple whipping-boy. The reproach that our mind or conscience is senile or worn out rouses in us a sentiment of revolt. We allow no one to doubt their power or their youthfulness. And yet how many are there who would dare to rebut the accusation of senility unjustly addressed to them? Worse still, men who have reached a certain age bend themselves still lower under the imputation, and do all that they can to merit it."

The effect of evil suggestion about old age, senility and weakness is terrible on life. It paralyzes the will on whose activity alone depend the life and health of the organism. Men who assume the airs of age, weakness, and decrepitude to excite the sympathy of their fellow-beings, who pretend to be overwhelmed with grief to convince others of their love for the dead or sympathy with the living, and all those who stifle or in any way smother the natural buoyancy of their souls, are the authors of their own death. Wherever and whenever, on the contrary, the organism has been treated with the regard and respect which it is entitled to from its 'tenant,' and not made to bear the ceaseless strain of unnatural living, nor exposed to unhealthy, uncongenial or poisonous environment, it has never failed to prove the fact that premature death, disease and old age are merely accidents which nature has strewn in the path of reckless sensuous living. And death itself is conquered with the subjugation of passions and lusts, for it holds no sway over pure Will, so that he who attains to spiritual purity necessarily passes out of the whirling whirlpool of transmigration to which alone is confined the suzerainty of the King of Terrors. But much more than mere speculation from an easy armchair is needed to acquire the mastery over death. He who would aspire to soar so high—and none is debarred from it by nature—must follow the advice of the Buddha:—

"Look to no extraneous aid, make yourself an island, depend on none, depend on the strength of your own righteous exertions, and the supreme effort made with earnestness to control the low nature is sure to succeed. Strive earnestly, persevere strenuously, let no lethargy and irritability and scepticism prevent you from reaching

the goal. Ring out the old, ring in the new, avoid evil, store in good. Fight valiantly against sin and lust and selfishness."

It must be distinctly understood that the practising of what may be called purely negative virtue will not enable the soul to defy death.

Negative virtue merely amounts to not doing unto others what we should not like them to do unto us, but it takes no account of the first commandment, 'Thou shalt love thy God with all thy might,' which, in plain language, means: 'Thou shalt cling to thy Self with all the force of will thou art capable of exerting.' Moreover, since the Self is characterised by pure goodness, it follows that he alone who actively practises equanimity, in all his thoughts and deeds, can be said to practise virtue actively. He, then, not only tolerates, but actually becomes filled with affectionate sympathy for all those who are involved in transmigration, like himself. As the capacity

other place for their after-death sojourn is too dreadful to contemplate

Ahimsā, thus, is the path of salvation, which is open to each and every one who would but exert himself to reach the goal. Freedom and bliss lie only in this, not in the pursuit of the wisdom of the world.

After what has been said above, it is not necessary to dwell any longer upon the power of Will in preserving life and conquering death. As regards its healing powers, the testimony is overwhelming in its favour, for the art of mental healing is a birth-right of our race which has descended to us from the remotest antiquity. Even today scores of men, who had been led to regard themselves as incurable, bear grateful testimony to its efficacy. Whether it be the 'laying of hands,' or the making of magnetic passes, or a mere word of command, or any other process, its efficacy lies only in the omnipotence of Will, and its success depends not so much on the powers of the operator, as on the mental buoyancy, courage and faith of the patient himself.

Thus, so long as one depends on the strength and virtue of another, there is little hope for him; for the necessary condition involved in a belief of this kind is that of emptiness within and of expectation of help from without. In other words, that of pure receptivity, hence weakness. Will is the maker of the organism, and always possesses the power to repair and renovate the old, the worn out and the useless. And, since the body is the objectification of the individual will, that is to say, of the desires, emotions, passions and beliefs of the individual, clearly, physical beauty also depends on the nature of our thoughts, so that, if we cease thinking evil and fill the mind with noble thoughts of 'virtue' and power, the body must necessarily become an expression of beauty, holiness and love, instead of sin and ugliness and fear, as it usually is. He who loves is never in a receptive or negative state. But it will be highly mischievous to confine the sphere of true love to such emotions as one feels for the opposite sex, or even to those less selfish manifestations of it which one observes in the relation of parents and guardians and their wards. It is a misnomer to call such low forms of emotions by the name of Love, for while the

human lover loves one particular individual, he hates the rest of the world—a remark which applies equally well to all the relations of love among men, whether those subsisting between parent and child, or amongst relations or friends. In its true sense, love is that noblest of emotions which, free from all kinds of leaning or bias towards any particular individual or community, expresses itself in the form of mental equanimity and compassion for *all* kinds of living beings. This is the only form of love which can save humanity from the clutches of Death. It is a libel to call the spasmodic, trickling streamlet of emotion which flows only at the sight of some particular person or persons, and dries up at that of the rest of our race, to say nothing of the other forms of life, by the name of Love. Love is not a thing which bubbles up and flows at intervals, or by fits and starts, it is one continuous, ever-flowing, ever-bubbling emotion which flows in all directions and towards all beings, human and animal. The former only makes the heart cold, but the latter opens out its lotus, and keeps it ever fresh and blooming, by constantly irrigating its roots with the living waters of Life. This lotus is not a myth invented by the *yogis*, as some biased missionaries, backed up by a knowledge of physiology, would have us believe. These gentlemen, ignorant of the true significance of *yoga* centres, only looked for it in the physical organ of the heart,—a place where *yoga* does not place it—and, needless to say, failed to find it there. The lotus of the heart is a psychic centre in the spinal column, and is known by its action. It is called the lotus of the heart, because it controls the function of the heart. This great lotus is the centre of radiation in the organism, from which life radiates its joyous vibrations all round. Its free activity leads to health, youth and immortality, but its obstruction at once converts the vibrations of love into the poison of hatred and worry, which soon destroys the organism.

The emotion of love ensures the free functioning of the lotus of the heart, whose rhythmic pulsation sends the fresh life-blood coursing through the arteries and veins, sweeping and carrying away all obstructions and accumulations of effete matter, so highly dangerous on account of its suitability, as a breeding ground, for disease-bearing germs. When the will is fully developed by the practising of universal

love, its powerful rhythm suffices to scare away death itself in the manner already explained. Thus, he who would aspire to attain immortality must proceed by practising universal love.

We thus see that death is not a thing which must come to every one, on the contrary, it comes only to those who live in ignorance of their true Self which is perfectly godly and omnipotent, and at the assertion of which death itself flies away, like *Iblis* at the ejaculation of '*lahaul*,' as is the Muslim belief. The efficacy of this or any other formula, it will be observed, lies not in words, but in the power which faith in its efficiency invokes on the occasion, for that power is Will itself, and it is irresistible by men, brutes and demons alike. Ignorant humanity is, however, debarred from the conscious exercise of this power, since man seldom distinguishes between the acts of *wishing* and *willing*, which are totally different and antagonistic, the former signifying mere passive day-dreaming, but the latter nothing if not the iron-will to succeed. The difference between the man who *wills** to be well and him who merely *wishes* to be so, is just that between life and death. The latter spends all his time in pure wishing, and frets and fumes at the non-realization of his wish, thus accumulating a large amount of additional worry under the tear-

* 'Willing' should not be taken to imply vociferation or shouting or any other mode of violent effort. The purpose is served when the idea to be materialized is stably placed in possession of the mental field. What is needed is a minimum of effort on the part of the individual to stamp the idea or the picture of the desired state on the sub-conscious will, and the impress will be readily engraven if disinterestedness in the normal concerns of life has freed the attention to concentrate itself upon the image. Relaxation of the tension of the normal daily life will, then, suffice to bring the full powers of the Subjective Mind into manifestation, and it will itself do the rest; for its powers are practically unlimited in the departments of life and health.

As *Monsieur* Coué points out, the secret of power lies in the faculty of imagination, and it is not at all necessary to resort to mental or physical effort of a violent type. Why *wishing* is fraught with evil is because it puts the Law of 'reversed effort' (see chapter vii *ante*) into operation, and thus ends by augmenting the existing trouble. For the idea underlying such a thought as 'I wish I were well' is that of helplessness, which is likely to materialize and cause harm, instead of good. The man who *wills* to be well, on the contrary, has confidence in himself, and speedily regains health and strength, by furnishing his mind with pictures of health and vigour.

ing strain of which the frail, human frame speedily collapses ; but the former uses his internal forces to throw out disease, is saved all the worries which arise from listless, inactive wishing, and is soon restored to health, to the wonderment and confusion of specialists and experts

In vain shall we be told that religion is impracticable, and that philosophy and metaphysics are not intended for the man of the world. So far as philosophy is concerned, it is the only means of rendering life consistent in its actions, and of bringing the higher ideals of goodness and power within the reach of one and all. Even education, which raises men's ideals and imparts to them the urbanity of manners whereby we distinguish them from savages, is only the hand-maid of philosophy

With respect to practicability, it can also be definitely shown that all the impracticability, that there is in the world, lies with the so-called man of the world, and in no sense with Religion, when properly understood. The question is, what is practical ? If we reflect on this unfortunate word at all, we cannot remain ignorant of the fact that it acquires significance only when we accord to it the capacity to bring our ideals or ideal into speedy realization. Hence, anything is practical if it lead us to the goal, by the shortest path. Now, since the ideal of our race is the attainment of happiness by the conquest of death it follows that the only practical thing in the world is the ' path ' which leads us to the realization of our high ideal. There is no man who, in his heart of hearts, does not cherish this great ideal, though there be some who from a superficial analysis of their feelings or from fear of ridicule, might refuse to credit their souls with this noble and ennobling aspiration. Such being the high aspiration of the soul, it is evident that no means which do not bring it nearer to realization can be termed practical. Mankind, however, generally lavish all the praise they can on those who amass large fortunes, who move in high society, who are companions of kings and potentates, and who possess hereditary or personal titles conferred on them by their fellow-beings, but who, in spite of all their wealth, companions and distinctions, are not a bit nearer the attainment of the ideal of their souls. Can we call these men, or their admirers,

practical ? Which is more practical, the pursuit of ideals which must invariably lead to regions of pain and suffering after death, followed by subsequent incarnations in undesirable surroundings in this world, or of the Ideal which confers immortality and bliss on the soul ? There can be only one answer, and that in favour of the latter alternative. If any one still think that this world is going to afford him lasting joy, let him bestow a glance at the picture of human misery and woe so vividly drawn by a lady writer of our times (The Use of Evil).—

“ Look at the men and women around you, look at their faces ; see how they are full of anxiety and of desire, of trouble and of injustice ; and see how men’s hearts are pierced by pain and laid desolate by catastrophes, by miseries, by hopes and by fears ; how they are tossed about and flung from side to side, and too often brought to ruin ! ”

Can a life so full of misery, so full of pain and trouble, so full of grim evil, where the spectre of death stalks about unchecked, with no certainty of anything even in the very next moment, be compared with the eternal peace, tranquillity and calmness of the blessed state of perfection, called *turiya* in Vedanta ? Think and reflect and

“ then realize that Brahman is bliss Bliss, but how ? Bliss, because there is unity, bliss, because there is absence of desires, bliss, because there is knowledge of permanence, which nothing that is transient can disturb ”—(‘ The Use of Evil,’ pp 33 and 34)

The definition of *turiya*, the highest state of consciousness, need not altogether depend on negative statements, but an idea may be formed of it in the mind by an internal sensing of the feeling—“ I am I ”—which persists after all forms of desires are quelled It is the condition in which the joyousness of life is directly the object of internal *perception*, the state of consciousness or soul which is characterised by a feeling of growing freedom and bliss.

The following extract from Bergson’s highly interesting work, the “ Creative Evolution,” will suffice to show that this beatific experience is not a pure hallucination of indolent asceticism:—

“ Let us seek, in depths of our experience, the point where we feel most intimately within our own life. It is into pure duration that we then plunge back, a duration in which the past, always moving on, is swelling unceasingly

with a present that is absolutely new We must, by a strong recoil of our personality on itself, gather up our past which is slipping away, in order to thrust it, compact and undivided, into a present which it will create by entering Rare, indeed, are the moments when we are self-possessed to this extent it is then that our actions are truly free Our feeling of duration, I should say the actual coinciding of ourself with itself admits of degrees But the more the feeling is deep and the coincidence complete, the more the life in which it replaces us absorbs intellectuality by transcending it The more we succeed in making ourselves conscious of our progress in pure duration, the more we feel the different parts of our being enter into each other, and our whole personality concentrate in a point, or rather a sharp edge, pressed against the future and cutting into it unceasingly It is in this that life and action are free "

This is confirmed by Schopenhauer who observes (The World as Will and Idea) :—

"All willing arises from want, therefore from deficiency, and therefore from suffering Therefore so long as our consciousness is filled by our will, so long as we are given up to the throng of desires with their constant hopes and fears, so long as we are the subject of willing, we can never have lasting happiness nor peace But when some external cause or inward disposition lifts us suddenly out of the endless stream of willing, delivers knowledge from the slavery of the will, the attention is no longer directed to the motives of willing, but comprehends things free from their relation to the will, and thus observes them without personal interest, without subjectivity, purely objectively, gives itself entirely up to them so far as they are ideas, but not in so far as they are motives. Then all at once the peace which we were always seeking, but which always fled from us on the former path of the desires, comes to us of its own accord, and it is well with us It is the painless state which Epicurus prized as the highest good and as the state of the gods, for we are for the moment set free from the miserable striving of the will, we keep the Sabbath of the penal servitude of willing, the wheel of Ixion stands still. Whenever it discloses itself suddenly to our view, it almost always succeeds in delivering us, though it may be only for a moment, from subjectivity, from the slavery of the will, and in raising us to the state of pure knowing This is why the man who is tormented by passion, or want, or care, is so suddenly revived, cheered, and restored by a single free glance into nature, the storm of passion, the pressure of desire and fear, and all the miseries of willing are then at once, and in a marvellous manner, calmed and appeased. For at the moment at which, freed from will, we give ourselves up to pure will-less knowing, we pass into a world from which everything is absent that influenced our will and moved us so violently through it This freeing of knowledge lifts us wholly and entirely away from all that, as do sleep and dreams, happiness and unhappiness have disappeared; we are no longer individual, the individual is forgotten, we are only pure subject of knowledge; we are only that eye of the world which looks out from

all knowing creatures, but which can become perfectly free from the service of will in man alone. Thus all difference of individuality so entirely disappears, that it is all the same whether the perceiving eye belongs to a mighty king or to a wretched beggar, for neither joy nor complaining can pass that boundary with us."

We need mention only one more instance, though any number can be cited on the point. It is furnished by the famous English poet, Lord Tennyson, who, in a letter which he wrote to Mr. B. P. Blood, reports of himself as follows (see 'The Varieties of Religious Experience' by William James) —

"I have never had any revelations through anæsthetics, but a kind of waking trance—this for lack of a better word—I have frequently had, quite up from boyhood, when I have been all alone. This has come upon me through repeating my own name to myself silently, till all at once, at it were out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state but the clearest, the surest of the surest, utterly beyond words—where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?"

Professor Tyndall, in a letter, recalls Tennyson saying of this condition .—

"By God Almighty! there is no delusion in the matter! It is no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind."

Such are the expressions of opinion of those who were not perfect Yogis and whose contemplative labours in the region of Life allowed them but an occasional peep behind the veil, but the true bliss of the blessedness of being, which may be experienced in *nirvana*, has been declared to be beyond description, for no human language is designed to describe feelings, except by comparison, and bliss is absolutely incomparable.

Which, then, is more practical—the realization of happiness by following the great Tirthamkaras who have attained it themselves, or the pursuit of means which are, by their very nature, incapable of leading to the ideal in view? The practical wisdom of the worldly wise is clearly impracticable here, for it busies itself with the pursuit of means which lead in a direction opposite to that in which lies the

ideal dear to every heart. It is the stupid opinions of a handful of ignorant men which are leading us into error in ignorance of our true ideal. Let us determine to attain this ideal with half as much strength of will as we put into our business, and see if its realization is outside the pale of practicability or more practical than the realization of our worldly ideals, money, fame, and the like. When we sincerely apply ourselves to the realization of the true ideal, we shall discover that all the impracticability that seems to surround it lies only in the muddled heads of our counsellors, and, in no way, in the ideal itself.

The practical value of religion is to be judged not from the side of a theoretical speculation of what its adoption leads men to give up, but in terms of the actual increase of power, knowledge and bliss which it brings to the soul. As repeatedly pointed out ere this, the giving up is not of anything worth clinging to, but only of those things and ideals which actually play havoc with the higher aspirations of the soul. As soon as the vision is sufficiently clarified to perceive the true side of life, of which the majority of men are ignorant today, the idea of giving up will be recognized to be a process full of exhilaration and joy, since each act of giving up will only go to make the soul more and more positive, and thus bring it a step nearer the goal of perfect knowledge, unending bliss, and infinite power. Renunciation is a necessity with nature from which none can hope to escape. If we do not renounce our weakening tendencies and attachments ourselves, Nature will, sooner or later, compel us to do so, perforce, in which case our anguish will be all the greater. Against the forces of life-nature arrays her terrible dragon of death, whose very thought is enough to strike terror in the bravest heart. The clinging to the objects of the senses is, thus, the creature of delusion; they have to be given up, sooner or later. If we do not renounce them cheerfully, death will sure enough put an end to our enjoyment thereof. It is for us to decide whether we give them up ourselves, or let death tear us away from them. In the one case, power and blessedness result for the soul, but, in the other, there are only the lamentations and gnashing of the teeth, born of impotent rage.

Such being the case, it becomes necessary for every rational being to prepare himself for the final struggle with the dreaded foe—Death. The law of re-incarnation proves, beyond the shadow of a doubt, that if we neglect the present opportunity which the human birth has thrown in our way, we might not get another chance for a long long time to come. As the Scriptures teach, difficult it is to obtain the human form, having obtained it, difficult it is to be born in the best environment for speedy progress; having been born even in the most suitable environment, difficult it is to acquire the truth; and having acquired it, difficult it is to put it into practice! Nothing avails when death comes to claim its victim! Friends, relations, money, fame, authority, and the like, only go to make the parting all the more sorrowful. Fool, indeed, is he who having obtained the human birth squanders away his time in the pursuit of the pleasures of the world, which can never obtain for the soul the bliss which it is hankering after.

Our statement about the advantages of birth in a good family needs a little elucidation. There is a great deal of truth in it, since some men are so placed by the very circumstance of birth that they are saved most of the trouble involved in the practice of renunciation. This will become quite obvious on a comparison of the rules of conduct prevailing in different communities. For instance, he who is born in a family in which flesh and wine are generally taken is at a greater disadvantage than one born where only one of them is indulged in, and the latter is less fortunate than him who takes birth in a household from which both are rigidly excluded, as is the case with the Jainas. Similarly, a man born in a community which possesses the most exact knowledge has decidedly better facilities of speedily acquiring the truth than those of his brethren who are born elsewhere. But although it is not in our power to undo the effect of the past *karmas*, in so far as it has brought about the present birth, it is possible to destroy its remaining force by the acquisition of Right Faith, Right Knowledge and Right Conduct—the three priceless jewels of the Jaina philosophy.

Terrible is the fate of those who not only are in ignorance of the real truth themselves, but who, also, convert others to their

erroneous views. The value of religion does not depend on the numbers that acknowledge its supremacy. The whole world may be ignorant of truth, yet it is inconceivable that truth itself be any the worse for the ignorance of men. Numbers are only useful to him who has nothing better or higher to aim at than show Religion loses all its potency in the hands of those who only go about converting others to their views, but who otherwise care little for *living* it themselves. The very nature of religion is opposed to such treatment. It is the system which undertakes to cure the soul of the spiritual breakdown, consequent on the absorption of the poison of ignorance and evil *karmas*, and it is inconceivable how, without the practising of rigid disciplinary austerities on the part of its followers, its case can differ from that of a quack whose sole interest lies in increasing the number of his patients, irrespective of the question whether they are cured of their ailments or not

Jainism points out that the true Teacher must possess no less than eighteen divine qualifications, which are enumerated on pages 60 and 61 of Mr. Warren's "Jainism" The most prominent ones of these are :—

- (1) complete eradication of lust, or sexual passion ,
- (2) absolute freedom from ignorance, in different language, most perfect knowledge ,
- (3) total abstention from drinking, flesh-eating, killing, and other forms of *himsa* (injuring others) , and
- (4) freedom from sleep, since that would signify a gap in omniscience.

Bhagwan Mahavira, the last great Tirthamkara, had all these 18 qualifications in Him, and for that reason His great personality stands out, amongst the numerous company of pseudo saints and saviours, as that of the greatest Teacher the world has had during the last five and twenty centuries. We are not minimising the greatness of the other teachers by any means, since it is not our purpose to find fault with any religion, however backward; or insufficient. But after the fullest possible credit is given to their lives, as described in their own books,

it is impossible to shut one's eyes to the absence of most of the four prominent traits pointed out above. Jainism, indeed, goes still further and points out that its teaching does not include the worship of the Great Ones (the twenty-four Tirthamkaras) in any way. These Saviours are not the objects of worship, in any sense; but only the living Models of Perfection which every soul must constantly keep before its mind. For, as stated before, it is not idolatry, but '*ideal-otry*,' which Jainism inculcates, the realization of the fruit of which it assures, in the fullest possible measure, to each and every soul, that cares to follow the Masters on the path.

Every soul, does not matter in what sphere of life it might be born, has the capacity to come into the realization of its own godly nature, and may do so by following the right path. This right path, however, is not the 'practical' path of kings and millionaires and other potentates of the world, but the path of Those who have fought and conquered Death and destroyed the demon of Darkness.

It should be pointed out here that with reference to the rules of Right Conduct Jainism divides the aspirants after liberation into two distinct classes, namely, ascetics and laymen. The former are those noble-minded, high-souled beings who are determined to reach the goal by the shortest route of *tapas* (asceticism), but the latter are the ordinary men of the world, who, unable to keep pace with their more advanced brethren, the *sādhus* or *munis*, seek, first of all, to perfect themselves in the preliminary discipline of the householder's *dharma* (religion), which is really the training ground for the higher course. The rules of conduct laid down for the former class of souls are all characterised by the utmost severity of disciplinary austerity, which no one desirous of the attainment of Godhood can ignore; but those meant for the guidance of ordinary men and women in the world are tempered to the capacities of their less evolved souls. Hence, conduct becoming a *śravaṇa* is forbidden to the *muni*, though it is only compatible with the steady progress of the soul, through succeeding incarnations. Obviously, the rules of conduct, if they are to raise our status, must be consistent with the laws of progress, so as to bring out the best within us. This point is constantly kept in view in Jainism. Hence, the rigidity of moral

discipline in the case of less evolved souls, is made to yield only to the extent to which it is compatible with the idea of steady progress. For this reason, while strict celibacy is enjoined on the *munī*, the *śrāvaka* is required to restrict his sexual passion to his married spouse, and may not gratify his lust with other women and 'slaves.' As for slavery, Jainism has been its bitter opponent from the very beginning. It does not tolerate even the bondage of animals and birds, to say nothing of men and women

To conclude, the proof of the theory of transmigration renders it necessary for man to readjust his existing notions of the important problems of life. The belief that all will end once for all and for ever, in the cold embrace of mother earth, in the grave, is seen to be an absolutely unjustifiable one. Man cannot now afford to take life indifferently. Something more than a mere life of 'harmless ease,' so fashionable in society, with all its well-meant chit-chat, picnics, tea parties and other forms of social intercourse, considered innocent fun, is needed to be saved the anguish which will be the lot of the soul imbued with the notion of its identity with the body. And much more than the eradication of that pernicious belief is necessary to escape from the cycle of births and deaths altogether. Strenuous effort is required to be made for the attainment of Godhood; vice and frivolity have to be given up one after another, and to be replaced by meditation and knowledge of the Self.

New light is thrown on the problem of ethics and morality by the doctrine of re-incarnation. In all the numerous departments of science and commerce, as well as in all other walks of life, the path to improvement is laid open along lines which are compatible with the highest and noblest aspirations of the soul. When we regulate our conduct on truly spiritual lines, we shall find an easy solution of all those problems of modern times which have hitherto proved insoluble. The contest between capital and labour, which has been growing keen for some time past, and for which no satisfactory remedy has been found as yet, is an instance in point.

So long as people leave out of consideration the fact that the tables might be turned, and their own future incarnation might take place in the very class which they are now trying to keep down,

there is little chance of arriving at a conclusion which would yield satisfaction to both the parties to the contest. At present, one side are eager to accumulate all the money they can, forgetting that it is neither the end nor the means for the realization of bliss, but only a means for the procuring of those luxuries and accoutrements of voluptuous 'disease' so often mistaken for 'ease'. The soul can neither carry with it its millions of gold and silver into the grave, nor avoid, with their aid, a tittle of the suffering which the path of mammon entails; nor, yet, can it claim its previous earthly wealth in a subsequent incarnation. The value of vast accumulations of money, in our own coffers, a very small portion of which will suffice to lessen the burden of some unfortunate creature, is, then reduced to the satisfaction we feel in the idea of being considered rich by our neighbours and friends. When we set against it the harm its acquisition—not always strictly in accord with the rigorous code of morals—does to the future peace of the soul, and remember that we are just as much liable to be re-born in the very position which we put ourselves in opposition to in the present life, it ceases to possess even the feeble satisfaction which the notion of importance in the eyes of our friends and neighbours may be deemed to yield. Its proper use will, then, be confined to the providing of the necessities of life for the family and for such other purposes as will advance the cause of the soul. When the value of money is estimated in the light of the above observations, and full allowance is made for the consequences which must redound on the soul in case of a disregard of the true teaching of religion, it becomes perfectly clear that all our endeavours to keep down certain classes of men are decidedly harmful to our own interests. The same observations apply to politics. The idea of nationality is only on the surface of consciousness; for the transmigrating soul all nations are alike, and the man who in one incarnation is born in Europe, may, in the very next one, appear, in a Hindu body, in Hindustan. The tyrant may take birth in the nation or family of the victim of his tyranny, and the bomb-thrower, among those whom he now despises. Nay, the one may be now persecuting his own kinsmen—even parents—of a past birth; just as the other may be blowing up the reincarnated bodies of those who were near relations in some

previous life. Those who are now ruling the destinies of men, and who pay no heed to the distress their tyrannical acts cause, directly, or indirectly, among the weaker nations of the world, and all those who, in any way, tyrannize over their fellow-beings, may some day have to groan under the rigor of the very laws which they are now making, for keeping down those whom they regard as created solely for the purpose of being insulted and kicked by them !

The law of *karma* is no respecter of personality ; it does not distinguish between the peer and the peasant, the cat and the king, or the rustic and the civilian. It only takes into account the quality of active goodness in the soul, and though its mills grind slowly, they grind exceedingly small.

To sum up : the doctrine of re-birth, by whatever name it might be known, whether metempsychosis, re-incarnation or any other, is an indisputable proposition of philosophy, and rests on the solid foundation of the indestructibility of souls, so that being eternal and, therefore, also, uncreated, they must have existed in some form or other in the past. Furthermore, miracles being inadmissible in science, the present incarnations of the souls now living in the world cannot all have been determined by anything in the nature of a lawless occurrence, but must be due to a law, or laws, which are concerned in the shaping of our destinies. The fact is that the souls are wrapped, so to speak, in two invisible inner sheaths which constitute the vehicle of transmigration, regulating their re-births and determining their circumstances, environments and conditions. All that a living being undergoes, all that he feels, and all that he experiences, is in consequence of his own actions in the past, even health and vitality depending, in the first instance, on the forces residing in the very constitution, which he has brought over from a previous life.

As for working off the effects of *karmas*, we may anticipate the next chapter to a certain extent and say that no one whose being is a continuing source of affliction and ill-luck to other living beings, especially to weaker souls, can ever hope to rise to that high and sublime status which is unattainable except by those who are the most merciful and compassionate. What misfortune can be too

great, what calamity too severe; for him who separates the flesh of poor confiding animals from their bones, so that he and his friends might emulate Epicure for one passing moment at their meal? We would cry out immediately if a pin pricked us, but we have no thought for the extreme agony which we inflict on another soul when tearing off its flesh from its limbs, as if it had no right even to its own body! Abject slaves to the senses, we should pause and consider where the love of flesh is dragging us to? *Ahimsā* is the first and the foremost qualification for progress on the path, that takes us out of this terrible region of births and deaths to the land of Everlasting Glory and Joy and Immortality. The path might, no doubt, appear to be thorny and uphill in the first instance, but he who perseveres shall discover, ere long, that it appears so only to keep off undesirable intruders, and that, in reality and truth, it is full of life and joy for the soul.

As regards the association of the soul with its outer body of gross matter, that is determined by what is known as *āyuh karma*, on the exhaustion of which it must come to an end in due course of time, sooner or later. Short of this, the power of the soul to avoid sickness, old age and even premature death is practically unlimited though even this is liable to be affected by the past *karmas* of an individual, appearing in the form of the proverbial slip between the cup and the lip!

CHAPTER XIII

IN THE FOOTSTEPS OF GODS

“The worshipping of the feet of the *Deva* of *devas*, the bestower of the desired good and the consumer of Cupid’s shafts, is the remover of all kinds of pain, for this reason it should be performed reverently every day”—The Ratna Karanda Śravakachara

“Whoever turns himself into a jewel-case [*i e*, an abiding place] of faultless Wisdom, Faith and Conduct, to him comes success in all his undertakings in the three worlds, like a woman eager to join her lord”—*Ibid*

There can be no denying the fact that no one who does not know the method of doing a thing is ever likely to be successful in his undertaking to accomplish its doing. The man who would bake his bread, for instance, must know precisely what bread is made of, as well as the exact method of making and baking it. And the knowledge that is useful is not of the metaphysical type—a general discourse on food, cookery, bread, buns and the like—but of the specific properties of the ingredients of which bread is made, and of the detail of the process, that is, of the steps to be taken and of the order in which they are to be taken. For the man who is ignorant of the specific properties of flour and water might proceed to make his bread with such things as gun-powder and picric acid, while he who is unaware of the exact order or process, pour down his flour and water into the oven, instead of mixing them together in the first instance. Now, it is obvious that the result would be nothing short of an unmitigated calamity in either case. The acquisition of scientific knowledge, connecting the individual effort with the goal in view, by a series of steps each of which carries one nearer the end than the one preceding it, is, therefore, an absolute necessity, if we are to succeed in our undertakings. There is no exception to this rule, even spiritual progress falling within its scope, as must be evident to the reader by this time.

The path of *Jīnas* (Conquerors, *i e*, Gods) is the scientific path, and consists in the doing of the right thing at the right moment.

It is constituted by the confluence of the three streams—Right Faith, Right Knowledge and Right Conduct—which conjointly, but not separately, wash off the impurities of sin and carry the soul to the Temple of Divinity in Nirvana, installing it on the pedestal of everlasting glory among Gods

Of the three constituents of the 'path,' Right Faith has its eye constantly fixed on the great Ideal of Perfection and Bliss, and never loses sight of it for a moment. Its function is to determine the direction of individual activity in the right way, preventing it from becoming self-destructive. Faith is, like the man at the helm, always directing and guiding the barge of life, in storm or in calm, to the looked for Haven of Freedom and Rest. He whose heart is not chastened by Right Faith is like the rudderless ship which is soon dashed to pieces against rocks, for want of proper guidance and control. The necessity for Right Faith is fully obvious from the fact that people only live up to their beliefs.

Right Knowledge is the detailed knowledge of the process of self-realization without which nothing but confusion can be expected as a result of action. It is the chart which is intended to furnish an accurate description of the path to be traversed, of the obstacles to be encountered on the way and of the means to be adopted to steer clear of them. As no one who has not provided himself with such a chart is ever expected to take his boat successfully across an ocean, so is not the soul that is not provided with Right Knowledge ever likely to land in safety at Nirvana.

Right Conduct is the third essential of success, since without the doing of the right thing at the right moment no desired results can ever be achieved by any one. If Right Faith is the properly directed rudder and Right Knowledge the chart of navigation in the Ocean of Transmigration, Right Conduct is the force which actually propels the barge of being Havenward.

The scientific validity of these three constituents of the 'Path,' called *ratna trai* (triple jewel) by the Jaina *acharyas*, may be further judged by the fact that it is simply inconceivable how success can possibly crown our endeavours where all or any one of them is wanting.

Taken singly, Right Faith only opens the outlook of life to embrace the highest good, Right Knowledge is merely the diagram of the action to be performed, while Right Conduct is simply inconceivable in the absence of Faith and Knowledge of the right sort. Just as he who would bake his bread must believe in his heart of hearts that it is capable of being baked, must learn the process of baking it, and must also actually exert himself for its baking, so must he who would have Dame Success fly to embrace him on the spiritual 'path' acquire the *ratna trar* of Right Faith, Right Knowledge and Right Conduct, in the first instance

The faith to be acquired means belief in the infallibility and truth of the doctrine of Jinas, the teaching of the Holy Ones who attained to perfection with its aid. An unwavering mental assent is what is implied by the word. With respect to its quality, faith grounded on knowledge is by far the best form of faith, but even belief induced by will will do. This comes about by acting as if the state of belief, to be induced, were true irrespective of its verification by reason. In the fulness of time, the assumed attitude will become, as it were, a habit, or emotion, and will possess all the characteristics of belief based on knowledge, and knowledge itself will arise from it in due course. Prof James maintains —

"Nature sometimes, and indeed not very infrequently, produces instantaneous conversions for us. She suddenly puts us in an active connection with objects of which she had till then left us cold. 'I realize for the first time,' we then say, 'what that means.' This happens often with moral propositions. We have often heard them, but now they shoot into our lives, they move us, we feel their living force. Such instantaneous beliefs are truly enough not to be achieved by will. But *gradually* our will can lead us to the same results by a very simple method: *we need only, in cold blood act as if the thing in question were real, and keep acting as if it were real, and it will infallibly end by growing into such a connection with our life that it will become real.* It will become so knit with habit and emotion that our interests in it will be those which characterise belief. Those to whom 'God' and 'Duty' are now mere names can make them much more than that, if they make a little sacrifice to them every day.

The last sentence in the passage quoted leans towards *bhakti*, and furnishes sound argument in favour of 'idolatry' within the limits laid down by us elsewhere. Right Faith being acquired, it should be

reinforced by Right Knowledge, to be derived from study and meditation in conjunction with the reading of *śāstras* (scriptures). Right Knowledge means knowledge which leads to and is indispensable for the attainment of *moksha*, it is the knowledge of subjects (*tattvas*) which have the most immediate bearing on the attainment of the object in view. The *tattvas* are seven in number, and naturally arise in a scientific treatment of the subject. The aim is to obtain freedom from the mancipation of sin, which must consist of real bonds if it can hold us down in captivity. How to break these bonds?—then, is the real problem, which is logically resolvable into the following seven points, namely,

(1) the nature of that which is to be freed—whether it is such as can be freed from its bonds ?

(2) the nature of the substance of which the chains of bondage are composed ;

(3) how does the second substance approach the first ?

(4) how are the bonds forged, also what kind of bonds are they which are to be destroyed ?

(5) in what way can we stop the forging of fresh bonds ?

(6) how to destroy those actually existing now ? and

(7) what will be the nature of the condition resulting from the destruction of the bonds ?

Such are the ultimate principles of Right Knowledge ; they are called *tattvas* because no soul desirous of its welfare can afford to remain ignorant of them. In different language, the *jiva* that does not know them knows nothing worth knowing, though he may have mastered all the worldly sciences and arts and other departments of knowledge. In the technical language of the Jaina Siddhanta, these seven essentials of Right Knowledge are known as (1) *jiva*, (2) *ajīva*, (3) *āsrava* (inflow of matter into the soul), (4) *bandha* (bondage), (5) *saṃvara* (cessation of *āsrava*), (6) *nirjarā* (destruction of existing bonds), and (7) *moksha* (liberation). The whole teaching of the Holy Siddhanta as to the nature of Right Knowledge may be tersely summed up in the following sentence, with the small numerals placed on appropriate words to emphasize the *tattvas* : the *jiva*¹ is held in the clutches of *ajīva*² which flows³ towards it, and assumes the form of

bonds^a, the stoppage^b of the inflow and the destruction^c of the existing bonds result in the attainment of salvation or 'liberation,' the highest conceivable form of good

As to the nature of the *tattvas*, we are already sufficiently familiar with the first two and the last, but the others need explanation. To begin with *āsrava*, the first thing to grasp is that there can be no bondage of pure mental abstractions, or purely wordy concepts, the word signifies some kind of real fetters, not, indeed, consisting in chains of iron, but of some very subtle and fine kind of matter. It is well to know that nothing but force, in some form or other, is capable of exercising restraint or of holding living beings in the condition of captivity, and that no kind of force is conceivable apart from a substance of some kind or other. The bondage of the soul must, therefore, be the bondage of matter, the only substance which is known to enter into interaction with souls, and the obtainment of freedom must consequently imply the removal of the particles of this foreign material from the constitution of the ego

As for the principle of interaction between spirit and matter, observation shows that the soul is liable to be affected, agreeably or otherwise, by all kinds of actions, mental, physical and those concerned with speech. But before the soul can be affected by them it is necessary that they should produce a modification of its substance, that is, a characteristic change in the state of its feeling-consciousness. But, since no modification of the feeling-consciousness is possible or conceivable in the absence of a material agent reaching and making a deep impression on it, it is certain that matter must be flowing towards the soul with every thought, word and deed, modifying its condition and affecting its states. For it is obvious that apart from matter there is no other substance to enter into interaction with spirit, whence it follows that matter flows towards the soul with every action of the mind and body, including the articulation of sounds and words, *i e*, speech

The first great law of interaction between spirit and matter, accordingly, may be laid down as follows. all actions of embodied living beings, whether mental, or physical, including speech, are accompanied by an influx of matter towards the soul

It should, however, be noted in this connection that our first law of interaction only concerns the process of influx which accompanies every action ; it has no concern with the further question whether an impression be made on the soul, since that depends on the question whether it be attentive to the incoming stimulus. It is common experience that we fail to notice even the taste of food in the mouth whenever attention is deeply engrossed elsewhere. The physiology of taste indicates that while the bulk of food passes into the stomach through the gullet, some fine particles of its relish reach the soul through the glands of taste and the nerves connected with them, enabling it to ' feel ' and enjoy the properties of each morsel. But these relish particles must be there all the same whether the soul attend to them or not. It would follow from this that the relish of taste is an affection of the ego which results from a more intimate contact with the particles of matter than mere co-existence, or coming together, in a place, and that attention acts as the handmaid of the soul who ushers afferent *stimuli* into the presence of her mistress. Moreover, since attention always implies interest, whether it indicate the merest wish to know or the most passionate longing to embrace it further follows that the union, or fusion, of spirit and matter cannot take place unless the soul be first thrown into an attitude of desire. Itself a dynamic force or substance by nature, the quality of soul's rhythm is affected by the entertainment of desire, and it is consequently exposed to the influx of the particles of matter which readily combine with it, limiting its functions in different ways. Our second law of interaction between spirit and matter may now be formulated as follows: the fusion of spirit and matter does not take place except where the soul is thrown into a condition of expectancy, or desire, i.e., weakness

It is a corollary to this that the giving up of desires which produce the condition of weakness in the soul must necessarily bring about its liberation from the thralldom of matter, also called the bondage of *karma*, on account of *karmas* being the primary causes of the material influx and *bandha*

As regards the quality of *bandha*, the rule appears to be that the stronger the desire the deeper the penetration of the particles of

matter and the closer the union between them and the soul, so that the worst forms of bondage result from the worst types of desires. Now, desire principally assumes four different intensities and appears as greed, deceit, pride and anger. Greed, it will be seen, is but another word for desire, to gratify which one resorts to deceit, and pride arises from the possession of what is desirable, while anger blazes up in consequence of being foiled in an endeavour to secure an object of desire, or from wounded pride. These four kinds of passions, thus, are the main causes of bondage, so that the strength and 'thickness,' and, consequently, the duration of the *karmic* chains also actually depend on the degree of their intensity. Besides these powerful passions, desire also takes the form of joking, attachment, aversion, grief, fear and disgust, as well as of the three kinds of sex-passion peculiar to the three sexes, the male, the female and the neuter. These are called the nine *no-kasāyas*, and are all potent causes of bondage.

* So much for the duration and strength, *i.e.*, malignity or virulence of the forces of *karma*. As regards the quantity of matter which enters into union with the soul, that obviously depends on the actions performed by the individual, since material influx only follows upon the three kinds of activities, mental, physical and lingual or vocal. So far as the different kinds of *kar-mas* are concerned, they all clearly result from the material influx, because they are, in their real nature, only so many different kinds of forces, which, as already observed, cannot be imagined to be altogether immaterial. We may now formulate the third great law of interaction between spirit and matter thus: the quantity of the material of our bondage and the variety of *karmic* bonds depend on the working of the three channels of activity, namely, the mind, speech, and body, but their duration and strength, or malignity, are determined by the intensity of passions and desires of the soul

The next thing to understand in this connection is the effect of the action of matter on the soul. We have said that the fusion of spirit and matter results in the bondage of the soul. This is literally true, for the union of substances always tends to limit their natural functions, though new properties and faculties arise in consequence of it. As

energy which limit the powers and effectiveness of the soul, and they form a class by themselves.

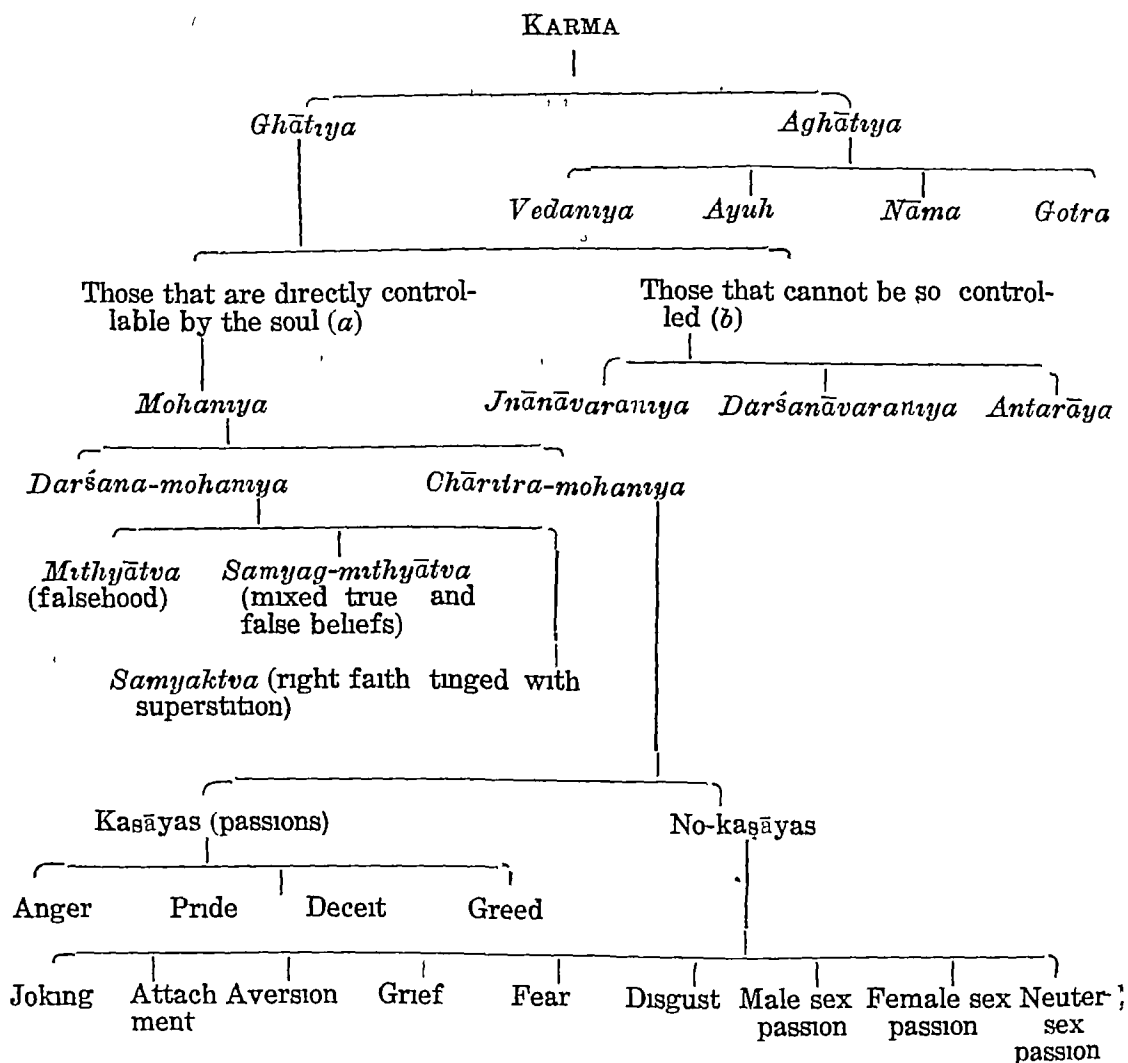
We thus have the eight principal kinds of *karmas* which, for facility of reference, are technically known as

- (1) *Jñānāvaraṇiya* (from *jñāna*, knowledge, and *āvaraṇa*, a cover or obstruction);
- (2) *Darśanavarāṇiya* (perception-obstructing),
- (3) *Vedanīya*, which regulates the experiences of pleasure and pain;
- (4) *Mohanīya*, which is of two kinds :
 - i *darśana-mohanīya* (*darśana*=faith, and *mohanīya*=infatuation, hence the infatuations ranged against Right Faith), and
 - ii *chāritra-mohanīya* (*chāritra*=conduct), which prevents one's living up to one's faith;
- (5) *Āyūh* (age, longevity),
- (6) *Nāma*, which is responsible for the work of organising different bodies and bodily limbs;
- (7) *Gotra*, which determines descent, lineage, and the like, and
- (8) *Antarāya* (from *āya*, to come or stand, and *antara*, between), which prevents effectiveness and interferes with energy in general

These are the main kinds of forces engendered by individual actions. The Jaina Siddhanta subdivides them again into one hundred and forty-eight minor types which may be studied with the aid of the other works on the subject. It is, however, important to note here that the eight kinds of *karmas* are divisible into two main types, the *ghāṭīya*, and the *aghāṭīya*, of which the former comprises the first, second, fourth and eighth classes described above, and the latter, the remaining four.

The reason for the distinction lies in the fact that while the former actually affect and interfere with the natural attributes and properties of the soul, the latter are mainly concerned with its environments, surroundings and bodies. Hence are the former known as *ghāṭīya* which means mimical, and the latter, *aghāṭīya* (*a*=not + *ghāṭīya*).

The *ghāṭiṃya* may further be divided into (a) those that are directly controllable by the soul, and (b) those which are not so controllable, but which can be affected indirectly through those of the class (a). The different kinds of energies falling under the '*Mohaniya*' group all belong to the class (a), because they may be directly destroyed by self-restraint and exertion on the part of the soul. The following classification of *karmas* tends to facilitate the study of the subject and will be found useful by those who are not familiar with it :



We can now understand, to some extent, the ramifications of the diverse kinds of forces operating on the ego. Different kinds of energies, called *karma prakṛtis*, in the literature of Jainism, form

round him a veritable network of forces which have to be destroyed before salvation can be attained. The *jiva* is entangled in this network of his *karmas*, and wanders about under their influence in all sorts of conditions of life in the world experiencing pleasure and pain in the course of his wanderings. He is the pilgrim who has to free himself from the attachments of the world to reach the holy Shrine of his own Divinity. Till perfection is attained, he remains in the clutches of destiny, of which he is himself the author, and, consequently, liable to changes of forms and states, that is, births and deaths. Different kinds of *karmic* forces drag him about in the world, in different forms, giving rise to different experiences in the course of transmigration.

The *jiva* is the greatest living force in himself and not liable, by nature, to be influenced by any other force, or forces; but he becomes vulnerable by his own inclinations, longings and desires. Hence, it is his own longings for the things of the world which go to weaken his native vigour, and bind him down hand and foot with the chords of *karma*. His free nature is, however, constantly at war with his evil inclinations and pursuits. Thus, there rages a constant battle in the field of action, the physical body, between the natural qualities of the soul and the forces of *karma*, in which the scale sometimes turns in favour of the *jiva*, but mostly against him. The powers of the soul are diminished by the struggle raging in its own house. Thus arise the different kinds of disabilities which Jainism points out, and which constitute the bondage that is holding us down in captivity.

It is this bondage to which Jesus in the Bible referred when he said —

“ And ye shall know the truth, and the truth shall make you free ”—(John viii 32)

The fictitious discourse recorded in the verses that follow this dynamic truth was only designed to furnish a hint to the thoughtful as to the nature of the bondage referred to. The important verses bearing on the point are reproduced below :—

33 “ They answered him, we be Abraham’s seed, and were never in bondage to any man : how sayest thou, ye shall be made free ? ”

34 “Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin.

35 “And the servant abideth not in the house for ever . but the son abideth ever.

36. “If the Son therefore shall make you free, ye shall be free indeed ”

If we are to construe these verses correctly, we must first endeavour to find out the truth each of them lays down. Careful reflection will show that the 34th is intended to settle the question raised in the 33rd—whether the bondage meant national or political subjugation? The answer is plain : it is the servitude of sin that is meant, not national captivity. In the 35th verse a distinction is made between the conditions of servitude and Sonship, the former of which is pronounced to be terminable, but the latter eternal. The 36th finally lays down that true freedom from all kinds of bonds—note the force of ‘indeed’ after ‘free’—can only be conferred by the Son who is to abide for ever. Now, we already know what the word ‘Son’ signifies in the mouth of Jesus—the soul that has *inherited* the status and glory of God. Thus if we put down our conclusions categorically, we get,

1. that the word bondage in religion means the servitude or thralldom of sin ;

2 that this thralldom is not everlasting, but the condition of Sonship is eternal , and

3 that the soul obtains true freedom only when it acquires the status of the Son

These propositions are fully in harmony with the teaching of Jainism, and only reproduce three of the most fundamental truths of religion. They are not exhaustive of the *why* and the *wherefore* of the doctrine of transmigration, but were only intended as a hint to the wise. Let the reader ask himself as to what is meant by sin, and he will soon perceive that there can be no being or substance corresponding to the term. It is a mere word, and were we to search for it from now till the Judgment Day, it is certain that it will always remain what it is today—a pure wordy abstraction. The truth is that sin only conveys the idea of wrong-doing, there being no concrete being or thing to correspond to it in nature. The bondage of sin, thus, is

clearly the thralldom of actions, *i.e.*, *karmas* (actions or deeds), which is to be shaken off to bring the state of "Sonship" into manifestation.

Now, if the reader will further pursue the theme, and enquire how the soul can be bound by its acts, he will not be long in coming to the conclusions which have been already established in this chapter regarding the nature of *āsrava* and *bandha*. For there can be no binding of real, subsisting beings or things with mere imaginary notions, or by pure ideas and words. A force is needed for the purpose, and no force is conceivable apart from a substance of some kind or other. It is here that the utter inadequacy of all the non-Jaina systems, without a single exception, may be clearly perceived; for while some have pure words, illusion, *maya* and the like, to bind the soul with, others vaguely talk of desire, and others again of such generalities as *karma*, action, sin, and *taqdir* (destiny or fate). The importance of scientific knowledge has been pointed out by us in the beginning of the present chapter, and it is clear that vague generalities are wholly responsible for the amount of confusion which has prevailed in theological circles hitherto.

It is not likely that a man would now be found to insist on interpreting the word Son to mean Jesus of Nazareth in the 36th verse of the 8th chapter of John, but should one venture to entertain that supposition, it would be well to remember that no one can help another in the spiritual region, except to the extent of pointing out the way for obtaining release from the turmoils of the *samsāra*. And the case is nowise altered by our individual beliefs, for the laws of nature are not dependent on the whims of men and other higher or lower beings, but work independently of them. Hence, when people say that it is more comforting to believe that some one else will, out of grace, do the needful for them, they lull themselves into false security and allow themselves to fall asleep on the verge of an innocent-looking volcano whose apparent quietness is soon to be changed into a sudden outburst of destructiveness. It is a corollary to be deduced from the spiritual laws already described that the bondage of the soul cannot possibly be terminated by any agency outside its own self. The reason for this is to be found in the fact that *no one*

can possibly control the desires of another, which being the causes of the fusion of spirit and matter, must continue to produce their effects so long as they exist.

Surely, it is but common sense to say that unless we ourselves desist from the doing of evil and banish it from our hearts no one else can do it for us from without, and it is legitimate to infer that the forces which are set in motion by our own actions must remain operative and produce their appropriate results unless their causation is stopped and destroyed. Not only is the natural law opposed to the idea of redemption by the favour of another, but also not one instance can be cited of a man who may be said to have reached *nirvana* that way.

The effect of desire on the constitution of the soul is to make it 'negative,' opening its pores, as it were, through which penetrates the poison of sin. It is this negative condition which is to be changed before redemption can be had, for in consequence of it the soul constantly draws the material of *karma* (termed *karma-pudgala*) unto itself, acting like a magnet. A change of intention, therefore, is the main thing to be effected, but this is not possible except where the soul exerts itself in the right way, since no one can change the evil intention of another. This is why Jesus is seen in the Bible to be constantly repeating, in one form or another, the old injunction imparted, expressly or by necessary implication, by every Saviour before him.

"And why call ye me Lord, Lord, and do not the things which I say."—
(Luke vi 46.)

So far as the harmful consequences of evil intention are concerned, the Bible correctly points out the principle that every one who looks at a woman with lust is as guilty as if he had committed adultery with her. This is made perfectly clear by the principle of *āsrava* (influx), which follows alike upon thought and word and deed.

With respect to *bandha*, it must be fully evident now that no outside agency is needed to fasten the coils of servitude on the soul. The fruit of action is secured to its author directly it is per-

formed, and the process is carried on all along throughout life. There is no room for the interference of a superhuman magistrate or judge in this, even if one could be found able to perform and willing to be bothered by such a bootless duty, or task, for all eternity. The argument that because our *karmas* are *jara*, that is, unintelligent, therefore, they cannot themselves determine the punishment or reward which is deserved by us, is altogether unscientific and devoid of force; for in the realm of the natural law such determination is not dependent on an adjudication by a magistrate or judge, but on the properties of substances. The man who lies is punished by nature with as unerring a judgment as he who puts his hand on fire, or he who sitting on the trunk of a tree cuts down its root. If the award of punishment in the last two cases be the result of the decree of a god, sitting, with the scales of Justice in his hands, in some high heaven or other, and constantly engaged in determining the rewards and punishments for living beings, he must be deemed to be guided in the discharge of his judicial function by the scientist who can tell beforehand the precise consequences of these acts. And, if it be a fact that the reward and punishment in these cases are not meted out by any human or super-human agency, what is our authority for ascribing the fruition of other *karmas* to the decree of a calculating and judging divinity? Not only is there no such judicial agency to be found anywhere in nature, but the necessity for its existence is also absolutely counter-indicated by the facts of observation. For the same natural law which determines that the hand which is placed on fire should be burnt, and that the hatchet that strikes at the root of the tree should be the instrument of punishment to its owner seated on the trunk, the same law which promulgates these decrees, we say, also declares that the man who denies what he has seen with his eyes should be deprived of his vision in the life to come. There is no dark mysticism implied in this; on the contrary, the punishment indicated is directly traceable to natural causation, for the formation of all bodily limbs, including the organs of vision, being the effect of the operation of energies residing in the *kārmāṇa* body of the soul, it is but natural that the organs to be formed must undergo appropriate modification where the forces responsible for their manufacturing are themselves

modified by individual actions. Now, when a person denies the evidence of his senses, *e.g.*, the existence of a thing which is lying before him, he is forced to keep his eyes turned away from it as far as possible, to avoid his gaze falling on it. The result is that his eyes are forced into an unnatural and strained attitude, in consequence of which the influx of matter is diverted from its natural course, its particles finding lodgment in places not intended for them in the normal course of things. This leads to a decrement or clogging of certain parts of the innermost vestment of the soul and to an excessive tumefaction of certain others, with the result that when the organizing energies of the system become active again to manufacture a new organism, the abnormalities prevailing in the *constitution* of the soul do not admit of the organs of vision being made in the natural way. This is why he who endeavours to deceive another ends, though quite unconsciously, by throwing dust into his own eyes. This one instance suffices to demonstrate the working of the principle of causality in the region of *karma*, and shows its independence of all human and divine interference.

We must now proceed to a consideration of the fifth *tattva*, namely, *samvara*, which means the stoppage of the influx. *Samvara* is necessary, because no progress is possible where the fresh influx of sin is not brought to a stop in the first instance. As an enemy that has taken possession of one's house cannot be destroyed till the doors and windows through which his reinforcements are pouring in be effectively barred against them, so can we not destroy the forces of our *karmas* without first of all closing the inlets of *āsrava* against sin. The channels to be closed are the three passages of the mind, speech and the body, and the bolt with which they can be effectively fastened is that of desirelessness, that implies the changing of the attitude of negativity on the part of the soul. The course of conduct prescribed for effecting the desired change comprises sundry rules of conduct, falling under the seven heads detailed below.

I Vows, namely,

- 1 abstinence from injuring living beings,
- 2 desisting from falsehood,
- 3 refraining from theft,

- 4 control of sex-passion, and
- 5 indifference to worldly goods.

II. *Samitis* (diligence in movement to avoid injuring insect^{*} life) in respect of

- 1 walking,
- 2 speech,
- 3 food,
- 4 handling things, and
- 5 disposal of excretions

III. Rules of *dharma* (piety), comprising,

1. forgiveness,
2. humility.
3. honesty.
- 4 truthfulness,
5. non-covetousness
- 6 self-control,
- 7 asceticism.
- 8 renunciation
9. self-denial and
- 10 chastity (celibacy)

} all qualified by the word
uttama, meaning saintly,
excellent, or commendable

* It is not to be supposed that the Jainas have nothing better to do than to spend their whole lives in studying the well-being of the insect community. The *samitis* are enjoined because they are the only means of bringing the automatic activity of life under control. A major portion of our actions, it will be seen, consist of those performed automatically, i.e., without deliberation, and as they all lead to *āsrata* and *bandha* they have to be brought under personal control and stopped. Now, the only means of checking uncontrolled, automatic activity is to cultivate the habit of carefulness and diligence with respect to all matters directly controllable by the will. Hence the *samitis*, which tend to check and ultimately destroy automaticity of habit and action (*pramāda*). They are difficult to be observed by the layholder, because of his worldly concerns leaving him little time to cultivate them, but the *muni*, who has withdrawn his attention from the world to apply himself *exclusively* to obtain mastery over his destiny, must exert himself to acquire the power of making his bodily movements only after due deliberation and care. Now, since the *muni* has no other occupation in life, the *samitis* are the only means open to him of bringing his automatic activity or motor reflexes under control. Besides this, every *muni* has to perfect himself in respect of the qualities of mercy and love which are

IV *Gupits*, or control of the

1. mind,
2. speech, and
3. body

V. Meditation on

- 1 the transitoriness of the world,
- 2 the want of a protector of souls.
- 3 the pain and suffering implied in transmigration,
- 4 the inability of another to share one's suffering
and sorrow,
- 5 the disinction between the body and the soul,
- 6 the filthiness of the body,
7. } the nature of *āsrava*, *saṃvara* and *nirjarā tattvas*,
- 8 }
9 }
- 10 the form and divisions of the universe and the nature
of the conditions prevailing in the different
regions—heavens, hells and the like,
11. the extreme difficulty of obtaining the human birth, and
12. the nature of *dharma* (religion).

VI. Endurance of hardships (suffering) consequent on

1. hunger,
2. thirst,
3. cold,
4. heat,
5. insect-bite,
- 6 nakedness,
- 7 disagreeable surroundings,
8. feminine attractiveness.
9. discomfort arising from constant moving about,
- 10 remaining immovable in the face of danger, and living
away from the haunts of men,
- 11 sleeping on hard ground,
- 12 abuse, or insult,

nirvana can never be attained by anyone, and the highest form of mercy and love is only consistent with an active solicitude to avoid injuring any living being

- 13 ill-treatment or assault,
- 14 determination not to beg for favours,
15. disappointment in obtaining food,
- 16 disease,
- 17 thorn-pricks,
- 18 uncleanness of the body,
19. disrespect,
- 20 pride of learning,
21. failure to acquire knowledge, and
22. delay in the fruition of meritorious deeds.

VII. Right Conduct, comprising the following types

- 1 *sāmāyika*, i e., equanimity and refraining from sin,
2. *chhedopasthāpanā* (re-establishing or repairment after a breach), i e., observance of penalties for faults committed through inadvertence or negligence,
3. *parihāra-vīśuddhi*, refraining from *himsā*,
- 4 *sūksṣṇmasāmparāya*, control of the lower nature, where greed is reduced to a bare unrecognisable trait and all other passions are fully under control, and
5. *yathākhyāta* (perfect) which characterises those who have destroyed all of their passions and lusts.

These are the diverse means prescribed for changing the negative condition of the soul and for ridding it of its desires. They aim at engendering the spirit of *vairāgya* (renunciation or desirelessness) in the soul, weaken and destroy the bonds of its *karmas* and enable it to acquire its divine attributes and powers.

With the doorways of sin closed and fastened with the bolt of renunciation, the effect of the evil deeds of the past can be burnt up and destroyed in no time. The process of destruction of *karmas* is called *nirjarā*, which is the sixth *tattva*. The main cause of success in *nirjarā* is the attitude of undisturbed mental tranquillity or equanimity which is developed by practising the rules of conduct laid down in connection with *samvara*. But as the rigidity of these rules makes it impossible for a beginner to observe them without faltering, the conduct prescribed for the house-holder, who has just entered on the 'path,' is characterised by a lesser degree of severity than that laid

down for a *muni* (an ascetic or 'homeless' saint). For instance, while the latter's vow relating to the control of the sexual passion signifies nothing less than absolute unqualified celibacy, the former's admits of his marrying a suitable spouse

The rule as to the practising of these vows and injunctions is that one should exert oneself in their observance to the full extent of one's power, but not so as to do oneself harm by over-exertion. There is a close analogy between the development of the physical body for athletics and the training of the will. As insufficient exercise does not develop a bodily muscle, and one overdone is productive of harm by bringing on fatigue, so is not the will developed by aught that falls short of full exertion, or that is calculated to produce excessive strain. Within these limits, one should exert oneself, whole-heartedly, to maintain the spirit of imperturbable equanimity under all conditions. To this end *tapas* (asceticism) will be found to be a valuable and altogether indispensable ally. *Tapas* is of two kinds: the external and the internal. Of these, the external is necessary for the due sustentation of the internal, and consists in (i) fasting, (ii) avoidance of full meals, (iii) placing restrictions on the conditions under which food may be taken, (iv) abstaining from such things as impart relish to eatables—salt, sugar, milk, (clarified butter), curds and oil, (v) living in unfrequented places, and (vi) practising physical austerities to be rid of the longing for bodily comfort and ease. The internal *tapas* comprises such acts as the acquisition and strengthening of faith, the showing of respect to ascetics and to men learned in the doctrines of truth as well as to the Word of the *Tirthamkara*, attending upon and nursing holy saints when unwell, study, and meditation, including Self-contemplation in the highest sense. The house-holder begins by worshipping the trinity of the *Deva*, *Guru* and *Sāstra* (scripture) which constitute the layman's *ratna trāi* (triple jewel). The *Deva* (*Tirthamkara*) is worshipped because He is the true Guide, and because His word is the final authority in case of doubt and dispute: the *guru* (preceptor) is worshipped because he is the living example to guide one's footsteps in the right way, and because without his practical instruction and guidance it is almost impossible to cross the

thorny 'path'; and the Scripture is 'worshipped' because it is the infallible Word of God.

The layman is also expected to observe the vows and to gradually train himself for the arduous path of asceticism, so that his perfection in the house-holder's *dharma* should be his passport to *sannyasa* and the complete renunciation of the world. Having thus qualified himself in the preparatory course, he now observes the vows and rules of conduct prescribed for saints, and whole-heartedly devotes himself to the attainment of *moksha*. In due course of time his passions are eradicated, leaving his soul calm, placid and free from the tinge of all kinds of desire. The eradication of passions and lusts is the signal for the destruction of the remaining kinds of the *ghāṭya karmas* of the soul, and is followed by the acquisition of Omniscience full and complete. The *jiva* is now styled a *jivanāmukta* (from *jvana*=alive, and *mukta*=liberated), and enjoys the status of the Redeemed though still embodied in the flesh. Finally, when the force (*āyuh karma*) which holds the body and the soul together is exhausted, he throws off his three bodies, the *kārmāṇa*, and *tanjasa* and the *audārika* (gross body), and immediately ascends to the *Siddha Śīla* as a pure effulgent Spirit, i.e., God, to reside there for ever, free from the impurities of matter and *karmas*, and beyond the pain and suffering of *transmigration*. This is *moksha*! Completely rid of all those traits and faculties which spring from the association of matter, the Soul can now no longer perform the functions of an embodied being but everlastingly enjoys all those divine attributes and privileges which appertain to all pure undefiled Spirits, i.e., Gods.

Such is the general scheme of the *tattvas*, which constitute Right Knowledge, the second of the three gems that combine to form the *ratna tri* of salvation. So far as Right Conduct is concerned, it comprises two sets of rules, one consisting in directions and injunctions applicable to the untrained laity, and the other, in those the observance of which is enjoined on *munis* (ascetics or saints). The reason for this division of the 'path' into two sections is to be found, as already stated, in the fact that the austere life of a monk cannot be adopted by an untrained layman all at once, so that his

conduct cannot but be found wanting in respect of the vows of renunciation and self-control, as compared with that of a well-disciplined saint. The layman's training is, thus, the preliminary course of asceticism, and is as essential to steady progress in the more advanced stages of the 'journey' as is a good foundation to a lofty edifice. The point is to develop the spirit of self-denial and renunciation in such a way as to ensure its steady sustentation. In vain shall we search for a method that shall place us at the goal at once. To become a God it is first of all necessary to learn to behave as a God, and this can only be done by degrees. The *Ananias* in us cannot be killed in a moment, the *Sapphira* element requires time to be brought under control. The important thing, then, is to proceed scientifically, that is, step by step. Right Conduct aims at perfecting us in respect of action, so that we should also ultimately learn to behave as Gods. We must, therefore, make up our minds to give up all those actions and deeds which do not become Gods, and should strive to develop the traits of conduct that are characteristic of Divinity and Godhood. Enormous is the amount of work to be done before success may be expected to crown our efforts; the pinnacle to be reached is far off and precipitous, but cheerfulness and steadfastness of purpose have never been known to fail in any enterprise, and may be always relied upon to take us to the goal. If a member of the learned profession were told in his infancy the enormous amount of literature he would have to carry in his head as an eminent lawyer, it is more than probable that he would have died at the mere mention of the number of books he would be required to read. Yet it is a fact that there are many lawyers of note, and they are all men of flesh and blood. The eminence attained by them is simply the result of cheerful perseverance and study. The same principle holds good with respect to Right Conduct. A real beginning is to be made, and, if we are steadfast and firm in our resolution, success is sure to be attained sooner or later, in the course of one or more lives. There need be no fear of the fruit of labour being destroyed by death. The merit acquired by Faith, Knowledge and Conduct accompanies the soul from life to life and cannot be lost. It is carried in the shape of modifications in the constitution of the *kārmāṇa śarīra*, and becomes

an important factor in the building of the future career and personality of the individual.

The start in Right Conduct is to be made by the renunciation of the very worst habits and thoughts as soon as the Right Faith is acquired. Wanton cruelty, the worst form of *himsā*, for which there can be no justification, is the very first thing to be abandoned. It is no use our endeavouring to make any headway on the path without first renouncing animal flesh and sport. How shall he whose foot has never touched the very first rung of the ladder reach the top? The "worse" cannot be attacked so long as the "worst" remains unchecked, for the one is implied in the other. The Gods, in whose company we fain would sit, are the well-wishers of all; they neither devour nor destroy any living being. How, then, can he who causes pain to living beings to afford momentary pleasure to his palate or tongue ever aspire to become a God?

The aspirant after immortality and joy must, therefore, give up sport and animal food at the time of the adoption of the Right Faith. For similar reasons, he should also give up gambling, profligacy, and the habits of stealing, drinking and falsehood.

This is the first step in the House-holder's section or stage. There are eleven such steps (*pratimas*) in all before sainthood is reached, and it is necessary for the house-holder to perfect himself in them all, if he wishes to make steady progress all along.

The second *pratima* consists in the observance of a milder form of the vows enumerated on pages 632-633 *ante*. There are seven other vows, comprising three *guna* and four *śīla vratas*, which should also be observed regularly by the house-holder. The *guna vratas* are so called because they tend to increase virtue (from *guna*, virtue, and, *vratas*, vows); they consist in the placing of restrictions on the field of one's movements, refraining from purposeless activity, and cutting down the number of articles of daily use and enjoyment. The *śīla* vows tend to increase piety and knowledge, and consist in restricting one's movements (for certain fixed periods, within still narrower limits than those fixed in the first *guna vrata*), the performance of daily meditation (*sāmayika*), fasting and the service of saints.

The full description of these *vratas*, the manner of their observance, and the faults arising in connection with them are all minutely described in the Jaina Books ; they can only be briefly touched upon in a work like the present, which is mainly concerned with the comparative study of religion

The reason for the observance of these vows is not that our enduring of hardships has a tendency to please some supernatural god or goddess, upon whose pleasure our destiny might be said to be dependent, but that self-denial is the only method of training the individual will, and of purging it of its weaknesses.

The third step on the house-holder's ' path ' consists in the observance of the *samāyika* meditation (see *ante*, p. 255) three times daily, that is, morning, noon and evening, every day Its duration should also be increased from two to six *gharis* (a *ghari*=24 minutes) on each occasion

The fourth step signifies the observance of the eleventh vow, relating to fasting, at least four times a month, on certain auspicious days.

The fifth step is characterised by abstaining from eating ' live ' or uncooked roots, fruits, greens, tendrils, bulbous vegetables, flowers and seeds. The sixth is marked by the avoidance of food after sunset

The seventh step implies sexual purity ; the house-holder now takes the vow of absolute *brahmacharya* (abstinence).

On the eighth step still further progress is made by the individual, who now withdraws himself from all kinds of business, engagements and occupations In the ninth, there is the distribution of property among the heirs. The tenth is reached by those who vow not to give advice on any worldly matter—not even if the family honour be at stake. The house-holder who has reached this step should only attend to the welfare of his soul, 'leaving the dead to bury their dead ' (Matt. viii 22)

The eleventh and the last step in the house-holder's section consists in the renunciation of the world, that is, of all that the world calls its own, retaining from its goods only a small whisk of the softest peacock feathers, with which to remove insects from his person and books, without causing them injury, a small bowl

for water and a book or two on religion if necessary. This *pratimā* is called *uddīsta tyāga* (*uddīsta*=that which has been ordered beforehand, and *tyāga*=renouncing), because the aspirant now refrains from accepting anything in the shape of food if offered by special invitation or appointment. The course of training here is two-fold, the preliminary and the advanced. The house-holder in the preliminary stage of this *pratimā* is called *kshullaka*, and the one in the more advanced, *ellaka*. The *kshullaka* wears a *langoti* and a sheet of cloth, three cubits long and of a single width, but the *ellaka* rejects the wrapper and keeps only the *langoti*. As regards food, a *kshullaka*, if he belong to any of the three higher castes, should eat only what he gets from one household, but he may visit five houses one after another if he happens to be a *Śūdra*. In no case should he call at another house after getting sufficient food for the day, but should sit down and eat it at the last house visited by him. While calling for food, he should not penetrate beyond the court-yard, hall or vestibule, nor ask or beckon for food, but should only wish the inmates *dharma-lābha* (may you obtain spiritual merit). If not observed or welcomed with due respect, he should immediately depart from that place and proceed to another. In no case should he call at that house a second time that day.

The *ellaka* also observes these rules, but he eats what is obtained from one kitchen alone. Both the *kshullaka* and the *ellaka* eat only once a day, and go out in search of food between the hours of ten and eleven in the morning.

The eleventh *pratimā* attained, the house-holder becomes a *muni*, and follows the rules of conduct prescribed for ascetics, which may be studied in other works. He has now no concern with the world and aspires to reach *nirvana* in the shortest time possible. On two points alone does he come in touch with the men and women of the world, firstly he imparts instruction on *dharma* to all who seek it from him, and, secondly, he goes out to obtain his subsistence from such of the pious house-holders as welcome him with veneration and respect, considering it their good luck to have the opportunity of serving holy saints. He eats but only to keep his body and soul together, so that he might continue the work on which he

has embarked—the destruction of his *karmas*. He is not a beggar in any sense of the word, and will not touch a morsel if the food be not free from all kinds of impurities pointed out in the Scripture. As a house-holder, he himself used to long for the opportunity to serve the holy men, and would patiently wait at his door for their arrival before taking his meal. What he then did himself it is his turn now to expect from others. Neither is he looked upon as a burden, for every true house holder longs for the opportunity to tread the same path, and actually worships the beings into whose footsteps he knows that he will himself have some day to walk, to reach the goal. With reference to the merit of giving food to homeless saints, it is said in the *Ratna Karanda Śrāvākachara* :—

“ As water for certain washes away blood, so does the giving of food to homeless saints, without doubt, destroy the sins incidental to a house-holder's life ”

The statement that the sins incidental to a house-holder's life are destroyed by the giving of food to a saint in the approved manner, is descriptive of the power of holy thoughts in washing away *karmic* impurities from the soul. The approved manner consists in (1) prostrating oneself at the feet of the saint, (2) offering him a seat, (3) washing his feet, and applying the washing to one's forehead in token of reverence, (4) worshipping him, (5) saluting him, (6—8) preserving one's own mind, speech and body in a state of purity in his presence, and (9) giving him pure suitable food to eat.

The life of a saint should be one continuous *sāmāyika*, from one end to the other, as far as possible. In practice, however, the development of his will depends on the destruction of his *ghāṭiya karmas*, the order of which will now be described briefly. There are four types of each of the four kinds of *kaṣāyas* (passions) comprised in the class of *chāritra mohaniya* (see p. 625 *ante*), denoting four different degrees of intensity which may be described as

- 1 mild,
2. malignant,
- 3 highly malignant, and
- 4 the most malignant

Of these, the most malignant are the worst, and prevent the acquisition of Right Faith itself ; the highly malignant sort admit of

the acquisition of Faith, but obstruct Right Conduct ; the malignant enable the house-holder's vows to be observed, but stand in the way of the more rigorous vows of asceticism becoming a saint ; and the mild only debar the soul from pure self-contemplation (*sukla dhyāna*). The destruction of the fourth type leads to the acquisition of Right Faith, through the development of scientific discrimination ; of the fourth and the third, to the adoption of the house-holder's conduct : of these two, and the second, to the observance of the vows of asceticism , and of all the four to *sukla dhyāna*, which is the cause of omniscience and *nirvana*. There are in all fourteen stages by which the soul passes from the lowest state of bondage and ignorance to that of full illumination and Godhood. These are described in the following tabulated form, together with their characteristic features in the column of remarks.

Table showing the stages on the Path.

1	2	3	4	5	6	7
Serial number	Name of the stage	Number of <i>ghāṭiṇi</i> <i>kaṇmas</i> of class (a)	Number of those out of 3 columns which are destroyed in passing to the next stage	Resulting gain	<i>Ghāṭiṇi</i> <i>kaṇmas</i> of class (a) still left to be destroyed.	Remarks
1	Mithyātva	23 [16 <i>kaṇmas</i> , 9 <i>no-kaṇmas</i> and 3 kinds of <i>daṇṣa</i> <i>moha-</i> <i>mā</i>]	1 [<i>Mithyātva</i>]	Escape from liability to a rebirth in hell, and among beings of a lower order than the five-sensed.	27 [23-1]	The escape from rebirth in hell,* and among beings of a lower order than the five-sensed is the effect of the acquisition of Right Faith which prevents the soul from 'sinking', so low This stage is called <i>mithyāt</i> <i>va</i> (falsehood) because it is characterised by false beliefs This stage is characteristic of a soul that is falling down from the fourth stage into the first The explanation of the fact that four energies are shown in column 4 although it marks a retrograde step lies in the fact that
2	Sāsādana	27	4 [Anger, pride, deceit and greed of the most malignant type]		23	

soul in passing into the fourth from the first stage destroys the *bandha* of 6 *karma prakritis*, four of which cannot be engendered even in the state of falling back.

This stage is called *māśra* (literally mixed) because the *samyag mithyātva prakriti* of *Darsana Mohaniya Karma* becomes active in it

The destruction of *samyag mithyātva* causes the *samyaktva prakriti* to become active

The name of this stage indicates the progress of the soul, since *avirata* means *non-observance* of vows, and a *samyag dṛṣṭi* is he whose faith is of the right sort. The gain shown as accruing in the previous stages really results in the first instance in this stage, because the soul always passes from the first into the fourth stage when it acquires right faith for the first time

Deśa is partial, and *virata* means vows. Hence this stage is characterised by

22

The destruction of mixed beliefs (falsehood and truth) purifies the faith

1
[*Samyag mithyātva*]

23

3 *Māśra*

18

The house-holder's vows can be observed by the destruction of the highly malignant type of *kaṣṭhās*

4
[Anger, pride, deceit and greed of the third type]

22

4 *Avirutasamyag gaurāṣṭi*

14

The destruction of obstacles to the obser-

4
[Anger, pride, deceit and

18

5 *Deśavirata*

* Cf. "The effect of baptism is illumination, perfection, hence sins before and after baptism, i.e., enlightenment, are different." (The Influence of Greek Ideas and Usages on the Christian Church, pp 295-296)

1	2	3	4	5	6	7
Serial number.	Name of the stage.	Number of <i>ghāṭiṇa karmas</i> of class (a).	Number of those out of column 3 which are destroyed in passing to the next stage.	Resulting gain.	<i>Ghāṭiṇa karmas</i> of class (a) still left to be destroyed.	Remarks.
6	<i>Parṃatattvārata</i> .	14	... greed of the malignant type]	vance of the vows of a saint. Three of the energies of the <i>ghāṭiṇa karmas</i> of class (b) are destroyed here, in consequence of the life of purity led by the saint.	14	the observance of the qualified vows of a householder. The <i>kāyaya</i> of the malignant type being destroyed, the aspirant steps into asceticism in the next stage. The liability to be re-born among animals is counter-indicated at this point. The name of this stage indicates "vows tinged with carelessness." This is the condition of <i>mūḍha</i> whose souls have reached this stage. The energies of class (b) of <i>ghāṭiṇa karmas</i> destroyed here are only minor forces of the <i>darśanavarṇiṇa</i> group, namely, heavy slumber, somnambulism and a kind of intense drowsiness.

7	<i>Apramatta.</i>	14	1 [<i>Samyaktvā prakṛti</i>]	Purity of Right Faith results from the elimination of <i>samyaktva prakṛti</i> .	13	The word <i>apramatta</i> means devoid of laziness. Hence the conduct of the saint on this stage is not characterised by carelessness or laziness.
8	<i>Apravaṇa.</i>	13	6 [1. Joking, 2 attachment, 3 aversion, 4 grief, 5 fear, and 6 disgust]	..	7	The name of this stage indicates strange, i.e., new, thought-activity, resulting from the absolute purity of faith
9	<i>Anvṛtta karaṇa</i>	7	6 [Anger, pride and deceit of the mild type, and the three kinds of sexual passion]	The destruction of the energies mentioned in column 4 enables the conduct to become almost perfect.	1	The words <i>anvṛtta karaṇa</i> indicate advanced thought-activity, showing that the mind of the saint in this stage is full of very holy thoughts
10	<i>Sukṣhmasāmparāya</i>	1	1 [Greed of the mild type]	Total destruction of the <i>ghātiya karmas</i> of class (a) results in the condition of absolute desirelessness.	<i>Nil</i>	The name of this stage is suggestive of its chief characteristic, i.e., the slightest tinge of greed, with all other passions eradicated
11	<i>Upaśānta-moha.</i>	24 [28-4]	The <i>upaśāntamoha</i> is a station which does not lie on what may be termed the main line. As its name indicates, it is the stage of

THE KEY OF KNOWLEDGE

1	2	3	4	5	6	7
Serial number.	Name of the stage.	Number of <i>ghāṭiṇya karmas</i> of class (a)	Number of those out of column 3 which are destroyed in passing to the next stage.	Resulting gain.	Class (a) still left to be destroyed.	Remarks.
						<p>quiescence, as distinguished from destruction, of <i>kaśmas</i>, and is the highest state attainable by the saint whose <i>mohaniya karmas</i> are only rendered quiescent, notwithstanding that he has succeeded in destroying of his <i>kaśāṇas</i> Being a distinct psychical state, it cannot be left out of account from any systematic chart or scheme of progress to be made, but otherwise it has no concern with the main route on which the soul passes directly to the <i>ksīṇamoha</i> (the twelfth) stage from the <i>sūksīma sāṃparāya</i>, the</p>

tenth The most virulent form of the four principal *kaśāyas* are destroyed in the seventh stage on this route, the further details of which are omitted here as being outside the scope of the present work

Kṣhīnamoha (all infatuations destroyed) is characterised by absolute desirelessness, in consequence of which the remaining forces of class *b*) of *ghātīya karmas* are destroyed in less than 48 minutes

Sayoga kevala is the condition of liberation while still embodied in the flesh. This is called *jīvaṇa-muktā*, and signifies freedom in all essential respects though still in association with the physical body. Full unobstructed omniscience, freedom from sleep

Nal

Omniscience from the destruction of the *jñānavānīya*, infinite perception and infinite power from the elimination of the *darsanā-varnīya* and the *antarāya karmas*, respectively, accrue to the soul.

Nal

...

All the energies of the *jñāna-varnīya*, all the remaining kinds of *dāśanavarīya*, and all kinds of *antarāyas* in class *(b)* of the *ghātīya karmas*

Nal

Nal

Kṣhīnamoha

Nal

Sayoga kevala

12

13

1	2	3	4	5	6	7
Serial number.	Name of the stage.	Number of <i>ghāṭiṅga karmas</i> of class (a)	Number of those out of column 3 which are destroyed in passing to the next stage.	Resulting gain.	(a) still left to be destroyed. <i>Ghāṭiṅga karmas</i> of class	Remarks.
11	<i>Ayoga kevala</i>	<i>Nil</i>	...	<i>Nirvana</i>	<i>Nil</i>	and many other attributes are the reward of the ascetic who reaches this stage. Sense-perception vanishes here completely, along with the entire equipment of the objective mind. Most of the <i>aghāṭiṅga karmas</i> , which have not been shown here for the sake of brevity, are also destroyed earlier in the course of the journey, and the remaining ones fall off the soul in this stage. <i>Ayoga kevala</i> (from <i>a</i> , not, <i>yoga</i> , channels of <i>āśrava</i> , and <i>kevala</i> , omniscient) signifies complete liberation. On the termination of the <i>āyuh karmas</i> , which

It is now necessary to work out the idea of meditation with reference to the different stages of the path of progress, as described above. Meditation (*dhyāna*) is of four kinds, namely :

1. *ārta dhyāna* which arises from the loss of an object of desire, the association with an undesirable person or thing, bodily suffering and envy ;

2. *raudra dhyāna* which implies the absorption of the mind in *himsā* and other forms of sin, and delighting in acts of cruelty, falsehood, theft and the hoarding of wealth ;

3. *dharma dhyāna* which means meditation on such subjects as have a bearing on the attainment of liberation from the bondage and *samsāra*, and

4. *śukla dhyāna*, which signifies pure self-contemplation in the highest sense

Of these, the first two are characteristic of all deluded *jīvas*, and the last two of those who have acquired the Right Faith. The fourth form of meditation is, however, beyond the house-holder, who cannot, as such, aspire higher than devoting himself to *dharma dhyāna*, that is, meditation on the nature of *tattvas*, the means of the destruction of *karmas*, the consequences and effects of different kinds of actions, and on the nature of the conditions of existence prevailing in different parts of the universe—heavens, hells and the like—in which souls are born in transmigration. *Dharma dhyāna* leads to *vairāgya*, and enables the house-holder to renounce the world. But it is the *śukha dhyāna* which is the direct cause of *moksha*.

Sukla dhyāna is practised by holy *saints* well advanced in asceticism and self-control. It consists of four parts, limbs or steps as follows:—

1. that which is characterised by the changes of *yogas*,* that is, of the instruments or vehicles of meditation ;

* Self-contemplation is only possible in three ways, *viz.* (1) with the aid of the mind, i.e., thought, (2) by means of words, and (3) with the help of the body, e.g., the fixing of the mind on the nervous centre in the forehead. Being instrumental in self-contemplation, the mind, speech and body are technically called *yogas*.

2 that in which there is no changing of *yogas*, but which is steadily maintained, with only one *yoga* ;

3 that in which the bodily activity is the slightest , and

4 that in which there is no bodily action whatsoever

Of these, the first part is practised by excellent saints in the eighth, ninth, tenth and eleventh stages on the path, and is the cause of the destruction of *mohaniya karmas*. The causes of distraction being destroyed, steadiness in meditation is attained in the twelfth stage, and there is no changing of *yogas* any more, that is to say, that the mind can then be fixed exclusively on one out of the three channels of self-contemplation. This speedily leads to the destruction of the other kinds of *ghātiya karmas*, and to the acquisition of omniscience and other divine attributes, which were held in check by those *karmas*. The saint now becomes a Deified Soul in consequence of the acquisition of the divine attributes, and lingers in the world of men only so long as His *āyuh-karma* is not exhausted to set Him free from all kinds of fetters of matter. With respect to the path of progress, He is on the thirteenth stage, which is characterised by *jvāna-mukti*. He is now qualified for the third kind of *śukla dhyāna*, which would be pure self-contemplation but for the fact that it is accompanied by a slight tinge of bodily activity, that is itself due to the association with the physical body. As the *āyuh karma* which keeps the body and the soul together is exhausted, the *aghātiya karmas* which may still be existing are destroyed, the *yogas* come to an end, and the last form of *śukla dhyāna*, implying pure self-contemplation, undisturbed by any kind of bodily activity, is enjoyed. The soul is now on the fourteenth stage, and immediately rises up to the *Siddha Śilā* as a body of radiant Effulgence, to reside there for ever, in blissful contemplation of the unsurpassed glory of His own Divine Self.

The forms of meditation recommended for the destruction of *karmas* may also be noted in this connection. There are four such forms, namely, (1) the *Pīṇdashā*, (2) the *Padastha*, (3) the *Rupastha* and (4) the *Rupatita*.

(1) *Pīṇdashā dhyāna* is the contemplation of oneself, and comprises five special modes or forms, technically known as *dhāraṇās*, which may be described as follows :

(a) *Prithvi dhāraṇā*. The *yogi* should imagine a vast, boundless ocean of milk, motionless and noiseless, with a huge resplendent lotus of a thousand petals, having a bright yellow stem, like a mountain of gold, in its centre. On the top of this stem he should imagine a throne resembling the autumnal moon, and on this throne he should further imagine himself as seated, calm and tranquil and engaged in the destruction of his *karmas*.

(b) *Agneyi dhāraṇā*. The *yogi* should next imagine himself seated as in the first *dhāraṇā*, and should further imagine his whole body being burnt up by the fire of internal *dhyanā* and reduced to ashes.

(c) *Aśvāsani dhāraṇā*. He should next imagine powerful winds blowing away the ashes of the body from his soul, and scattering them about in all directions.

(d) *Vārūṇi dhāraṇā*. The *yogi* should further imagine a great downpour of rain washing away the ashes of the body that might be still sticking to the soul, leaving it in the condition of its natural purity as a pure Effulgent Spirit.

(e) *Tattva-rupārati dhāraṇā*. The *yogi* now contemplates on his soul as possessed of all divine attributes, all-knowing, free from all kinds of bonds, the conqueror of death and the object of worship and adoration on the part of *devas* and men.

(2) *Padastha dhyanā* consists in contemplation with the aid of holy *mantras* (sacred formulas), such as *namo arhantaṇam*.

(3) *Rupastha dhyanā* is contemplation of the form of the *Tirthamkara*, sitting in a celestial pavilion, attended by *Indras* (rulers of *devas*), of radiant effulgent glory, and expounding *dharma*.

(4) *Rupatita dhyanā* consists in contemplation of the pure qualities of Perfect Souls in *nirāṇa*, accompanied by the belief that the contemplating soul is also like Them in all essential respects.

As to the *why* and the *wherefore* of the process of *dhyanā* it is evident that Self-contemplation is possible only in three ways, viz: (1) with the aid of thought forms, (2) by means of words, and (3) by feeling the pulsation of Life in certain nervous centres in the body. These are the three *yogas* which have been already referred to; and their changing is due to their instability in all stages prior to the thirteenth, where only one of them is operative. Even this remain-

It only remains to complete our comparative study of the different methods of self-realization before closing this chapter. Most of these methods have already been examined by us in the chapter on Yoga ; but two deserve special mention here, on account of their mystic tendency, which has a great charm for the untrained imagination. The first of these methods aspires to obtain the highest good by separating the soul from certain specified envelopes or sheaths. The idea underlying the supposition is that the soul is wrapped in five successive *kośas* (envelopes or sheaths) and therefore unable to attain emancipation. The first of these sheaths, beginning with the outermost, is conceived to be the envelope of food (*anna-maya kośa*), the second, of *prāṇa* or breath (*prāṇa-maya kośa*), the third, of desire (*manomaya kośa*), the fourth, of knowledge (*vijñānamaya kośa*), and the last, of bliss (*ānanda-maya kośa*). The soul is conceived to be devoid of and distinct from all the attributes named in connection with the sheaths, and to be lying at the back of them all. It is this something lying behind all the sheaths that is to be freed. The means for its freedom consist in all those practices which, falling under the different heads—Hatha Yoga and the like—have already formed the subject of enquiry in the seventh chapter of this book, and found to be insufficient and vague. Thus, the only question before us now is : how far is the idea of the soul's envelopes or sheaths entertainable by rational thought ?

The answer to this is really furnished by the nature of the things of which the sheaths are said to be composed. We have seen that knowledge and bliss appertain to the soul, not as a pillow-case may be said to appertain to a pillow, but as inalienable properties of pure Spirit as a substance. It is, therefore, wrong to say that they form two of the envelopes, or sheaths, which are to be destroyed before the soul can be set free. The case with the other sheaths stands no better, for mind is not an envelope, but only an instrument of discrimination and volition. We cannot even conceive *prāṇa* as forming a sheath on the soul, though the diaphragmatic and the thoracic cavities, taken together, might easily be mistaken for one, because of their liability to expand with breath. It is not even possible to regard the physical body in the light of an envelope, though with

regard to the soul its resemblance to a sheath, or cover, is more striking than that of the diaphragmatic cavity itself. The fact is that the outer body of matter, which is nourished and maintained by food, is, in no sense of the term, a sheath, or cover like a pillow case; it is an organism made by the soul itself, by the mechanical operation of the forces residing in its two inner bodies. Hence, the use of such terms and phrases as the physical encasement of matter, this mortal coil and the like, with reference to it is only permissible by way of a metaphor, but not in the literal sense. The idea of the association of the soul with its three bodies may be partially grasped by likening it to oxygen and the matter of the *kārmāṇa śarīra* to hydrogen which combine together to form water. If we now throw some colouring matter into the liquid formed by the fusion of these two kinds of gases, we shall have an idea of the form of the *tanjasa śarīra*. The position occupied by these two inner bodies in relation to that of gross matter is something like that which would come into existence if we hold the coloured liquid in a "sponge," so that it would saturate every portion of the sponge without becoming fused or united with it. We should not, however, lose sight of the important distinction between the sponge and the physical body, namely, that while the former is an independent article, the latter is only organized by the soul, which becomes encoiled in it.

It is thus not possible to lend assent to the theory which places the soul in a series of successive *instants* one after another, on scientific or logical grounds. Nor is a conception of emancipation which leaves the soul devoid of knowledge and life. Soul life, as *experience* the mind whose natural vigour has not been vitiated by centuries of mystery and mystifying teaching.

[illegible]

matter that are invisible to the eye. If we may employ a metaphor, we may say that the soul is like a luminous substance covered all over with a thick pall, which is attenuated in certain parts, or centres, in varying degree of tenuity, corresponding to the senses which are five in number, and the material organ of the mind. These centres, however, do not resemble sheaths, and are not sheaths in the sense in which the word is used by the mystics.

We have commented upon the insufficiency of the methods suggested by mysticism for the obtainment of freedom from the bondage of *karma*, but we may add, while we are still on the subject, that no amount of breathing exercises or *prāṇāyāma* and other similar purely physical practices can ever take the place of the systematic scientific path; for the *karmic* chains are held together by the force of *desire*, which breathing and *prāṇāyāma* cannot by any possibility loosen. The same is the case with such practices as fixing the mind on the tip of the nose; they, too, are valueless except as preliminary aids, when properly employed.

So much for the method of emancipation through the destruction of sheaths. The other system which we propose to examine here is also advocated by a certain class of mystics, who profess to follow the doctrines laid down in the *Yoga Vāsista* and other similar works of mystic origin. They believe in hallucination and 'suggestion,' and propose to steal a march on nature by substituting a product of illusion for the genuine 'thing.' The idea underlying their teaching is that 'suggestion' is the all-important, all-powerful force in nature, and that the products of imagination are as desirable as the genuine things themselves, only we should not believe them to be unreal. Thus, whatever be the nature of the condition to be produced, all one need do is to dream of it, and then to believe the dream to be a reality. In course of time the mind will accept the mental hallucination as a fact, and the belief will be gratifying to the soul. So far as *moksha* is concerned, it is regarded as a state altogether beyond conception, and as devoid of knowledge and bliss both.

Such is the main doctrine of the hallucinationistic mystics as they might be called; they seek to create mental illusions and then to hypnotise themselves to believe the product of their imaginations

to be real. As for the element of merit in their teaching, there is little or nothing to be said in its favour; it is essentially a system* which can appeal only to a particular class of men—those who cannot or will not pursue clear, logical thought. It is true that suggestion is a potent and powerful ally on the spiritual path, but it is also true that it is not every suggestion that will land one in *nirvāṇa*. As a matter of fact, salvation and hallucination are as wide apart from one another as the poles, the one implying the fullest degree of perfection in knowledge and bliss, and the other only seeking to hide its rotting imperfection under self-deluding falsehood. The suggestion that is likely to encompass the desired good is not the suggestion that the world is an illusion and that the ego is different and distinct from knowledge and happiness, which must be 'scraped' off it somehow, but the belief that the soul is fully able to attain to the status of Gods, the living embodiments of all embracing knowledge and absolute, unqualified bliss. Neither *saṃvāna* nor *nirjara* is accomplished by the stimulation of the faculty of hallucination, nor is *desire* eradicated from the soul by aught but the right kind of actions and belief.

Another form of mental hallucination consists in the perception of the object of one's worship. Ignorance of the nature and effects of self-hypnosis has led many a good and pious soul to a belief in the existence of gods and men—saints or masters as they have been called—that are purely imaginary. Some have claimed to derive great satisfaction from the experiences of such hypnotic initiations, as Mr Macdonald calls them (see the 'Religious Attitude and Life in Islam'). Here is an account of one of such initiations, being the record of the experiences

* The cash value of this system of philosophy—if indeed the term be applicable to a collection of mystic and mystifying, though elegant and well-chosen words and phrases, interspersed here and there with half-understood plagiarisms of others—may be judged from the somewhat lengthy review of one of the most recent publications on the subject, which is given in Appendix B at the end of the book. It originally appeared in the *Saina Gazette* for 1917 (pp 295—317), but as it lays bare the whole subject and goes to the very root of mysticism, it is reproduced here, to enable the reader to form a correct estimation of the teaching of the system under consideration.

of the sister of Prince Dara Shikoh, whose name was Fatima (Ibid., pp 203—205) .—

“ I seated myself, then, in a corner with my face turned toward Mecca, and concentrated all my mind on the image of the master, calling up, at the same time, in my imagination, the personal description of our most holy Prophet Occupied with this contemplation, I arrived at a state of soul in which I neither slept nor waked, and then I saw the holy company of the Prophet and of his first adherents, with the other saints The Prophet and his four friends [Abu Bakr, Umar, Usman and Ali] were seated together, and a certain number of the principal companions surrounded him I perceived also Molla-Shah, he was seated near the Prophet upon whose foot his head lay, while the Prophet said to him, ‘ O Molla-Shah, for what reason did you illumine that Timurid ? ’ ”

“ When my senses had returned to me, my heart, under the impression of this distinguished sign of the divine favour, bloomed like a bed of roses, and I prostrated myself, full of boundless gratitude, before the throne of the absolute Being. Filled with unutterable happiness, I did not know what to do to express all the joy of my heart. I vowed a blind obedience to the master, and I chose him, once for all, as my spiritual guide, saying, ‘ O how signal a happiness ! What an unheard of felicity has been given to me—to me, a feeble and unworthy woman ! I render thanks and praises for it without end, to the All-powerful, to the incomprehensible God, who, when it seemed that my life must pass uselessly, permitted me to give myself to the search for him, and accorded to me, thereafter, to attain the desired end of union with him, giving me thus to drink of the ocean of truth and the fountain of mystic knowledge. I nourish the hope that God will permit me to walk with a firm step and unshakable courage on this path which is comparable to the *sirat* [the narrow bridge to paradise] and that my soul will always taste the supreme happiness of being able to think of him God be praised, who, through the particular attention of the holy master, has accorded to me, a poor woman, the gift of conceiving, in the most complete manner, of the absolute being, as I have always ardently desired ’ . . Every man who has attained this supreme felicity becomes, through this fact itself, the most accomplished and the most noble of beings, and his individual existence is lost in the absolute existence, he becomes like a drop in the ocean, a mote in the sunshine, an atom over against totality. Arrived in this state, he is above death, future punishment, the Garden, and the Fire . . ”

Such is the beautiful description of her vision by the Moghul princess She was a well-cultured girl and wrote with enthusiasm The vision was sufficient to convert her to the tenets of the faith, and she was profoundly impressed with the power of the master under whose direction she had worked. Even today there are men and women living who cultivate the habit of calling up ‘ masters,’ and who claim to have seen them.

Sometimes these visions come unexpected and uninvited . We have it from Ibn Khaldun (see 'Religious Attitude and Life in Islam,' p. 75) :—

“The most of this which occurs to mankind is apart from their intention and outside of their control . . It is not that the soul wills the vision, and sees it In the books of those who have written about ascetic and mystical exercises, certain names are given If they are pronounced at the time of going to sleep, a vision of what is looked for will come from them These are called *al halūmyā* [apparently derived from the Hebrew *halom*, ‘dream’]”

One of such visions is called the vision of Perfect Nature. Ibn Khaldun says about this particular vision :—

“The author of a book of the kind has mentioned one of these, which he calls the ‘*halum* of the perfect nature’ It is that at the time of sleep, after the completion of religious exercises and with complete intention of mind, these foreign words should be pronounced [here follow certain unintelligible combinations of letters, which are unpronounceable as the vowels are not given], and that the seeker should bear in mind his need, for he will see in slumber the unveiling of that concerning which he asks. It is related that a certain man did that after a preparation of some nights as to his food and religious exercises Then a form appeared to him saying, ‘I am thy perfect nature’ Then the man asked his question and was told what he had been looking for ”—(Ibid. p. 75.)

Ibn Khaldun further adds :—

“To me, myself, have come, through these names, strange appearances, and I have learned by them details of my circumstances into which I was looking.” —(Ibid p 75)

As Mr. Macdonald points out (Ibid p 80) .—

“Dreams are on record, and the veracity of the narrators of them cannot be doubted, in which God himself was personally seen, the dream-books give sections to the interpretation of such appearances This was too common to be an eccentricity, it was part of the normal possibility ”

As to what is really seen in such visions we have Al-Ghazzali's version given us by Mr Macdonald, in his valuable work from which already so much has been quoted :—

“He who does not know the true nature of vision (or dreaming) does not know the true natures of the different kinds of vision, and he who does not know the true nature of the vision of Muhammad and the other prophets, nay, even of the dead in general, does not know the vision of God in dream. So the ordinary man imagines that whoever

sees Muhammad in a dream has seen his actual person . . . How could there be a vision of the person of the Prophet in a dream, when that person has been committed to his grave at Al-Medina and has not left that to go to the place where the sleeper saw him. And even if we let that go, the Prophet is often seen by a thousand sleepers in one night in a thousand places and in different forms. And instinct supports reason in declaring that one person cannot be seen at one time in two places nor in two different forms. Whoever does not grasp that has contented himself, in the sphere of reason, with names and descriptions instead of realities and ideas. After that we need neither rebuke him nor speak to him"—(Ibid. pp. 80-81.)

Al-Ghazzali further tells us that what is seen is an "image" and not an "equivalent." The spiritual essence is not possessed of colour and (visible) form (Ibid 81), and the form of a dead personage has no existence to be seen. It is a *symbol*. The distinction between an image and an equivalent is rather interesting, and may be given in Al-Ghazzali's own words:—

"The reason is something to which there is nothing like, yet we can use the sun as an image for it, because of their relationship in point. Sensuous percepts are shown by the light of the sun, and intellectual percepts by reason. This measure of relationship suffices in an image. Nay a Sultan may be represented . . . by the sun, and a Wazir by the moon. . . But these are images and not equivalents."—(p. 82.)

And he adds:—

"But it may be said, what you have mentioned does not lead to the conclusion that God is seen, nay, to the conclusion that Prophet even is not seen—for seeing a symbol is not seeing the thing itself. . . ? We reply that exactly the same thing is meant when any one says that he saw God in a dream. He does not mean that he saw him in his essence as he is. For it is generally admitted that the essence of God cannot be seen but that an image which the sleeper believes to be the essence of God, or to be the essence of the Prophet can be seen . . . Only the image sometimes is truthful and sometimes is lying. . . ."—(pp 82-83)

Al-Ghazzali himself, however, seems to have thought that a "truthful" image (as distinguished from an equivalent) served as a medium for knowledge between the God, or the saint, and the devotee. But he merely clutched at the idea uncritically and did not examine its foundations.

The real explanation of these visions is to be found in the mysterious power of thought-force, which is the real magician, and capable of performing wonderful feats. The resort to mystic formulæ and names is justified by the need for impressing the mind with the

sense of the mysterious, so that it should be eagerly looking out for incalculable and strange things. Ibn Khaldun himself rejected the notion that real power could or did reside in any combinations of numbers and letters (Religious Attitude, etc., p. 106). It is, no doubt, a case of self-hypnosis. Touching the power of the mind to produce strange results, Mr. Macdonald, who seems to have devoted much time to the study of the problem, says (Ibid. p. 257): "That a state of auto-hypnosis, with very curious consequences, could be produced by the abstraction, physical and mental, above described and by the mechanical repetition of a single phrase seems tolerably certain. There is the case on record of Tennyson who, by the repetition of his own name could bring himself into a similar dreamy state with resultant ideas which he regarded as veridical." The explanation of the feeling of happiness lies in the nature of the soul, which is blissful by nature. The feeling of satisfaction arises from within, like the happiness that is experienced on the receipt of the news of success in an examination. The vision is deemed to be a mark of divine favour, and its appearance, after nights of wakefulness and intense self-abstraction, brushes aside some of the worries and anxieties of the soul, leaving it free to manifest its real joyous nature, to some extent for the time being.

The knowledge and insight, too, that are deemed to be gained in these visions, prove, on examination, to be altogether illusory. They consist in bits and mystic fragments which are laconic and meaningless in themselves, and which for that reason, that is to say, in virtue of their laconicity and incoherence, are adaptable to any kind of a reading. It is, again, a well-known trick of the devout imagination that it will persistently ignore all the nine hundred and ninety nine cases of failure of prophecy, but will lay all the stress it can on the one that seems to attain to some kind of veridical confirmation from the events in life. It is undoubtedly true that such supernormal powers as that of clairvoyance are inherent in the nature of the soul, but that will not justify the decreeing of all claims for their possession indiscriminately.

Similar criticism is to be made in the case of those unthinking devotees of *yoga* who seek and find satisfaction in the perception of

such internal phenomena as their own image, light, the solar orb, the moon, seven suns at a time, or the hearing of sounds or dulcet mysterious music. Many such phenomena are perceived in the course of *yogic* concentration, and are thoughtlessly attributed to some divine agency other than the soul itself. These are, however, no more real than the sight of gods and prophets, and are really only due to the excitation of the perceptive centres and of the sensory nerves connected with them, under the stress of intense mental concentration. Surely, the dignity of a god, or a saint, cannot be deemed to be enhanced by entertaining his devotees with such meaningless though bewitching sights and shows. As a matter of fact, any one who will practise inner mental concentration for a few weeks will soon begin to perceive distinctive luminous flashes and other mysterious forms of phenomena, even though he proceed by abusing the gods and the prophets that have been and shall ever be hereafter.

It is thus clear that hallucination is utterly incapable of taking the soul to *nirvana*, though suggestion, rightly employed, is a valuable ally on the 'path.'

To sum up: hypnotism and hallucination are two of the blind alleys of faith that lead to nought but suffering and pain. They are narcotic in their effect and deaden the finer instincts of life, keeping the soul entangled in the meshes of transmigration, so long as their effects continue. Suggestion, no doubt, is a powerful instrument for self-realisation, but by itself it is by no means powerful enough to remove the *karmic* filth from the soul, it is also capable of great harm, when employed carelessly and without proper safeguards. Emancipation is also not to be had by the destruction of the so-called sheaths of the soul, for the simple reason that there are no such sheaths on the soul. The path of progress consists in the *ratna trai* of Right Faith, Right Knowledge and Right Conduct, which means the doing of the right thing at the right moment. As Śrī Samantabhadra *acharya*, the author of the *Ratna Karanda Śrāvaka-chara*, points out, whoever turns himself into a casket, that is, an abiding place, of faultless Wisdom, Faith and Conduct, to him comes success in all his undertakings, like a woman eager to join her lord !

CHAPTER XIV RECONCILIATION

"Remember that everywhere you will find some sort of faith and righteousness. See that you foster this, and do not destroy"—*Asoka*.

Only a very little study of comparative religion is needed to show that apart from matters of ceremony there are hardly any differences in the cardinal principles of the different creeds which are flourishing in our midst in the world. We have seen how the differences with respect to doctrinal matters and dogmatic belief disappear with the true interpretation of the sacred books, and we have also seen how a true and lasting reconciliation is possible amongst the followers of the apparently hostile sects. Even the differences in respect of ceremonies exist on the surface, and totally disappear when we look into the principles underlying their observance. The ignorant alone emphasize the difference between the places and forms of worship; in reality, the object of worship is always the same, whether it be understood by the devotee or not.

To the true worshipper in spirit all places are alike, their forms and designations being matters of secondary import. The Sufis maintain :—

"The true mosque in a pure and holy heart is builded · there let all men worship God, for there He dwells, not in a mosque of stone."

The fact is that the earnest seeker after truth has eyes and ears only for the living Divinity enshrined within his own heart, and not for the style and structure of the places made by the human hand.

As regards image-worship, true worship being 'idealatry,' and not idolatry, as repeatedly pointed out before, anything which has the tendency to bring us nearer the ideal in view is a fit object for holy meditation. The images of those Great Ones who have attained to everlasting bliss, and whose lives, therefore, constitute beacons

for our guidance in the turbulent sea of *samsāra*, thus, are the fittest objects of *worship*. Those who regard the Jainas as idolators have no idea of the sense in which they worship their twenty-four Gods, nor of the object of devotion. The images of the Blessed Ones possess three great and priceless virtues which are not to be found in any non-Jaina image of God ; and these are :—

(1, They at once inspire the mind with the fire of self-less *vairāgya* (renunciation), and exclude the idea of begging and bargaining with God :

(2, They constitute the true Ideal and point to the certainty of its attainment, thus removing and destroying doubt each time that the worshipper's eye falls on Them ; and

(3) They teach us the correct posture for meditation and self-contemplation.

As to the first of these advantages, it is sufficient to say that philosophy can never tolerate the hypocritical form of worship which is in vogue amongst the generality of mankind. Ordinary worship is the worship of a God-King whose omnipotence man is led to dread, and whom he wants to propitiate by food, song and praise, so that he may not send him to regions of pain and suffering, and may give him choice things here and hereafter. But analysis reveals the elements of fear and begging to lie at the root of this form of devotion. It differs from the ancestor-worship of the savage only in this that the object of worship in its case happens to be an omnipotent power, instead of a dead and powerless ancestor. Hence, when we ridicule the ancestor-worshipper for his low form of faith, we ought, in justice, to find fault with him not for his emotion of devotion, *i.e.*, fear *plus* begging, since that is also implied in the popular idea of worship, but for his ignorance in imagining that a dead ancestor can be of any use to him. But what does the so-called civilized worship mean if not devotion to an imaginary supreme power, personified and conceived after the manner of earthly kings ? Far from leading us to understand the nature of the great Ideal, which is beyond its reach, farther still from making us whole and holy, which is our real destiny, and farthest from enabling us to realize our own Godhood, it only tends towards demoralization, by exciting unholy dread of a mythological

monster* of unreasonableness, fury and power There is, surely, not much to boast of in this form of worship.

As to the second great advantage which the images of the Blessed Ones possess, it suffices to say that they not only represent the great Ideal of wholeness and holiness which we are all anxious to attain, but also teach us that that is the only true and practical Ideal to be entertained The *pratibimbās* (images) of the Holy Bhagwans† teach us the great lesson of Life that it is within our power to rise to the highest heights of power and glory Their noble Lives

“ remind us we can make our lives sublime ,
And, departing, leave behind us footprints on the sands of time ,—
Footprints that perhaps another, sailing o’er Life’s solemn main,
A forlorn and shipwrecked brother, seeing, shall take heart again ”

* Cf “ In my opinion it is not the quantity, but the quality, of persons ,among whom the attributes of divinity are distributed, which is the serious matter If the divine might is associated with no higher ethical attributes than those which obtain among ordinary men , if the divine intelligence is supposed to be so imperfect that it cannot foresee the consequences of its own contrivances, if the supernal powers can become furiously angry with the creatures of their omnipotence and, in their senseless wrath, destroy the innocent along with the guilty , or if they can show themselves to be as easily placated by presents and gross flattery as any oriental or occidental despot , if, in short, they are only stronger than mortal men and no better, then surely, it is time for us to look somewhat closely into their credentials, and to accept none but conclusive evidence of their existence ”—
(‘ Science and Hebrew Tradition,’ by T Huxley, p 258.)

† The following somewhat lengthy article, adapted and reproduced here from the “ Digambar Jain ” (Special number for October-November, 1918), will be found to throw further light on the worship of the Tirthamkaras .—

It would undoubtedly be a great surprise to many of our non-Jaina friends to be told that Jainism is not an idolatrous creed and is as bitterly opposed to idol-worship as the most iconoclastic religion in the world, yet the fact is as stated The attitude of Jainism towards idolatry is evident from the following from the Ratna Karanda Śrāvakāchāra, a work of paramount authority, composed by Śrī Samantabhadraśārya, who flourished about the commencement of the second century A D —

“ Bathing in [the so-called] rivers and oceans, setting up heaps of sand and stones [as objects of worship], immolating oneself by falling from a precipice or by being burnt up in fire [as in *satī*] are some of the common *murhatās* (folies) The worshipping, with desire, to obtain favour of deities whose minds are full of per-

In respect of the third advantage, also, it is obvious that material aid can be had in fixing the true attitude of self-contemplation by

sonal likes and dislikes is called the folly of devotion to false divinity. Know that to be *guru murhatā* which consists in the worshipping of false ascetics revolving in the wheel of *samsāra* [births and deaths, i.e., transmigration], who have neither renounced worldly goods, nor occupations nor *himsā* [causing injury to others].”

This is sufficient authority for the view that Jainism strongly condemns fetish-worship—the cult of rivers, stones and the like—as well as devotion to human or super-human beings who have not eradicated their lower nature, that is to say, who are liable to be swayed by passion and by personal likes and dislikes. What, then, is the significance of the image-worship which takes place daily in our temples and which is undoubtedly the cause of the false impression that has been formed by the non-Jainas concerning our faith?

To explain the nature of this worship, it is necessary first of all to summarise the Jainā creed which fully accounts for it. The Jainas believe that every soul is Godly by nature and endowed with all those attributes of perfection which are associated with our truest and best conceptions of divinity. These divine attributes—omniscience, blissfulness and the like—are, however, not actually manifest in the case of the soul that is involved in transmigration, but will become so when attains *nirvāna*.

Nirvāna implies complete freedom from all those impurities of sin which limit and curtail the natural attributes and properties of the soul. Accordingly, the Jainas aspire to become Gods by crossing the sea of *samsāra* (births and deaths), and the creed they follow, to obtain that devoutly-wished-for consummation, is the method which was followed, by those who have already reached the goal in view—*nirvana*. It is this method which is known as Jainism, and the images that are installed in our temples are the statues or ‘photos’ of the greatest among those who have already reached *nirvāna* and taught others the way to get there. They are called *Tirthamkaras*, literally the makers or founders of a *tirtha*, a fordable channel or passage (across the ocean of births and deaths).

How did they cross the sea of *samsāra* themselves? By curbing their fleshly lusts and by purifying and perfecting their souls. We, too, have got to tread the path They trod, if we would attain to the heights They have attained. In a word, the *Tirthamkaras* are models of perfection for our souls to copy and to walk in the foot-steps of. Their images are kept in the temples to constantly remind us of our high ideal and to inspire us with faith and confidence in our own souls. As for Their worship, They have no desire to be worshipped by us, Their perfection is immeasurably greater than we can praise, They are full and perfect in their *icholeness*. We offer Them the devotion of our hearts, because in the initial

the same being illustrated in the *pratibimbās* of the *Jīnas*. The weakness-conquering posture of Yoga is well described in the Bhagavad-Gīta, vi. 13 and 14, which makes Krishna say :—

“ Holding the body, head and neck erect, immovably steady, looking fixedly at the point of the nose, with unseeing gaze, the self-serene, fearless, firm in the vow of the Brahmachari, the mind controlled, thinking on Me, harmonised, let him sit aspiring after Me ”

stages of the ‘ journey ’ it is the most potent, if not the only, means of making steady progress

It is not mere hero-worship, though worship of a hero is transcendent admiration. As Carlyle puts it, it is something more, we admire what we ourselves aspire to attain to. The great English thinker, Thomas Carlyle, tells us .—

“ I say great men are still admirable, I say there is at bottom, nothing else admirable ! No nobler feeling than this of admiration for one higher than himself dwells in the breast of man. It is to this hour, and at all hours, *the vivifying influence in man's life*. Hero-worship endures for ever while man endures. Boswell venerates his Johnson, right truly, even in the eighteenth century. The unbelieving French believe in their Voltaire, and burst out round him into very curious Hero-worship, in that last act of his life when they ‘ stifle him under roses ’. At Paris his carriage is the ‘ nucleus of a comet, whose train fills whole streets ’. The ladies pluck a hair or two from his fur to keep it as a sacred relic. There was nothing highest, beautifullest, noblest in all France, that did not feel this man to be higher, beautifuller, nobler. It will ever be so. We all love great men, love, venerate and bow down submissive before great men. nay can we honestly bow down to anything else ? Ah, does not every true man *feel that he is himself made higher by doing reverence to what is really above him* ? No noble or more blessed feeling dwells in man's heart. And to me it is very cheering to consider that no sceptical logic, or general triviality, insincerity, and aridity of any time and its influences can destroy this noble inborn loyalty and worship that is in man. It is an eternal cornerstone, from which they can begin to build themselves up. That man in some sense or other, worships heroes, that we all of us reverence and must ever reverence Great Men. this is, to me, the living rock amid all rushings-down whatsoever ”

The italics are ours, and they speak for themselves. Even today men and women assemble, in thousands, in Trafalgar Square in London to do honour to a statue of stone that stands there ! They illuminate the whole neighbourhood ; they place garlands of flowers on the object of their adoration ! Is it idolatry they practise ? Are they idolators ? No, no, such a thing is simply impossible, no one can accuse the English of idolatry ! It is not worshipping the block of stone, they ask nothing from it, they offer it no food, nor do they pray to it. If you look more closely into their ‘ Statue-worship ’ you will find it to be the adoration of a something of which the figure

Such is the posture for devotion, and material assistance in making it firm can be obtained by a contemplation of the serene, dispassionate Images of the Jaina Tirthamkaras

Thus, the three advantages enumerated above which spring from the worship of the Jinas cannot be gainsaid. It is well to remember that the realization of the Ideal of Perfection and Bliss is possible only when the soul is impressed with its own divine nature,

in stone is a symbol It is not the statue of Nelson they assemble to worship, but the spirit of the brave man, the fearless sailor who made England what she is today,—the acknowledged Queen of the Seas The English are a nation of sailors . take away their sea-power, and they are gone. But for the glorious achievements of the British navy, England would have been overrun by Germany today The English know it, and pour forth, spontaneously, almost unconsciously, the warmest devotion of their free hearts on the one being who saved them from utter ruin in the past But if Nelson himself was able to save England from destruction only once, his inspiration has been her salvation not once, not twice, but repeatedly The great sailor is now dead , he may no longer command the fleet of England in the hour of danger , he may win no more laurels for himself or victories for his country ; but his spirit and influence survive For there is not a sailor lad in the whole of the United Kingdom who does not brighten up at the mention of Nelson's name, who does not reverently recognize him as a model of greatness for himself, who does not draw powerful inspiration from his life. The nation that placed the statue of this great man in a conspicuous part of the capital of their country knew that they were not merely erecting a statue to the memory of a dead man, but *laying the foundation-stone of their own greatness* for generations to come

Such is the true significance of 'Nelson-worship' which takes place on the Trafalgar Day annually It is not idolatry that we can charge against the English, but *idealatry*, which, if a fault is one that has been the source of unparalleled greatness to the 'culprit'

The Jaina form of worship is, similarly, an instance of *idealatry*, for devotion to God in Jainism only means devotion to the attributes of Divinity which the devotee wishes to develop in his own soul, and consists in the blending of the fullest measure of love and respect for those Great Ones who have evolved out those very attributes to perfection in Their own case The Jainas ask for nothing from their *Tirthamkaras*, no prayers are ever offered to Them ; nor are They supposed to be granting boons to Their devotees They are not worshipped because worship is pleasing to Them, but because it is the source of the greatest good—the attainment of Godly perfection—to our own souls . The causal connection between the ideal of the soul and the worshipping of those who have already realised it, is to be found in the fact that the realisation of an ideal demands one's whole-hearted attention, and is only possible by following in the foot-steps of those who have actually reached the goal

not when its supposed inferiority and helplessness are constantly dinned into its ears * The place which does not lead to the elevation of the individual will, but falsely impresses on it the necessity of assuming an attitude of a captive and beggar, can, therefore, in no sense of the term, be described as the House of God.

Of the devotion to an unmanifest god it is sufficient to say that it is time wasted almost wholly, since the Unmanifest is only an abstraction, and as such devoid of existence, except in pure metaphysical thought. Hence, the worshippers of the Unmanifest are little better than those who personify thunder and lightning and other forces of nature as gods and goddesses, and then fall down at their feet in adoration.

The idea of an image as an aid to meditation stands on the same ground as the photograph¹ of one's intended Both are a means to put the soul *en rapport* with the object of Love, the ideal of spiritual

* The recitation of holy *mantras* and texts at death-bed is also calculated to remind the soul of its true nature, so that it might be filled with thoughts of its own divinity, and thereby escape the torments of hell and the lower forms of life. For if the soul is filled with the ideas of goodness and power even at the last moment of its earthly career, it cannot then descend into the regions of pain and suffering, or be reborn in unhappy circumstances any more. Accordingly, all religions enjoin the reading of holy texts, in some form or other, in the hearing of the departing soul. The recitation is at once calculated to divert the attention from bodily suffering and grief at the idea of being torn away from all it held dear and near in the physical world, in addition to imparting to it the consciousness of its own true and glorious Self, the one and the only Bestower of *Moksha*, so far as any individual soul is concerned. It must, however, be always kept in mind that merit is not in empty words, or in the recitation thereof, but solely and simply in their purport or import; and it must be evident now that weeping and crying in the presence of the departing soul can not only do no good to those whom it is leaving behind, in this Vale of Tears, but also actually go to deprive it of the last, and, therefore, the most momentous and valuable opportunity for proper progress in the closing hours of its life on earth.

The recitation of the Sura Y. S. enjoined on the followers of the creed of the Crescent also seems to have been intended to assist the departing soul on the spiritual path. The very letters Y and S are suggestive of this purport; for the numerical value of Y is ten which as a perfect or whole number, is the symbol of Perfection and S is an abridgement of *esse*, or Life, whose divinity is the one and the only theme to be dwelt upon in the hearing of a departing soul.

or domestic felicity and joy. And just as it cannot be said that the lover intends to marry the photograph of his intended, though he kisses and places it next to his heart, so can it not be said that the true worshipper takes the piece of stone to be his God

So far as the images of the non-Jaina gods and goddesses are concerned, obviously they do not possess sufficient merit to lead to the salvation of the soul, since they are mere symbols of the various aspects of Life. It is, however, true that the contemplation of the different aspects of Life is not without its usefulness, since meditation is the only means of *jñāna*, which, arising in the soul, enables it to turn to the true Divinity. But while it is true that meditation on symbolical gods and goddesses may ultimately lead to the true form of worship, it is not possible to minimise the value of time lost, in a fruitless pursuit, which has ultimately to be given up. As a matter of fact, mythology is only calculated to lead into error more often than otherwise; and no soul eager to attain emancipation can afford to enter its labyrinthian domain. Besides, superstition seldom fails to implant itself on the worship of mythological gods, and misunderstood devotion usually degrades itself into a begging of favours—‘Lord do this, and Lord do that’—which is as far away from the spirit of renunciation as ignorance from Truth.

As for the element of discord with respect to ritual, what has been said about the differences in the form of devotional worship, applies with full force to the differences in all other ceremonies, since the true aim of all forms of ceremonial worship is to rouse the dormant divinity of the soul.

All rational religions, it may be seen at a glance, have the two following points in view, namely,

- (1) the ideal of happiness to be attained, and
- (2) the means to attain it with

Now, it is obvious that so far as the attainment of happiness is concerned, there are no material differences in the principal religions of the world. They all prescribe

- (1) discrimination between the Self and the not-self,
- (2) renunciation,

(iii) concentration, and

(iv) devotion

for the attainment of the great ideal of happiness. The Hindus classify these means as the different kinds of Yoga, Karma Yoga, Jñāna Yoga, Raja Yoga, Bhakti Yoga, and the like, the Muhammadans describe them as belief, purification, resignation and devotion, in other systems they are known by other names. We have already discussed them all in the previous chapters of this book, from different points of view, and the subject of devotion has also been dealt with in this chapter.

The facts established and the inferences drawn only point to one conclusion, namely, that there are no great differences in respect of the means prescribed by the different teachers of humanity from time to time, though, owing to misunderstanding and ignorance of the real truth, and not a little to our personal and racial prejudices also, the gulf has always been widening between the followers of the numerous faiths prevailing in the world.

As regards the first point, in particular, namely, the ideal of happiness to be attained, it will be seen that most of the religions of the world fall under one or the other of the two classes, the philosophical and the mystical; and the difference between them lies in the fact that while the former insist on the true understanding of the nature of things, in the first instance, the latter lay all the stress they can on the element of devotion, leaving knowledge to arise from the depth of the soul in the course of concentration. The disadvantage of this latter course is, however, too great to be minimised, since, devotion being a kind of emotion, no genuine feeling of devotion can arise in the soul so long as it is not clearly convinced of its special relationship to the prescribed object of adoration and worship. Besides, the ultimate object of devotion being one's own Self, its being directed towards another, especially towards a mythological deity, in the first instance, is only a mischievous waste of time. Of the prevailing religions, Christianity, Islam and certain sects of the Hindus are all mostly devotional in their nature, while Jainism, Vedānta, Buddhism and the remaining five schools of Hindu philosophy are or aim at being philosophical. We have already dealt with most of these

religions, and propose to deal with Islam before closing this chapter. The ideal of happiness each lays down for its follower has also been subjected to investigation, and has been seen to be nothing short of becoming God, which every soul already is in essence. There is no creed which does not recognize and preach it directly or indirectly, though in the devotional types of religion the teaching is to be found with difficulty, and lies buried beneath myth and allegory. Even the religions of the philosophical type, with the exception of Jainism, are all more or less obscure on the point, as has already been seen. Thus, when purged of the elements of vagueness and error which have gathered round the nature of the Ideal, the Moksha of Yoga, the '*aham Brahman asmi*' of Vedanta, and the Father-like Perfection or the Kingdom of Heaven of Christianity convey identically the same idea as that set by Jainism before mankind. Even amongst Muhammadans, the Sufis and some others believe in becoming one with God. Mr Amir Ali points out ('Islam,' p. 15) :—

"A large section of Muslims, especially those inclined to Sufi-ism, believe, however, that as the human soul is an emanation from God, the highest joy would consist in its fusion with the Universal Soul, whilst the greatest pain would be in a state of separation from the Divine Essence."

That the same idea underlies the true teaching of the Qur'an will be demonstrated presently

There remains the question, whether it is possible to attain to the highest ideal of happiness? On this point, it is refreshing to note that there is no difference of opinion among the founders of the different religions who all declare, with one voice, that one has only to try for it to realize it. But while this is so, so far as the main conclusion is concerned, there is, nevertheless, a slight misunderstanding as regards the various arguments which philosophers have advanced, from time to time, in support of their views. The subject is divisible into three heads, namely,

- (1) God,
- (2) Nature, and
- (3) souls,

and covers the whole field of philosophy. In the West the object of philosophy has not been fully understood, for which reason people

indulge in it as a mere scholarly pastime. Shakespeare makes one of his characters say to the physician :—

“ If thy physics canst not cure me of such evils as the mind is heir to,
Then throw thy physic to the dogs,
I'll have none of it ”

This applies equally well to the philosopher in the West. But in the East the sole purpose of philosophy has been to relieve the suffering of humanity who are victims to those very evils alluded to by Shakespeare. Even in the West certain philosophers, especially the Greeks, imitated their brethren of the East, and tried to unravel the mystery of being. Some of them visited India and other countries and benefited by their learning and wisdom,—a fact which explains the remarkable similarity of thought between the Indian and the Greek systems, and also accounts for the minor differences existing between them. There are always more sides than one of looking at a thing; and when two persons look at the same thing from different points of view, their opinions must differ, until one of them is able to make direct observations from both sides. Besides, the medium we possess for expressing our ideas is so defective that it is impossible to avoid all chances of error. One man may use a word to express a certain idea, another may express the same sense by a different word, meaning not to differ from the first, and yet a casual reader may be puzzled by the variation, and may even find it difficult to reconcile the two versions. The confusion becomes most aggravating when words having a special significance in one language are translated into another having no word to represent them with.

If we would avoid the confusion of thought which has been a prolific source of trouble and has frequently led to bloodshed in the past, we must make up our minds to reject all but the most rigidly scientific method of study and investigation. We must avoid the pernicious habit of hasty generalization, and reject the deduction which seeks to triumph over opposition by the broadest of assumptions and the cheapest presumption. True metaphysics, it will be observed, is wedded to science; it takes its facts directly from nature, and does not allow an inference to be drawn till all the arguments for and against

a given proposition are sought out, investigated and duly weighed. It will not jump to a conclusion like the one we have had occasion to consider in connection with the permanency of the state of *moksha*—all things involved in Time and Space are evanescent, therefore *moksha*, too, must be a passing state of existence! As an argument it betrays the conscious advocacy of an indefensible cause, as a declaration of opinion, lack of sober judgment. If the propounders of the argument had taken the trouble to study the problem from the standpoint of physics, they would have observed that all things involved in Time and Space are not necessarily ephemeral; for all simple substances, *e.g.*, atoms of matter, are eternal, although they exist in Space and continue in Time

Jainism takes its facts direct from nature, and employs the further safeguard of *naya-vāda* (the 'logic' of standpoints) to ensure the accuracy of its deductions. The result is a Science of Thought of unrivalled perfection,* the like of which has never yet been produced

* The charge of indefiniteness brought by the opponents of Jainism against the many-sidedness of the *Jaina Siddhānta* rests on hasty judgment, and is easily refuted, for if they had taken the trouble to *study* the subject before criticising the *Jaina* view, they would have perceived that though vagueness is hostile to precision and certainty of thought, it is not the same thing as the many-sidedness of aspects. There can be no indefiniteness in a synthesis or summing up of conclusions obtained from different standpoints, where the conclusions are definite and clear in themselves, nor is there room for the element of error in a system in which its very root—one-sidedness of outlook—is destroyed at the very outset. To illustrate the point, a man, *e.g.*, a governor, may be a master with reference to certain individuals, and a servant, with reference to his king, hence, there is neither error nor indefiniteness in describing him as a master from a particular point of view and a servant from another, but it will be a falsehood to regard him *absolutely* either as a master or as a servant. The man who says that the governor is a master in relation to certain individuals and a servant with reference to his king certainly knows more, and is in no way less definite, than he who knows him only as a master or he who is but aware of him as a servant. It is quite an error to read in the many-sidedness of the *Jaina Siddhānta*, a device to entangle the unwary opponent into an ingeniously elaborated out system of 'either—or's, on the contrary, this very many-sidedness of its *naya-vāda* is the true secret of its unrivalled perfection. This also disposes of the view that *naya-vāda* implies the attribution of mutually contradictory attributes to objects and things; for just as a governor is both a master and a servant at one and the same time, so are all things the abode of seemingly hostile qualities, which are irreconcilable only when thought of with reference to the *same*

by any other system, whether oriental or occidental. It is a matter of daily experience that a set of rules applicable to a bundle of facts established with reference to a certain point of view do not hold good indiscriminately, that is, with reference to every other standpoint; yet there is not one non-Jaina philosopher who has not fallen into a logical trap by mixing up his standpoints. Suppose we say, here is a jar of iron: if we remove its ironness, it will cease to exist. The statement is a metaphysical truth, for if the very substance of which a thing is made be conceived to be non-existent, it is evident that the thing can then have no manner of claim to existence by itself. But now suppose further that we generalise upon this one instance and apply it to the case of a jar of x . It is conceivable that in certain cases the result may be true, but obvious that in certain others it must be simply disastrous, for x might not only stand for iron, copper, glass and other substances of which a jar may be made, but also for such things as water or butter which it might contain, as well as for the name of a person to whom it might belong. As no jar containing butter would ever cease to exist by the removal of its contents, nor one belonging to a person, by changing hands, the result would be a logical calamity resulting from the application of a rule especially suited to a particular set of circumstances to one not falling within its scope. It will be observed that in common parlance it is as permissible to say a jar of iron as it is to say a jar of butter or a bowl of John, though the three state-

group of facts, that is to say, from the same point of view. Thus the true hall-mark of perfection of thought is the many-sided *naya-vada*, which, in the words of a great American thinker (see the *Nayakarnika*, pp. 24-25), is "competent to descend into the utmost minutiae of metaphysics and to settle all the vexed questions of abstruse speculation by a positive method to settle at any rate the limits of what it is possible to determine by any method which the human mind may be rationally supposed to possess. It promises to reconcile all the conflicting schools, not by inducing any of them necessarily to abandon their favourite 'standpoints,' but by proving to them that the standpoints of all others are alike tenable, or at least, that they are representative of some aspect of truth which under some modification needs to be represented, and that the integrity of Truth consists in this very variety of its aspects, within the rational unity of an all-comprehensive and ramifying principle."

ments are made from different points of view. The first holds true from what is known as the *draiyārthīc naya*, the point of view which takes into consideration the nature of the substance of which a thing is made while the other two are true only from what may be called the *vyavahāra*, that is the practical standpoint. This is sufficient to show that the inability to distinguish between different points of view must eventually lead to confusion.

It might be urged that confusion such as this seldom occurs in philosophy, and that we have needlessly magnified the possibility of error. It is true that the instance selected to illustrate our point is an easy one, and one hardly likely to be committed by a rational being; but its type has been repeated by all systems of thought which have not expressly adopted the principle of *nayavāda*; or which have deliberately sought to disprove its validity. Such, for instance, is the case with the Advaita Vedānta which deliberately challenges the Jaina method, and which is, consequently, plunged into the quagmire of confusion, resulting from the mixing up of what is known as the *pariyāyārthīc naya* (the standpoint of 'accident,' or form) with the *draiyārthīc* (the point of view of substance). The distinction between these two standpoints may be brought out clearly by the instance of water which is gaseous matter in its essence, that is from the *draiyārthīc* point of view, but a non-gaseous liquid in appearance or form (the *pariyāyārthīc* side of the question). Similarly, the individual soul is a pure divinity in so far as its essential nature is concerned, as has been established in these pages, but from the *pariyāyārthīc* point of view it is only an impure ego, involved in the cycle of transmigration. But this view is not open to Advaitism, which fights shy of *nayavāda*; and the result is that the Advaitists have had no other alternative but to deny the very existence of the soul, calling all else but one solitary principle, or abstraction, an illusion pure and simple! It is evident what an amount of ridicule one would draw on oneself should one persist in describing water as an illusion; but the mistake of Advaitism is exactly of the same type and form.

Buddhism, too, has fallen a victim to its antagonism to *nayavāda*; for it has only laid hold of the principle of change, and shut itself out from all other points of view. Its notion of *nirvāṇa*, consequently,

is a conception of extinction, out and out which is clearly opposed to the nature of the soul from the *dravyārthīc* point of view, that is, as a substance.

Coming to modern times, the metaphysicians of the materialistic school have also fallen into error like the Buddhists. They draw their inferences about the nature of the soul from the fact that our consciousness is liable to be affected by musk, coffee and other like material things; but refuse to study its nature any further. Their observation is thus confined to the *paryāyārthīc* point of view, and consequently does not prove the existence of the soul as a self-subsisting reality. It is not that their observation is faulty, for the soul is actually affected by matter in the condition of bondage; but it is their metaphysical deduction which is to be rejected as a one-sided, and therefore necessarily inaccurate, conclusion. The truth is that from the *dravyārthīc* point of view, that is, considered as a thing in itself, the soul is a substance independent of matter; but from the *paryāyārthīc* side of the problem, no unredeemed soul—and it is only an unredeemed soul that is open to be experimented with—can ever be found to be free from the companionship of matter. Hence the error of the materialist.

Jainism warns us not only against inexhaustive research, but also against being misled by the one-sided observations and statements of others. Itself a master of the Science of Thought, it knows the shortcomings of language—how it is incapable of expressing the results of investigation from different points of view at one and the same time, and how misleading its expression becomes unless attention be constantly directed to the particular standpoint from which a statement proceeds. To guard against this huge possibility of error, Jainism suggests the simple device of mentally placing the word *syāt* (lit., somehow, hence, from a particular point of view, or in a certain sense) before every statement. This would at once enable one to perceive that the statement is made from a particular point of view and holds good only so far as that standpoint is concerned. The mind would then be directed on the right lines of enquiry and the ascertainment of truth speedily attained.

As Jainism points out, perhaps no other cause of error in metaphysics is quite so fruitful as the failure to realize that all seemingly contradictory statements are not necessarily hostile. For instance, when it is said that the world is *nitya-anitya* (permanent-impermanent), the bewilderment of the untrained mind is great, and it is apt to reject the statement as a piece of buffoonery, if not the outcome of an unsound brain. Nevertheless, true metaphysics can only describe the world as *nitya-anitya*, for it is *nitya* (permanent or eternal) in so far as the substances of which it is composed are eternal and indestructible, and certainly it is also constituted by things that are seen one day and gone the next. In a word, the world is unperishing and eternal in so far as the substances composing it are concerned, but perishing and non-eternal with regard to the forms which those very substances put on from time to time. This simple truth, when put into the form of the pithy formulæ which metaphysicians delight to employ, is apt to cause a great deal of confusion, and has to be guarded against, by means of certain well-defined safeguards, that aim at ensuring the consistency of subtle abstract thought. The Jaina doctrine of the *Syadvada* is a system of scientific safeguards that aim at maintaining the proper consistency in metaphysical thought. It proceeds by examining the theory of contradiction, and points out that contradictory speech is resolvable, ultimately, into seven forms as follows :—

- (1) affirmance (of a proposition),
- (2) denial (of the proposition),
- (3) simultaneous affirmance and denial,
- (4) affirmance + denial,
- (5) affirmance + indescribability,
- (6) denial + indescribability,
- (7) affirmance ÷ denial + indescribability

The above are all the possible forms of contradiction that can occur in thought. They may be contradictory in reference to one another, or in regard to their own contents, as is the case with the compound forms, especially the seventh. It will be noticed that the first three of these forms are simple judgments or predica-

tions, and the remaining four, their compounds or combinations, combining them in different groups.

The first three of these combinations are also the three possible modes of predication in human speech. For when talking, we only talk about some object or thing, and in talking about an object or thing, we either affirm something about it or deny something with reference to it, or say that it is indescribable altogether, which means that it presents, at one and the same time, the two contradictory aspects of existence and non-existence, which makes it impossible absolutely either to affirm or deny its being. To illustrate, the world is unperishing and eternal with reference to its substances, it is perishing and non-eternal with regard to the forms that are seen one day and gone the next; and it is indescribable when thought of with reference to its dual constituents, namely, substance and form both. For when we think of both substance and form *at the same time* the world presents to the view both perishability as well as imperishability at once, and as there is no word in our languages except indescribability that can represent the existence-non-existence idea that arises uppermost in the mind at the time, we must say that it is indescribable. These three—affirmance, denial and indescribability—are, then, the three simple forms of predication in human speech. Their combinations give rise to four other forms which have been enumerated at numbers 4 to 7 in the list given above.

It may be pointed out that the distinction between *simultaneous* affirmance and denial and in what has been put down as affirmance + denial is rather important, for in the former the view is held simultaneously from both the standpoints (*e.g.*, with reference to substance and form in the example of the world), while in the latter there is a simple *summing up* only of the results obtained by viewing things successively from the two points of view.

A true metaphysician must warn himself against falling into error by the mere appearance of contradiction in form, for, as is evident from the example of the world, not all contradictions are real. In order to constitute a real contradiction, the affirmance and denial will both have to proceed from the same standpoint. For instance, of the statements "A is dead" and "A is not dead," when

they proceed from the same standpoint one at least is bound to be false, inasmuch as it cannot be that A is both alive and dead, when the question of his death is considered from the one and the same point of view. But when taken from different standpoints there is no necessary contradiction involved in them; for A may be dead as A, and yet alive in so far as he is a soul, which is eternal and, therefore, above birth and death both. For this reason the student of metaphysics in Jainism is advised, as already noticed, to mentally insert the word *syāt* (literally, in some way) before every statement of fact that he comes across, to warn him that it has been made from one particular point of view, which he should engage himself to ascertain. In this way he is not likely to be frightened by the contradictions he might encounter in the course of his study, and will not be baffled by them. Hence, where an untrained novice is likely to lose his head in dumb-founding bewilderment produced by such seemingly irreconcilable statements as "the world is *nitya-anitya*," and to spurn or turn away from truth, the master of the *syadvada* is sure to acquire the true insight into the nature of things, and ultimately also mastery over the empire of nature, inasmuch as knowledge is power whereby men have subdued and are now subduing nature!

We may now revert from this necessary digression, and take up the three subjects, namely, God, Nature and Soul, with reference to which we proposed to study the differences amongst the principal religions of the world.

Of these the idea of

God

which, as we saw in the third chapter, has been understood in a variety of senses by mankind, is the first to claim our attention. The clear idea of God is naturally that of Jainism, which signifies the Supreme Status of the Liberated Soul.

The insistence on the number twenty-four as that of the most Glorious Souls, is due to the fact that these Great Ones became Teachers of humanity before the attainment of Nirvana, while the rest of the Liberated Souls only applied themselves to attain Their own salvation, although they also taught others to some extent.

We have seen that the teaching of Christianity, Buddhism and Zoroastrianism recognises these twenty-four Gods. The Hindu Scriptures also acknowledge some of the Holy Ones, and the first *Tirthamkara* is even mentioned by name in the Bhagavata Purana and other works. Islam alone of the other more important creeds can be said to be silent about them, but the use of the plural form of the 1st person for Godhead can only indicate one of the two things, either that the word 'we' is employed with reference to a number of Gods, or in the sense in which it is used by earthly Kings, that is, as a mark of personal greatness. But except the word of the ignorant theologian of modern times, there is no authority for the latter interpretation, for the Qur'an is altogether silent on the point, and the former is supported by good reason and philosophy. It follows, therefore, that the former is the true interpretation.

We thus find that Al Qur'an also contains the same teaching as to the nature of Godhead as is to be found elsewhere. But for this Muhammad would never have said, "Man know thyself," nor 'God,' "I am nearer to you than your jugular vein."

As for the remaining ideas of God, we have had occasion to point out that the notion of the Absolute is quite untenable philosophically. It has, however, largely entered into modern thought, and some sects lay stress on positing it by itself, describing it as the Unmanifested. The views of the Vedanta and the Sankhya schools on this point have already been discussed in the earlier chapters of this book, but the fact that Muslim theology has taken the same view, will become clear on a perusal of the following abridged passage from the 'Philosophy of Islam'.—

"In the beginning was God just as He now is—without any addition or participation. There is no addition to or subtraction from the Divine Essence—It is the same. In the first stage Unity is real and diversity is relational. It is a stage where imagination cannot be exercised. He is beyond all knowledge. In this stage the essence had overwhelmed the attributes. He was as it were engaged in Himself. Then there is the awakening of His love for Himself. He wanted to see Himself. 'I was a hidden treasure,' in a Hadis it is said, 'and loved to be known, and created the world to be known.' There is the awakening to His attributes. In the second stage (Wahdat), four relations are found, Vajud (essence), Ilm (knowledge of self), Nur (Light, *re*, dawning of the essence in the knowledge,—the Ego), and Shahud (observation of self). He becomes conscious—'I am that I am'."

It is needless to comment upon the impurity of the notion of the Unmanifest Absolute, since it is a pure abstraction like fluidity, or republic

The conception of God as *Īśvara*, 'the Word,' and the like, is the next to demand our attention. But we have fully shown in the ninth and the tenth chapters that in actual life there is nothing to correspond to these conceptions which are pure personifications.

There remains the idea of God as a creator to be dealt with. On this point, also, it has been shown that the creation of the universe, of individual souls and of their bodies cannot be truthfully ascribed to any one. The God who creates all things, including evil, cannot possibly claim our reverence. Jainism, *Vaiśeṣika*, *Nyaya*, *Sankhya*, *Vedanta* and the school of thought known as the *Pūrva Mīmāṃsā* are at one in refusing to offer homage to any one who creates unhappy beings and then claims devotion from them. The freedom of Jain thought appears at its best in the following argument (see 'An Introduction to Jainism,' by N. Rangaji, p. 61):—

"Why should I call you my God? Is it your entrance into this world accompanied by all the splendour of *Indras* and more, that entitles you to my homage? Is it your power to work through the sky? Do then the two classes of immunity from physical pain, etc., constitute your claim to our reverence? Are you then our God by being the founder of a religion?"

In this way a question is put about each and every attribute, till the list is exhausted, and the philosopher concludes that in a world, which is governed by the law of *karma*, or cause and effect, a creative divinity who declines to violate and is powerless to suspend that law, for the sake of his devotee, cannot be entitled to our reverence on any ground. Jainism also declines to believe that Divinity is the source of all actions, because that leads to an absurdity in relation to the doctrine of punishment. To say that a thief commits theft, because he was so moved by the will of a God, and, at the same time, to hold that that God will punish him for the theft, cannot be considered just by any means. The *ācharya* returns to the charge with the argument that if a god is entitled to take credit for sending the rains, for producing milk in the mother's breast, and for tempering the winds to the shorn lamb, he must be censured for creating famines,

for bringing on plagues, for causing devastation by earthquakes, and the like. That there is considerable force in these 'dark' speculations' has always been admitted by all rational theologians. The Sankhyas, the Mimamsakas and the Jains have not been troubled with the argument in support of the notion of an anthropomorphic Creator, demanding worship by virtue of his position as such. Why did he create at all? Obviously, a god who is desireless (and the true Godhead must be so, in consequence of His high position) cannot be credited with a desire to create anything. Nor can it be granted that he has some aim of his to be served by his creatures, since he must be self-sufficient. If he is benevolent and has created the world out of his grace, he would not have created misery as well as felicity. If the creation be regarded as a mere play of his will, the supposition renders him childish. If it be said that he creates merely as an agent, according to the *karmas* of souls, that makes him dependent upon others for his activity. And so far as the teleological argument from variety in the world is concerned, it is obviously caused by the variety of *karmas*, which are the results of the soul. "The soul is therefore the cause of everything through its own actions. The soul is its own God" ("An Introduction to Jainism," p. 88). Similarly, the philosopher asks, about creation, "What should a god destroy that which he has created?" If he is, in spite of the existence of the wicked, why did he create? The answer is, "Again — why not destroy the wicked, also?" "They are not his gods, as well as the wicked are?"

himself he ceases to worship the Holy Ones. This is actually the teaching of the great *Tirthamkaras* Themselves.

Jainism does not recognize the claim of any god or goddess nor even of the great *Tirthamkaras*, to be worshipped on the ground of fear or for obtaining boons from them. The Teacher (*guru*) alone is entitled to worship, and the true Teacher is he who imparts perfect knowledge in plain language, not he who has not sufficient knowledge himself, nor he who mystifies us with myths and legends. As regards the granting of boons, it is obvious that the soul is itself immortal, and possesses the capacity for perfect knowledge and bliss. Hence, no one can grant to it anything worth having, from outside. Neither can any external agency destroy the force of its *karmas*, called destiny in Islam. It follows that worshipping an outside agency for the things which are already ours and which cannot be had from the outside, is only calculated to lead to greater trouble, inasmuch as all expectations of help from without only go to make the will negative. The true God to worship and praise, therefore, is the individual soul itself, whose 'omnipotence' is kept back only so long as one insists on insulting it by regarding it as helpless, and by applying to wrong sources for its help. Besides one's own Self, only those who have set the example of self-evolution and attained perfection and everlasting joy, and whom we must follow if we would free ourselves from the cycle of births and deaths, are alone entitled to respect and reverence from us. Just as he who would become a lawyer cannot derive any benefit from the worship of mythical heroes and saints, so cannot the soul desirous of attaining nirvana be benefited by any but the Soul that has attained to liberation. A lawyer alone can help us in the study of law, similarly, it is only a Liberated Soul that can be of help to us in the attainment of perfection and bliss.

We now pass on to a consideration of

Nature,

that is to say, of the universe, which, as scientists maintain, does not require the interference of an outside agency. Science undoubtedly is right to the extent that there is no creator of the world, and that the universe, as a whole, discloses no teleological design in its evolution. But it is unable to explain the nature of the soul

which has only baffled it hitherto. Failing to understand the true sense of the teachings of the real Teachers of our race, it has unhesitatingly declared religion to be irrational and unscientific. And, since metaphysics only endeavours to ascertain the final causes of the word-process, and since its conclusions invariably agree with those of religion, wherever and whenever they are pushed to the final issue, it, too, has been dubbed unscientific indiscriminately. As a matter of fact, consistency of thought without which no department of knowledge can be perfect, however much it might be based on the observation of facts in nature—it is not the facts of observation themselves which constitute science, but their rational classification, and the ascertainment of their causes—is unthinkable without the aid of true metaphysics or philosophy. Hence, philosophy, which totally rejects the element of chance and its companion, arbitrariness, and which recognises only the sequence of Cause and Effect in its all-embracing sphere of activity, is the science of all sciences known to man.

The absence of the knowledge of the soul in the West became the starting point of the development and growth of a system of thought which soon managed to shake itself free from religious domination of every description whatsoever, and which, in consequence of the extraordinary abilities and forcible eloquence of some of the leading scientists, who took up its cause, evolved out, towards the end of the last century, into what has been termed Scientific Agnosticism. Carried away by the brilliancy of their researches in the realm of what must be described as dead matter, and encouraged by the semblance of worldly prosperity which their discoveries and inventions brought about, these scientific giants pushed on with their enquiries, and discovered newer and newer secrets of nature, till, emboldened by their successes, they invaded the domain of Religion, forgetting that in that territory all those whose equipment for study consisted solely of the spectrum, the microscope, the knife and measures and weights were not, by any means, welcomed as guests by mother Nature, and that the only persons who could successfully hope to explore that region were those who had been initiated into the mysteries of the soul or spirit, that is Life

Enormous is the debt of gratitude the world, and particularly the so-called civilized world, owes these indefatigable workers for their discoveries of electricity and the like, but equally great is the mischief which their opinions on the subjects connected with religion have done. But thanks to the growth of the New Thought movement, already a great deal of the lost ground has been wrenched back for Religion from the clutches of Pyrrhonism; and men who had come to look upon life as the result of a mere juxtaposition of atoms of dead matter have begun once more to look upon it as a thing which continues to exist after the dissolution of the body in death.

In dealing with such subjects as Soul, Spirit and Time, it is not to be expected that the conclusions of religious philosophy would always find material corroboration from the researches of the modern scientific world. As a matter of fact, science is yet in its infancy, and still thinking of manufacturing life and consciousness from its lifeless matter and unconscious force.

Science would take a living animal and say that its carcass, when placed at a certain height, is capable of doing so many foot-pounds of work, but would not worry itself about the work it is capable of doing as a living being. It feels baffled in the presence of life, and, therefore, prudently confines its operations to the calculation of foot-pounds of work which it can extract out of carcasses. And, since its system of energetics only professes to deal with the actual and potential motion of lifeless bodies, it is not surprising that its conception of energy should altogether leave out of account the innumerable virtues of the soul.

Full of admiration and alarm as religion is for the wonderful vigour and daring of this strange child of its own declining years, it cannot be expected to lend its assent to its surmises about the production of life and consciousness from the motion of dead, unconscious matter, or about the end of existence being nothing more cheerful than the 'peaceful repose' underground.

Not a little of the confusion of thought which prevails in our midst today, is, however, due to the fact that Theology makes its man-like creator poke his nose everywhere, in and out of season; and no one can wonder if men are led to prefer a matter-and-force world

to its being a product, *ex nihilo*, at the command of a self-contradictory creator. Jainism shows that nothing alone comes out of nothing, and furnishes a complete explanation of the phenomenal world. The cause of the differences of opinion between the philosophical and the mystical schools of religion, on this point, is to be found in the personification of the different functions of the soul as *Ívara* or the Word. When theology lost sight of the fact of personification, and accepted the product of human imagination as an actual being, a creator was at once ushered into the world, to be the harbinger of atheism in his turn. The tendency to a monistic conception of the world reached its culmination in denying existence to everything else, and leaving this man-made creator in the sole possession of the field. Hence, matter had to be created out of nothing to enable this pet of theology to exercise his creative function. The moment theology would come round to acknowledge the nature of the personifications which different orders of mystics have set up for themselves, that very moment would mark the termination of differences among the different creeds, and, in all probability, between science and religion as well.

The cause of the theological error in maintaining the world to have been created from nothing might also be found to lie in the nature of matter with special reference to the phenomenon of dreaming. Since the material of the dream-world seems to come from nowhere, and since the dreamer's mind is not conscious of its presence in the waking state, an inexact philosophy might come to the conclusion that it is created from nought. Arrived at a conclusion so highly satisfactory to mystical thought, it is but natural that theology should have jumped to the further conclusion that the world was also formed of a matter which rushed into being from nought, at the creative fiat of its *Causa Causans* of things. The absurdity of the argument, however, is apparent to any one who knows the nature of the mechanism of dreams as explained in an earlier chapter. Besides, if a dreamer could be credited with creative function, every soul would have the power to create matter from nothing, which, however, is not the position of the theologian. Thus, the statement that the material of the world was created from nothing is not acceptable to common sense by any means

We may now pass on to a consideration of the nature of differences about the

Soul

It is generally accepted by religion that there is an immortal essence behind every form of life which is the centre and source of the activities of living beings. We have fully examined the nature of this immortal essence already in the earlier chapters of this book, and, therefore, need only concern ourselves here with the question, what is meant by it in the different schools of religious philosophy.

The reader is already familiar with the Advaitist's view according to which the one Brahman is the only reality and all else an illusion ; but Sankhya defines the soul as an ' Absolute, all-pervading, unlimited, immaterial, quality-less intelligence, free by nature, and a spectator ' By the use of the term immaterial Kapila does not mean that the soul is devoid of substantiveness altogether, but only that it is not a product of matter. Nyaya considers the soul to be the ruler of the senses and body, and an all-pervading, active agent.

Other systems of Hindu philosophy give more or less the same definition of the soul, and consider its nature to be ' immaterial,' blissful, eternal, unmanifest, without members, without modifications, and intelligent.

In Islam the soul is regarded as an emanation from its god, and is said to exist for ever ('Islam' by Amir Ali, p 12). The Prophet himself was asked to explain the nature of the soul, and he declared : '*Ruh*' (spirit or soul) is by the command of God ('The Philosophy of Islam,' by Khaja Khan, p 14)

So far as the evangelists are concerned, they did not define the soul in philosophical terms, but they distinctly recognized that it could attain the perfection of Gods.

Moses taught : " And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul."—(Genesis 11 7)

In Zoroastrianism the soul is said to be a spiritual entity which passes after death into the place of reward, or punishment, according to the deeds performed in this world.

According to one of the sects of Muslim mystics the soul is the reflection of God. Mr. Khaja Khan points out (The Philosophy of Islam, p. 9) :—

“ The Shahudians consider that the *ālam* (world) is a reflection of God. A man enters a glass-house and sees himself reflected in a hundred directions. These reflections virtually depend on the man and have no existence of their own. The attributes and the ego (*Annat*) of man are thus the reflection of the attributes and essence of God. The *ālam* (the world) is the rupee of the juggler, which in reality is a piece of pottery (a nothing), but by the skill of the juggler shows itself like the silver of the rupee. Thus everything is ‘with him.’ ”

These views have all been subjected to a searching criticism already in the earlier pages of this book, and need not be dwelt upon here any further. We shall accordingly pass on to a consideration of the further question . whether all living beings be endowed with a soul ?

Now, so far as the higher animals are concerned it is obvious that there is a difference in respect of the degree of intellectualism, but not of kind, between them and man. If any one doubt this, let him call his dog to himself, and find out which part of the animal *understood* his command, whether the matter of the physical body, or the thinking principle within ? That will convince him that the consciousness of the animal is of the same type as his own, although in his case it is manifesting itself through fewer limitations, while in the dog it is very much cramped and restricted in its activity. The experiments made on animals by trainers and others conclusively prove the presence of the Thinker* in their bodies. Surely the doing of simple addition and the expression of such thoughts as ‘I am tired’* and the like are sufficient proof of the presence of intelligence†

* See the article entitled “ Educated Horses at Elberfeld ” in ‘ The Field,’ dated April 19, 1913, vol cxxi, No 3147. See also in this connection pages 172—174 of E. M. Smith’s ‘ Investigation of Mind in Animals ’.

† Ancient Scriptures record many instances of animals comprehending human speech, and the Jaina *Tirthamkaras* are said to have put some of them on the road

in the animals Even if these accounts be not true, there are innumerable other indications of inborn sagacity in them. The plants are very little removed from the lowest grades of animals, so that there is hardly any perceptible difference between the highest strata of the vegetable and the lowest ones of the animal kingdom. Even in the mineral kingdom death is not unknown, which means that metals are also endowed with life This is amply borne out by the experiments conducted by the great Indian Scientist, Prof. Sir J. C Bose of Bengal. The fact is that there is no life without consciousness, and no consciousness without life Hence wherever there is life there is consciousness, whether it be fully manifested or not Now, because the thinker or soul is nothing other than the conscious essence, it further follows that wherever there is life there is soul !

We now come to

Transmigration

which, as has been already shown, is a truth of philosophy So far as its recognition by the generalitv of mankind is concerned, undoubtedly all the ancient religions of the world were based on it. The conflict of opinion among the followers of the different creeds about its truth only arose, when the basic principles of religion had become buried under the cobwebs of superstition and the dogmas of a vague and mystic theology The worship of personified gods has, no doubt, been responsible, in a great measure, for the error of modern theology The transference of the function of determining the consequences of individual actions from the 'fruit-bearing' property of *karma* to an imaginary godhead could not but end in positing a ruler divine on the one hand, and in robbing the individual deeds of their *karmic* force, on the other, with the result that transmigration had to give place to this man-made creator, wherever the absence of philosophical illumination gave him a chance of establishing himself.

to redemption All these accounts have hitherto been treated by modern thinkers as human inventions seeking additional glory for religion, but truth has now, at last, begun to assert itself, and to show that animals can at least understand, and at times also make themselves understood by man.

It must, however, be said in defence of the founders of the two non-Indian religions, whose followers now deny the doctrine of transmigration, that they themselves never denied its truth. The doctrine is there, sure enough, in their teachings, only it is not directly preached. Their less enlightened followers have, however, taken that which is not openly preached in their Scriptures as frivolous and false. It is a dangerous and highly mischievous rule of interpretation to read silence into contradiction. Not only have their venerable leaders not denied the truth of the doctrine of re-incarnation, but there is, on the contrary, much in their sayings to show that they were well aware of it, and taught it in disguise. Why they did not preach it openly, might be due to two causes in the main. In the first place, they dared not openly say anything to excite the fury of the mobs, and, secondly, they did not profess to deal with religion exhaustively. That the authors of the Christian creed accepted the doctrine of transmigration has been sufficiently demonstrated in the earlier parts of this book, and is further supported by such texts as the following :—

“ Blessed are the meek, for they shall inherit [i.e., shall be born as kings and rulers of men in their next incarnation on] the earth ”—(Matt v 5)

Even the doctrines of *Āsrava* (influx of matter into the soul) and *bandha* (bondage) are to be found in the Bible and the early Christian teachings, as will be evident from the following quotations .—

Āsrava

(1) “ Save me, O God , for the waters are come in unto my soul. I sink in deep mire, where there is no standing ; where the floods overflow me ” —(Psalm lxi. 1 and 2)

(2) “ And there shall in no wise enter into it [the Pure Perfect Spirit] anything that defileth, neither whatsoever worketh abomination, or maketh a lie ” —(Revelations xxi. 27)

Bandha (bondage)* :

(1) “ For bound in this earthly body we apprehend the objects of sense by means of the body ” —(Ante Nicene Ch. Lib vol. xii 224)

* Cf “ I am bowed down with many iron bands, that I cannot lift up mine head by reason of my sins, neither have I any respite . for I have provoked thy wrath, and done that which is evil before thee . I did not thy will, neither kept I thy commandments :

(2) "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his own sins"—(Proverbs v. 22.)

(3) "The mental acumen of those who are in the body seems to be blunted by the nature of corporeal matter."—(Ante Nicene C. Lib.—Origen i.p. 92.)

(4) "Flesh separates and limits the knowledge of those that are spiritual. . . . for souls themselves by themselves are equal."—A. N. C. Lib. xii. 362 ;

(5) "For I know that in me dwelleth no good thing : . . . but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members."—(Romans vii. 18—24.)

(6) "For the flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to another : so that ye cannot do the things that ye would"—(Galatians v. 17.)

(7) "Know ye not, that to whom ye yield yourselves servants to obey. his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ?"—(Romans vi. 16)

(8) ". . . the contest . . . is not against flesh and blood, but against the spiritual powers of the inordinate passions that work through the flesh."—(A. N. C. Lib. xii. 419-420 ;

(9) "Ye shall know the truth and the truth shall make you free"—(John viii. 32.)

(10) ". . . for of whom a man is overcome, of the same is he brought in bondage."—(2 Peter ii. 19.)

These passages are capable of sound sense only on the hypothesis of transmigration. In John iii. 12 is given the reason why Jesus withheld certain higher teachings of religion from his congregations. He is said to have declared :

"If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things"

This one quotation suffices to show that the New Testament was never intended to be a complete code of religion by itself, and the present work is a demonstration of the fact that neither the Holy Bible, nor the Qur'an, nor the scriptures of any other non-Indian religion can be treated as complete and exhaustive in themselves.

I have set up abominations, and have multiplied detestable things."—The Prayer of Manasses (*Jewish Apocrypha*)

Even the Vedas are so much involved in mysticism and unintelligibility of devotional poetry that, taken by themselves, they can only mislead one in the first instance. The inference to be drawn from this circumstance is that, unless there be something to contradict the teaching of an earlier scientific school, either expressly or by necessary implication, the founder of an incomplete later system of theology cannot be said to have denied the truth of any true and philosophically sound doctrine of religion. Applying this test to the Holy Bible and the Qur'an we find that they do not anywhere contradict the truth of re-incarnation *

Christianity and Islam will both have to reject a number of passages from their sacred scriptures, if they persist in denying the truth of re-incarnation. So far as Christianity is concerned, we hope we have said enough to convince the most obdurate Christian that his own religion teaches identically, and word for word, the same doctrine as is preached by the most ancient faith in the world, namely, Jainism. We shall, therefore, now turn to

Islam

to show that the same doctrine is contained in its sacred books

Muhammad even believed in the existence of souls prior to their embodied life on earth. He said :—

“Souls before having dependence upon bodies, were like assembled armies after that they were dispersed, and sent into bodies. Therefore, those which were acquainted before the dependence attract each other, and those that were unacquainted, repel.”—(‘The Sayings of Muhammad,’ p 81)

The Qur'an and the tradition (Hadis) also contain carefully concealed allusions to the highest form of belief. A few quotations may be given :—

1. “We are nearer to him (man) than the vital vein”—(Al Qur'an, 1. 15)

*The text, “whosoever slayeth Cain, vengeance shall be taken on him sevenfold” (Genesis iv. 15), directly supports the doctrine of transmigration of souls. For it is inconceivable how a person can be killed seven times in revenge for Cain except on the hypothesis of re-incarnation. The precise sense of this passage is not at all difficult to grasp if we recall to mind what was said about Cain in the chapter on the “Fall”. It simply means that having arrived at the stage when he can form an opinion about the nature of intellect, whosoever is foolish enough to throttle its voice shall have to undergo many re-births, before he gets another opportunity of electing for himself whether he will be guided by it or not.

2 “And He to whom you pray is nearer to you than the neck of your camel.”
—(‘Sayings of Muhammad’)

3. “God hath not created anything better than Reason, or anything more perfect, or more beautiful than Reason, the benefits which God giveth are on its account, and understanding is by it, and God’s wrath is caused by it, and by it are rewards and punishments” —(‘Sayings of Muhammad’)

People were not worthy to be told that He who is nearer than the camel’s neck and the vital vein in one’s body is none other than the Self, and so the highest truth was not imparted to them in plain, undisguised language.

This, we fancy, was the main consideration which led Muhammad to preserve silence on some of the most important problems of religion.

However, the error which the followers of Islam have fallen into is one which nullifies the little good that may be found in their interpretation of their faith. If we start with a belief in the eternal and unbridgeable duality between God and man, thus investing the latter with all conceivable kinds of negative powers and qualities, the whole faith becomes self-contradictory, for belief, being the builder of character, can only build according to what is believed, never in opposition to it. Hence, if the belief in the irremediable, ineradicable inferiority of the soul be deeply rooted in the mind, it is not possible for it to attain to higher spiritual unfoldment.

It is our wrong interpretation of scriptures which leads us into conflicting and mutually contradictory dogmas, and causes us to adhere to them with the full force of stupid bigotry that never fails to attend on prejudice. We thus not only become the causes of our own undoing, but also richly deserve the scathing condemnation of all unbiased minds, of which Schopenhauer’s opinion of the Qur’an furnishes a fairly good instance. Says the great Philosopher:—

“Consider, for example, the Koran. This wretched book was sufficient to found a religion of the world, to satisfy the metaphysical need of innumerable millions of men for twelve hundred years, to become the foundation of their morality, and of no small contempt for death, and also to inspire them to bloody wars and most extended conquests. We find in it the saddest and the poorest form of theism. Much

“This is the eternal state, having attained thereto none is bewildered. Who even at the death hour is established therein, he goeth to the nirvana of the eternal.”—*Discourse II.*

The main thing is to cultivate the habit of equanimity which prevents new *karmic* bonds from being forged even though *āśrava* of matter still continue. The man who is resigned to his fate, who keeps his mind evenly balanced both in prosperity and adversity, who calmly and dispassionately employs himself exclusively in the performance of *right* action—such a man alone is said to practise resignation, none else.

Fatalism is altogether out of place here, for while fatalism proceeds on the supposition of an inexorable fate, resignation is practised only to take the shaping of one's destiny in one's own hand.

Active resignation, thus, is as different from physical laziness as is a living being from a corpse. It is this principle of resignation which is the pearl of great price in the Qur'an.

To any one who will critically look into the Qur'an, it will be obvious that so far as religion proper is concerned there are three remarkable features of that book, namely,

(1) variants of the myths and traditions of the Jewish and certain other forms of faith, interspersed here and there with the folk-lore of the Arabs themselves,

(2) a total absence of all reference to the scriptures, traditions and myths of other countries, such as India, China, and the like; and

(3) a paramount teaching as to the great merit of the principle of resignation to one's destiny.

Of these, the first tends to show that the traditions and myths are not to be taken as having an historical basis, the second points to one of two things, that is, either Muhammad was ignorant of those scriptures, or that they did not need correction and reform in his opinion, and the third is but the practising of renunciation under a different name.

As for the place of the Qur'an amongst the scriptures of the world, Non-Muslim writers, very naturally, were not expected to write much in favour of the book; but much of their criticism only goes to show that they possess no true insight into the nature of religion.

The main defects pointed out in the great book by European writers may be classified under the following heads :—

- (1) its errors, such as the denial of the death of Jesus on the cross, and the description of Isaac as the brother of Jacob, whereas, according to the Bible, Isaac was the father of Jacob (cf Sura Hud with Genesis, xxxv 19—26) ;
- (2) its childish fables ;
- (3) its false geography ,
- (4) its dishonouring representations, in some respects, of its god ,
- (5) its fatalism ,
- (6) its religious intolerance ;
- (7) its perpetuation of slavery ,
- (8) its harsh punishment of theft and other kinds of offences ,
- (9) its sanctioning of polygamy and unbounded license with regard to female slaves, as well as the unlimited and unrestricted power of divorce ,
- (10) its contradictions , and
- (11) its mythology

To these may be added another and a more serious objection on account of the doctrine of animal sacrifice, which, as we have seen in an earlier chapter, is certainly opposed to the true spirit of religion

Besides the above, the point which is most frequently and hotly debated with reference to the Qur'an is the nature of its source. Muslims, naturally, claim it to be a revealed scripture, and base their claim on the peculiar style of its composition. This claim really originated with the Prophet himself, and time after time was the challenge to compose anything like it thrown out in the Qur'an

What this challenge actually means is not easy to understand , for if it be a challenge to write something equally sensible, we fear the challenger has already had the worst of his challenge, for there are in existence works which are in no way inferior to the Qur'an, even if they do not surpass it in wisdom and philosophical merit. Is it, then, a challenge to compete with the Book in its argumentativeness? Even here the contest can be decided in favour of Islam only

if constant repetition and the use of arguments which do not convince any, but those who have faith in their hearts, or those who are interested in advocating its cause, be regarded as being in good taste and in keeping with the sound principles of elegant diction. We fear there is little to be said in favour of the book in this respect either. Next comes its composition. Undoubtedly its jingling rhyme went a long way to please the Arab ear, but that is purely a question of taste. Several of the world's scriptures are metrical in their composition, and it is not easy to imitate their style. Besides, in every country there is always a book, which is confessedly the best piece of its literature. Suppose the author of such a work claimed divine inspiration for his work, and rested it on the inability of the people to produce one to equal it, would such a claim be recognized? Surely, it is the feeblest argument in support of revelation to say that because the style of the writing is inimitable, it must, therefore, be the work of a god. So long as Muslim writers do not take the trouble to put their religion on a sound philosophical basis, so long will the Qur'an continue to be a butt of ridicule and contempt for the philosopher. People, certainly, do not turn to religious works to study poetry or the art of elegant diction. Moreover, the Qur'an is not free from literary defects, even though its rhyming be unsurpassed. Carlyle thus expresses himself as to its literary merit:—

"A wearisome confused jumble, crude, incondite, endless iterations, long-windedness, entanglement, most crude, incondite,—insupportable stupidity, in short! Nothing but a sense of duty could carry any European through the Qur'an"—(Hero and Hero Worship, Lecture II)

The beauty of the jingling rhyme of Al Qur'an, thus, is more than sufficiently counterbalanced by its poor literary merit and lack of philosophical exposition. It seems to us that Muslim writers make a great mistake in laying too much stress on the literary merit of their Book, since that only goes to divert the attention from the question of practical worth, provokes the spirit of fault-finding in the reader, and ends by bringing into prominence matters which had best be left out of discussion. If our friends will seriously think over the matter, the challenge to compose anything like unto a single verse of the Qur'an, which, for reasons best known to the Prophet, was made,

later on, in respect of ten verses, and at times, also, with respect to a whole chapter, will be found to be not one made to the whole world and for all times, but one meant only for those to whom it was actually made. The Arabs were well-known for eloquence, and it was the way in which the Prophet delivered his discourses which went a long way to captivate their hearts. They cared little, or nothing, for the science of religion, and were easily swayed by arguments which appealed to the ear and the emotions.

The sudden nature of the wholesale conversions made by the Prophet, after he was firmly established at Medina, bears ample testimony to their causes being other than real conviction. The widespread apostasy which followed on the death of Muhammad among his followers also shows the superficial nature of these conversions ('The Preaching of Islam')

As Mr T W Arnold points out, the acceptance of Islam was, in many instances, due to the fiery eloquence of the Prophet as well as to political expediency, and, more often than not, in the nature of a bargain struck under pressure of violence, or from motives of worldly prosperity. But eloquence is too feeble, as a means, for altering one's deep-rooted convictions, since it only appeals to the emotional side of life, and causes a temporary effervescence of the emotion appealed to. It is incapable of producing permanent results. Hence, when philosophers come to look into the nature of the discourses of the Prophet, as contained in the Qur'an, they seldom find aught but 'long-winded entanglement,' as Carlyle puts it in the Book. But while agreeing with Carlyle as to the monotonous and uninteresting nature of the perusal it affords, we are inclined to the opinion that the Qur'an is not to be so easily rejected from consideration as that great writer would like us to do.

To understand the merit of Al Qur'an properly, it is necessary to study the life of its author, and the circumstances in which he found himself placed.

Muhammad was born at Mecca in Arabia, which geographically belongs to the same group of countries in Western Asia as Persia, Syria and Palestine. Close upon six hundred years had elapsed since the advent of the New Testament religion, and Christianity had fallen

into decline. Jerusalem was sacked and the Jews had dispersed, many of whom had fled to Arabia. Judaism had already been undermined. Idolatry, that is, worship of symbolical gods, mammonism, and sensuality prevailed in the land. Sale makes the following observations about the state of Christianity at the time of Muhammad's appearance:—

"If we look into the ecclesiastical historians even from the third century, we shall find the Christian world to have then had a very different aspect from what some authors have represented; and so far from being endued with active graces, zeal, and devotion and established within itself with purity of doctrine, union, and firm profession of the faith, that on the contrary what by the ambition of the clergy, and worst by drawing the abstrusest niceties into controversy, and dividing and subdividing about them into endless schisms and contentions, they had so destroyed that peace, love and charity from among them, which the Gospel was given to promote, and instead thereof continually provoked each other to that malice, rancour, and every evil work that they had lost the whole substance of their religion while they thus eagerly contended for their own imaginations concerning it, and in a manner quite drove Christianity out of the world by those very controversies in which they disputed with each other about it. In these dark ages it was that most of those superstitions and corruptions we now justly abhor in the church of Rome were not only broached, but established, which gave great advantages to the propagation of Mahomedism. The worship of saints and images, in particular, was then arrived at such a scandalous pitch that it even surpassed whatever is now practised among the Romans."

As regards the Arabs themselves,

"Arabs was of old famous for heresies: which might be in some measure attributed to the liberty and independency of the tribes. Some of the Christians of that nation believed that the soul died with the body, and was to be raised again without at the last day: these Origen is said to have convinced. Among the Arabs it was that the heresies of Ebon, Beryllus, and the Nazareans and also that of the Collyridians, were trodden or at least propagated; the latter introduced the virgin Mary for God, or worshipped her as such, offering her a sort of twisted cake called *Collyris*, whence the sect had its name."

It was in such surroundings that Muhammad was born at Mecca some five hundred years after the compilation of the last of the canonical gospels. His early life has nothing out of the common in

* See 'The Key' by Sale

† 11

it. His father Abd'allah left little or nothing to him by way of inheritance, and he was practically a dependent on his grandfather and uncle, who seem to have taken great interest in him. Through the latter's influence, Muhammad became the factor of Khadijah, a noble and rich widow, who soon perceived the excellent qualities of his disposition and accepted him for her lord and husband.

Muhammad had little or no education beyond what was customary in his day. He was, however, not deficient in the three accomplishments which the Arabs esteemed most, namely, eloquence, horsemanship—including the use of arms—and hospitality. The first two of these stood him in good stead in the propagation and protection of the new Faith which he founded, and the last made him famous throughout the land. He had seldom any money in his house, and kept no more than was just sufficient to maintain his family.

Muhammad had a contemplative mind, he was fond of seclusion. He often retired to a cave in Mount Hira, and there suffered himself to be lost in meditation. The state of religion prevailing in the country did not satisfy the inner longing of his soul for happiness. He wanted to think for himself, to get at the inner meaning of Life. Probably he came across some ancient Cabalist who imparted to him some of the true secrets of Judaism; perhaps he was also initiated into some sort of 'mysteries'.

What took place in Mount Hira is not known, perhaps some sort of *yogic* 'vision' was perceived by the 'seer'. This is suggested by the miracle of *Shaq-ul-qamar*, which is ascribed to the prophet. In addition to this Muhammad has been credited with two other miracles, the *Meraj* and the conversion of *jins*. But *meraj** is only suggestive

* There are at least two instances in which the experience of *meraj* is described by the prophets of Zoroastrianism in almost the same manner as Muhammad's. Upon the basis of these instances Rev W. St. Clair Tisdall thinks (The Sources of The Qur'an) that Muhammad borrowed the idea of *Meraj* from Zoroastrianism. Mr. Mohammd Ali, M. A., whose book 'The Divine Origin of the Qur'an,' is an attempt at the refutation of Mr. Tisdall's opinion, makes the following comment on the subject:—

"The description given by the Holy Prophet of his spiritual ascent to heaven was, according to Rev. Tisdall, borrowed from the following passage of *Arta Vistaf Namak*, a Pehlvi book written in the days of Ardashir, some 400 years before the Hejira: 'Our first advance upwards was to the Lower heaven and there we saw the Angel of those

of some sort of higher introspective flight of thought, that is, the trance of Self-contemplation. For it is said in the 'Sayings of Muhammad, termed Hadis' (see "Extracts from the Holy Quran," by Abdullah Allahdin, 37).—

"Prayer is the miraj (union with or annihilation in the divine essence by means of continual upward progress) of the faithful"

As for the conversion of the *jins*, we must remember that the term *jinn* stands for the 'suspicions of the mind' (Studies in Tasawwuf, p. 66), so that the conversion of the *jins* would mean the settling of doubts, or removal of suspicions.

The life of Muhammad, thus, is the life of a man whose habits of meditation and retirement in seclusion had enlarged his consciousness to a certain extent. His greatness, as such, cannot be denied; and the greatest feature of that greatness is that he never claimed to be greater than what he actually was—a prophet, or seer.

There, in the seclusion of the caves of Mount Hira, he used to become absorbed in holy meditation. One day, all of a sudden and

Holy Ones giving forth a flaming light, brilliant and lofty' We are then told that Arta extended similarly to the second and third heavens and to many others beyond. 'At the last,' says Arta, 'my Guide and the Fire-angel having shown me paradise took me down to hell * * *'

"The truth is that God has been raising prophets in all lands. They brought the same teachings and had similar experiences. Hence if certain passages of the Holy Qur'an correspond to certain contents of the ancient Zoroastrian scriptures, and if the Holy Prophet of Arabia had experiences similar to those of an ancient Prophet of Iran, this does not show that the Holy Prophet had found access to ancient Zoroastrian scriptures or had found means of communicating with men learned in Zoroastrian scriptures. On the other hand such parallelisms and such analogies, in the absence of there being any means of communication are a clear proof of the fact that all these books had originally come from a common source, and that all these teachers were the messengers of the same Being. These parallelisms are not confined to Islam and Zoroastrianism alone; they exist in all the great religions of the world."

We agree with Mr. Mohammad Ali as to the possibility of similar experiences being gained by different prophets independently, but not when he denies, in his book, the familiarity of Muhammad with the traditions, the mythological lore and the general tenets of Zoroastrianism and certain other creeds. We shall give reasons for our opinion later on, when we come to deal with the subject of revelation.

without warning, the scales fell off his eyes, and brought before his view things which are generally hidden from the gaze of the profane ; he found himself in the presence of the arch-angel.* Muhammad was frightened, and ran home in great fear and excitement. Perspiration broke out in great beads on his forehead, and he covered himself up with the wrapper of Khadijah. She knew something of the meditation her husband was in the habit of practising, and comforted him with the idea that the vision was not a nightmare. For three years the husband and wife waited in patience for the recurrence of the vision, and at last were rewarded by the sight of the 'angel' once more. During this long interval of time, the mind of the Prophet was all the time filled with the noblest of expectations. Many a problem of religious philosophy must have occurred to him during this period. He had had no philosophical training in the strict sense of the term, but knowledge does not depend on study in schools ; it is stored up in the soul. He must have come across teachers of different sects also, and must have discussed many of the problems with them. In the midst of the confusion which prevailed in the religious circles in his country, in the medley of theories and dogmas and doctrines which were

*The angel Gabriel is but another aspect of one's own soul. This is borne out not only from the meaning of the word 'Jesus,' which, in Arabic, signifies both the soul and the arch-angel (see *The Philosophy of Islam*, p 30), but can be easily verified by any one who will seriously practise *yoga* for a few months. The concentration of mind on the nervous plexus known as *ajna*, situate in the brain, between the eye-brows, if sufficiently intense, will enable the soul to perceive its own lustre, reflected in the outer atmosphere. It is this lustre from the real Self which is described as the arch-angel Gabriel. The *Shiva Samhita* has it :

“ When the yogi thinks of the great Soul, after rolling back his eyes, and concentrates his mind to the forehead, then he can perceive the lustre from the great Soul. That clever yogi who always meditates in the abovementioned way, evinces the great Soul within himself, and *can even hold communion with Him.*”

It is interesting to note in connection with the Gabriel legend that Sir Syed Ahmad Khan who was a staunch Muhammadan, declined to believe in the existence of the arch-angel, holding that when the Prophet said that an angel had appeared unto him, he meant nothing more or less than the simple fact that an unknown person had met him.—(*The Philosophy of Islam*, p 54)

perplexing him, truth at last flashed on his mind, like a ray of sunshine in the midst of winter clouds. He clearly perceived that the truth of truths, the quintessence of philosophy, the kernel of religion, was the rock of the Unity of the Essence of God whom he describes as 'that which seeth and heareth.' Mystic, as he was in his tendencies, he personified this Essence as the Creator, after the manner of the 'school' of mysteries: and believed that salvation lay only in the doing of his will, not in obedience to the personal will. Meditation led him to penetrate to the core of many a mythological legend, and enabled him to understand that their interpretation lay not in an historical reading, but in the symbolical sense. He thus perceived that his countrymen had drifted away from the true teaching of religion; and he felt tenderness and pity for their lost souls. Those were, however, the days of intolerance: and people used to meet argument with sword. What was he to do under the circumstances? To preach the truth openly was out of the question. He had the example of other prophets and saints who had preceded him in the divine mission. They had been ill-treated, more or less. He recalled to mind what Hermes had said and 'Jesus' repeated about 'the lips of wisdom being sealed, except to the ears of understanding.' The masses had to be told that their interpretation of the earlier Scriptures of Judaism and Christianity was wrong, yet he dared not do so openly. That would have only gone to make everybody his enemy. Thus it was that the prophet of Islam, too, was led to speak in allegory and concealed metaphor.

His preaching at first had little or no effect on his hearers, who all seem to have resented him, more or less, with the exception of the faithful Khadijah. Gradually his influence extended to some members of his family, and even persons outside the family-circle often came to hear him. As is usually the case, the idea of a new religion excited animosity and resentment in the minds of the tribesmen, and the sincere protestations of Muhammad to the effect that he brought nothing new to them, had little power to check the tide of adverse criticism and hatred which was surging up against him. The small band of the followers of the creed of the Crescent were exposed to all kinds of dangers, and had to fly from place to place. Even Muhammad

had to flee for his life more than once. He, however, never abandoned his mission, and though the following increased slowly, he remained undaunted by the paucity of the number of 'true believers'

A few years later Hamza, a powerful and influential chieftain, embraced Islam. Other important conversions soon followed, till in the thirteenth year of the mission, the little band had acquired sufficient importance in the eyes of its enemies to lead them to seriously think of its extermination. Several conspiracies were formed to encompass Muhammad's death, he was several times waylaid, and various other measures were resorted to for his destruction. The alternatives put before him were death or the renunciation of his mission. But the latter was out of the question; so the only point left to him to decide was whether he would prefer to be butchered peacefully, or die fighting, sword in hand? His fiery nature, however, revolted at the former alternative; the idea of dying, like a rat in a trap, was not agreeable to his soul. The sword was, thus, the only alternative left, and he did not hesitate to draw it now. Hitherto he had preached toleration, persuasion rather than compulsion had been his method. But that was out of the question now. The times were changed, persuasion could no longer be relied upon. Accordingly, he made a departure from the policy of peace. Fortunately, the followers of Masab, who had embraced Islam in the meantime, undertook to defend him. With their aid, he established himself at Medina. Then followed a series of expeditions, skirmishes and assaults in which the little band gave a good account of themselves. These were followed by the famous battle of Bedr, which may be reckoned as the foundation of the temporal power of Islam. The Prophet now became a warrior chief, in addition to a religious preacher. Rather than suffer his enemies to persecute his followers, he himself now declared *jihad* against them. He had no political ambition in his earlier days, but now the element of power, engendered by constant persecution and suffering, came to occupy a prominent place in his mind. He now became the militant prophet in which capacity he became intimately associated with history.

In the Qur'an, which was admittedly compiled after the death of the Prophet, no distinction is observed between those of the sayings that emanated from the 'preacher' and those which originated from the 'statesman' in him. Possibly, a few of the sayings of others, erroneously ascribed to him, were also included in the manuscript.

The doctrine of the abrogation of the word of God, which is peculiar to Islam, obviously owes its origin to the exigencies of the political life the Prophet finally adopted. But, so far as we have been able to ascertain, from a perusal of the Qur'an, it is confined only to such of the sayings as are not the essential and eternal truths of religion, and only touches matters of secondary import, *e g*, the changing of Kibla from Jerusalem to Mecca. Different writers have estimated the number of the abrogated verses from five to five hundred, but many of them are presumably still incorporated in the Qur'an.

It is thus clear that in order to understand the true teaching of the creed of the Crescent, one has to reject a number of verses, on the ground that they form no part of religion proper. Add to this the fact that Muhammad was not only a preacher and a statesman, but a law-giver as well, and the number of passages to be rejected becomes still greater ; for the law which the Prophet gave was suitable only to the exigencies and requirements of his own time, and essentially applicable to his own people, not of general or universal applicability.

The salient features of the Qur'an may now be categorically stated. It consists of :

- (1) the essential and eternal truths of philosophy which are the true basis of religion,
- (2) the rules of law, essentially applicable to the circumstances of the country, at the time of the Prophet,
- (3) the verses which have been abrogated,
- (4) some stray observations of the Prophet, made from time to time, which are valuable only in so far as they emanate from a great person, but which possess little or no value otherwise, and

(5) a large number of allegories and myths of the Zoroastrians, the Assyrians, the Jews and others, adopted and varied to suit the requirements of the Prophet's teaching.

A glance at the above classification of the contents of the Qur'an will suffice to show that of the five main divisions into which we have divided them only the first is the true basis of religion. Thus, we need only consider the merit of the Qur'an under the following three heads, which are comprised in the first and the fifth divisions :

- (a) philosophical truths and definitions,
- (b) mythology, and
- (c) ritual.

To begin with the subdivision (a), it may be stated, without the least fear of contradiction, that the holy Qur'an contains identically the same teachings as are the basis of all ancient religions. It leaves no doubt as to the nature of the Essence of Life or God, which is described as that which seeth and heareth.* It is further

* That the true Muslim conception of unity in relation to God has little in common with the modern idea may be seen from the following from "The Mystics of Islam" (page 79) —

"Both Moslems and Sufis declare that God is one, but the statement bears a different meaning in each instance. The Moslem means that God is unique in His essence, qualities, and acts, that He is absolutely unlike all other beings. The Sufi means that God is the One Real Being which underlies all phenomena "

The Sufi doctrine, as a matter of fact, is the exact copy of the 'heretical' Vedanta, which seems to have been the creed of at least some of the wandering Calendars of Muslim origin. To what extent these bold free-thinkers of Islam went is apparent from the following couplet of Abu Sa'id ibn Abi'l Khayr (see 'The Mystics of Islam,' p 90) —

"Not until every mosque beneath the sun
Lies ruined, will our holy work be done,
And never will true Musalman appear
Till faith and infidelity are one."

The formula لا اله الا الله (Lâ ilaha il-la'l-lahu), which means, 'there is no God but God,' can, in the light of what has been said before, only mean a denial of mythological gods, not of the true living Gods, or of the divinity of the soul. The most secret and sacred name of God, according to Muslim Tradition is the Living, or the Self-subsistent, which is only understood and realized by Saints. The Prophet said that

conceived to be omnipresent, after the manner of the mystics, so that 'wherever thou turnest thy face, there is the essence of God' (Suratul Baqr). In Suratul Nisa, we are told :

"Really God surrounds everything.

Suratul Hadid records :

"God is with you wherever you are."

Finally, Suratul Rahman points out that He is the first and the last, the apparent and the real, and all-knowing.

With reference to the individual soul also it is easy to see that the teaching contained in the Qur'an is the same as has been found to be philosophically true. We may cite the following verses in support of our view :

(1) 'We are nearer to man than his jugular vein' (S Zariyat).

(2) "We are nearer to man than you, but you do not observe" (S Wakiya)

(3) "I am in your individuality, but you do not see" (S. Zariyat).

(4) "He is the apparent and the real" (S Rahman)

(5) "The people who strike palm with thee, do not strike it with thee, but with God. The hand of God is on all hands" (S Fatah)

These are some of the verses which are intelligible only in the light of the doctrines established in these pages. The reason why the highest truths of philosophy were imparted to men in disguise,*

whoever calls upon God by this name shall obtain all his desires (see 'A Dictionary of Islam') Since the saints are only those who have become conscious of their own Divinity and since occult powers spring from Self-consciousness, this most secret and sacred name, not to be disclosed to the profane, is that which indicates the nature of the inner Divinity. The '*Ana'l Haqq*' (I am God) of Al-Hallaj, commonly known as Mansur, is only the '*Aham Brahman asmi*' (I am Brahman) of Vedanta

The ancient and true conception of the Divine unity is fully explained by Moses Maimonides who shows it to be grounded on the simplicity of spirit, devoid of all those attributes which appertain to embodied existence and which imply composition. Hence, he concludes "We say with regard to this latter point [whether God be a composite being or not], that he is absolutely one" ('The Guide for the Perplexed,' pp 69 and 71)

* The spirit of intolerance was not peculiar to the Arabs ; it was widespread. The following from St. Augustine (see 'The Mystics of Islam,' p. 118) is a fair sample of the dread which influenced the speech of saints :

is to be found in the attitude of the Arabs and the state of Society at the time of the Prophet. Their hidden sense is clear enough to anyone who cares to think for himself, but otherwise might easily pass for poetical license or rhetorical flourish, without exciting comment. Muhammadan theologians found them difficult to understand even so soon after the Prophet as the second century of the Hijri era. Some of them, led by the spirit of enquiry, collected a large number of religious and philosophical books, including many Sanskrit Manuscripts, and a magnificent library was established at Baghdad in the second century after Muhammad. As already stated Muhammad's eloquence and personality, rather than the doctrines of the creed, seem to have been the cause of the spread of Islam even during the life of its founder. In many instances conversions were due to political expediency and motives of power and greatness.

"How superficial was the adherence of numbers of the Arab tribes, to the faith of Islam," writes Mr. Arnold ('The Preaching of Islam,' p. 41), "may be judged from the widespread apostasy that followed immediately the death of the Prophet. Their acceptance of Islam would seem to have been often dictated more by considerations of political expediency, and was more frequently a bargain struck under pressure of violence than the outcome of any enthusiasm or spiritual awakening."

This feature of weakness was, however, soon discovered by the leaders of the new faith, and steps were taken to establish the creed on a sound philosophical basis. Mr. Khaja Khan's interesting work, 'The Philosophy of Islam' (pp. 61 and 62), throws considerable light on the nature of these steps —

"The presence of the Prophet and His companions had sufficient mesmerizing and spiritualizing power to purify the hearts of those who were brought under the influence of their magnetic personalities. After their days, people devised various ways and processes of keeping the torch burning. In the meanwhile, Islam came in contact with various phases of philosophical thought in its expansion on its Eastern and Western borders.

"If he (man) loves a stone, he is a stone : If he loves a man, he is a man ; if he loves God—I dare not say more, for if I said that he would then be God, he might stone me."

only *Ism-'z-zat* the name indicative of the nature) of God, out of the 99 by which he is known in the Qur'an, indicates a plurality of knowing 'Lights,' the 'Illumined Ones'

It is also interesting to note that Alifuddin al-Tilimsani, the author of the commentary on Niffari, described the Qur'an as a form of polytheism. ('The Mystics of Islam,' p. 92.)

So far as the theory of re-incarnation is concerned, it is admitted by Muslim writers that some of the passages of the Qur'an do favour that doctrine: but they do not like to acknowledge its truth, on the ground that the subject is uncongenial to the spirit of its followers ('The Philosophy of Islam,' p. 90). One can only express surprise at a philosopher rejecting a doctrine, without investigation, on a ground like this. As a matter of fact several Muslim philosophers have actually acknowledged the truth of the doctrine of transmigration, as Mr. Khaja Khan himself points out ('The Philosophy of Islam,' p. 37). Notable amongst these are Ahmad Ibni Sabit, his disciple Ahmad ibni Yabus, Abu-Moslem of Khorassan and Ahmad ibni Zakarah. According to the sect of Dervishes known as Baktashees, 'wicked people who have degraded humanity in this life will live again in the shape of animal existence' ('The Dervishes' by John P. Brown, p. 47). Jalaluddin Rumi, the poet-philosopher, too, openly taught re-incarnation. Some of his verses* bearing on the point are:

"I have grown like grass often;
 Seventy times seven hundred bodies have I put on !
 From the inorganic I entered the vegetable kingdom,
 Dying from the vegetable I rose to the animal,
 And leaving the animal, I became man

* The original verses run as follows

شده چو سبزه بارشا روئیده ام	۱	هفت صد هفتاد قالب دیده ام
از حمای مردم و نامی عدم	۲	وز نما مردم بستیوار سر عدم
مردم از حیوانی و آدم عدم	۳	پس چه توهم که زمردن کم عدم
حمله دیگر بعیم از بشر	۴	تا درآرم از مشک بل و بر
بار دیگر از ملک پیران شوم	۵	آنچه انکو و علم زاید ز آن شوم
پس عدم کردم عدم چون ارغنون	۶	گویدم کینا الیه راجعون

Then what fear that I shall be made less by death

The next transition will see me rise as an angel,

With an angel's hair and wings !

Then shall I rise above the angels, and become even that which is beyond imagination !

Thus having annihilated non-existence, it was proclaimed to me in a voice like that of an organ,

That all of us shall return unto Him "

Mr. Khaja Khan takes the idea to be that of 'circular movements' "The seed germinates into a green sapling, this develops into a tree, blooms and blossoms; and the finale is the seed itself. So is *Suluk*, or the travelling of man towards God."

According to Muslim writers, Jalaluddin does not mean anything more than the idea of 'circular movements' in the above verses. Their idea of evolution takes the soul right up from the mineral kingdom to man, through the vegetable and the animal kingdoms, but there leaves it abruptly, either to enjoy an eternal life of pleasure in heaven, or to suffer eternal damnation in hell, forgetting the last line—

"That all of us shall return unto Him "

Strange philosophy, indeed? Why stop the course of evolution in this abrupt fashion?

In reply, Mr. Khaja Khan relies on certain verses of the Qur'an which, he maintains, indicate that the suffering of the soul in hell shall never terminate. But it seems to us that he attaches too great an importance to the word 'never,' which, in the verses he relies upon, is clearly a form of rhetoric. The word 'never' uttered in reply to the petition for mercy of the hypothetical sinner of *Sura Moumin*—"O preserver, send me back that I may do good works in the world which I am leaving"—does not necessarily signify eternity, but might mean "not till you have expiated your sins." In ordinary parlance also the word is not always intended to convey the idea of eternity. Its use in connection with the idea of life in heaven or hell, must, consequently, be taken to mean only a long period. The Jama Scriptures point out that the length of life in heaven or hell varies according to individual deed, the longest term consisting of untold millions of years, which is a good

as eternity, for all practical purposes of ordinary speech. The reason why *moksha* cannot be obtained from either the heaven or hell, is to be found in the fact that the soul is deprived of the opportunity for performing *tapas* in those regions. The continuous life of pleasure in heaven, and the unending experiences of pain in hell leave no time for the practising of *tapas* (austerities), without which *moksha* cannot be attained. For this reason, are these two regions described as *Bhoga Bhūmis* (the worlds of 'fruits') "The place of just retribution," says the author of 'Al Bayan,' "is the next world, where nothing of actions is to be found. The place of actions is this world" (page 166). That being so, it is inconceivable how spiritual evolution can be completed in heaven or hell, so as to enable the soul to 'return unto Him,' which is the fulfilment of its destiny.

Does it not strike our brethren of Islam that unless the doctrine of transmigration be an integral part of the teaching of their Prophet, their creed renders it absolutely unnecessary that there should be such a thing as soul? The belief in the resurrection of the physical body on the Judgment Day is quite inconsistent with the survival of the soul on the death of the individual, as well as with its existence prior to his conception and birth in this world of ours. The former, because it has no function to perform during the period intervening between its death here and the resurrection at the place of Judgment, and the latter, because it will directly lead to an admission of our claim. In short, they must altogether deny the existence of such a thing as soul and take the body to be the man. But in doing so they will find that they not only contradict the sound conclusions of reason, which, in the passage quoted from the 'Sayings of Muhammad,' is so highly extolled by the Prophet himself, but also attribute injustice and want of dignity to the Godhead, in addition to rendering a number of passages in their Scripture of no effect.

If the soul be by the command of God (Al Qur'an, chap. xvii), and created, for the first time, to inhabit the body of flesh, by an Almighty God, he must be the author of its existence. If so, he must be blamed for creating differences in the circumstances of different

souls, so that one is born ignorant, while another enjoys the light of wisdom, and so forth. If emphasis were needed on this last observation of ours, it is not wanting, for the Qur'an itself records .—

“ And unto whomsoever God shall not grant *his* light he shall enjoy no light at all ”—(Chapter xxiv)

Also :—

“ Whom God shall cause to err, he shall find no way to *the truth* ”—(Chapter xlii)

We have already commented upon the injustice of unequal creation, and need not reproduce the argument over again here. The conclusion is that if the creation of the world be ascribed to an almighty god, he must be found fault with for differences and inequalities, but if, in agreement with the dictates of reason, we attribute the causation of differences to the working out of the past *karmas*, in obedience to the laws of nature, all the difficulties vanish from our path at once.

As regards the teaching of the Qur'an about the soul, it is certain that that sacred book itself promulgates the truth about the pre-existence of soul before the formation of the physical body. The author of ' Al Bayan ' (p 144) tells us that the general Muslim belief on this point is that the souls were created by God ' thousands of years ' before the making of the body. Sufeism, too, is, on the whole, decidedly opposed to the idea of the creation of a soul there and then to inhabit a body.

In order to arrive at a perfect understanding of the symbolic teaching of the holy Qur'an with reference to the nature of the soul, it is necessary to analyze the idea underlying the statement, ' soul is by the command of God.' A little thinking will show that ' command ' differs as much from the uttered word, which gives it expression, as man differs from the body of matter in which he is ensouled. The spoken word is perishable, because it is a kind of sound, which is only a mode of motion ; but ' command ' is the injunction, or ' sense ' which the word ensouls, and is unperishing, as such. The distinction is time-honoured, and has been well

brought out in the Purva Mimansa Sutras of Jaimini, the founder of one of the six schools of Hindu philosophy.

Sounds originate in two different ways: either they arise from the vibrations of material bodies, or are uttered by living beings. In the former case, they convey no 'idea' to the mind beyond that of noise of a pleasant, or unpleasant type, but in the latter, the mind is made aware of an 'idea,' in addition to the auditory sensation. Now, because the speech of a living being is deliberate and determined, and is intended to convey the speaker's thought to the mind of the hearer, it is expressive of a sense or purport. It is this 'sense,' 'meaning,' or 'word-purport,' collectively knowledge, which is eternal.

If we now take a step in the direction of mythology and personify knowledge as God, we shall see the Prophet's description of the soul acquiring significance. For, the soul being in the nature of an idea, all the souls, taken collectively, must be represented in the entirety of knowledge personified as a being. It is interesting to note in this connection that the Sufis hold everything to be an 'ism' (name) of their god, and the Bible points out that the Lord brought all living creatures unto Adam, and 'whatsoever Adam called any living creature, that was the name thereof' *

The Qui'an, thus, rightly propounds the nature of the soul: it is intelligence or knowledge of the Intelligent Essence of Life, personified as a god. Where the followers of Islam go wrong is in respect of the origin which they ascribe to it.

For even from a purely speculative point of view, which mostly constitutes the logic of modern theology, the eternity of souls can be easily proved. That the soul is the uttered word of God, is the proposition agreed upon. Now, the question is: did God utter the word haphazard, or intelligently? If the former, God is not all-wise, but a thoughtless, chaotic being, who has neither control nor understanding of his speech, but who raves like one in *delirium tremens*—in short, a thoughtless monstrosity. If the latter, the sense of the word must be known to him prior to its utterance.

* GENESIS, II 19

Further reflection will show that the 'sense,' *i.e.*, the idea, must be eternal. For, if it is not eternal, it must come into existence in time, in which case it will have both a beginning and an end. Hence arises the question: did God know the particular idea before it came into existence, or not? If he did not, his knowledge was not perfect, since he was ignorant in respect of that particular idea, and, as all ideas, on the hypothesis of theology, must be said to have had an origin, there must have been a time when God had absolutely no idea in his mind, that is to say, when he was totally ignorant. But this contradicts the wisdom attribute of God, and is, for that reason, absurd. Besides, how could that which has no existence whatsoever ever come into existence? Again, if we say that God made the idea, the question again arises as to the volitional or thoughtless nature of the process of making, which has already formed the subject of discussion. The last loop-hole of escape may be sought in the statement that the idea did not exist, but that God knew it somehow. This is but another way of throwing up the brief, as the sense of the expression itself indicates the absurdity of the proposition, for it means neither more nor less than this: that the idea had no existence, and yet it existed in the consciousness of a specified being—which is ridiculous. The denial of the past existence of the soul only aims at the root of the theory of transmigration, but it is evident that only confusion of thought results from such a course.

The true sense of the teaching, 'soul is by the command of God,' thus, is not that God created the soul at a particular point of time, in the history of duration, but that the differentiating principle of the *jivic* essence, *i.e.*, pure Consciousness, is the 'sense,' or purport, or 'idea-ness'. That this is the true sense is further borne out by the text itself which is not, 'soul is the command of God,' but 'soul is *by* the command of God,' which clearly means nothing if not that the Essence of Existence is seated distributively among the 'ideas,' *i.e.*, souls. In this sense the doctrine is not only sound philosophically, but is also in perfect agreement with the teaching of all other rational religions of the world. The literal interpretation of the text is naturally out of the question, since the soul is a simple

substance and cannot be thought as coming into being by or with any one's fiat or command.

From the practical side of the question also the doctrine of transmigration furnishes an explanation of all those hard problems of philosophy which have proved insoluble from the standpoint of theology, and which involve it in endless contradictions. It is more satisfactory to accept the blame for one's present condition oneself than to throw it on a being who creates imperfect creatures and then expects them to be perfect. It is also more reasonable to believe that the sojourn of the wicked in hell, in spite of the enormity of their sins, shall have an end, sooner or later, on the termination of the *āyah larima* of the *narak gati* (hell-life), when one or more human incarnations will furnish them with the opportunity to manifest their hidden divinity, in the fullest degree of perfection.

When setting themselves in opposition to the theory of transmigration, modern exponents of Muslim theology generally forget that their noble Prophet has acknowledged the fact that no origin can be ascribed to the soul. The following note of Sale, based on 'Al Beidawī,' is highly relevant to the point in issue.—

"It is said that the Jews bid the Koreish ask Mahomed to relate the history of those who slept in the cave and of Dhu'l Karnem, and to give them an account of the soul of man, adding, that if he pretended to answer all the three questions, or could answer none of them, they might be sure he was no prophet, but if he gave an answer to one or two of the questions and was silent as to the other, he was really a prophet. Accordingly, when they propounded the questions to him he told them the two histories, but acknowledged his ignorance as to the origin of the human soul""*

Mr. Khaja Khan tries to explain away Muhammad's acknowledgment of ignorance by saying that 'the Prophet, accepting the omission as the gauge of their (*i.e.*, the Jew's) mental fitness, determined not to burden them with a definition beyond the grasp of their capacity',† but in the absence of anything showing that the knowledge of the soul would have been a 'burden' too heavy for them to bear, the statement is hardly of any value. What should we think of a scientist who, in answer to a question as to the origin of matter,

* 'The Koran' by Sale, p. 214 (note a)

† 'The Philosophy of Islam,' p. 31

propounded with a view to test his claim to learning, were to reply that he was not aware of it ? Some would see in the reply only a confession of ignorance, and some only a compassionate regard for the ' feeble ' intellect of the interlocutor ; but the truth is neither in the one nor the other of these views It is given out in the reply, though expressed facetiously.

The above is quite sufficient to show the true nature of the soul ; but there are other passages in the Qur'an which fully support our view In the 33rd chapter it is said :—

“ We formerly created man of a finer sort of clay , and afterwards we placed him in the form of seed in a sure receptacle afterwards we made the seed coagulated blood ; and we formed the coagulated blood into a piece of flesh then we formed the piece of flesh into bones , and we clothed those with flesh then we produced the same by another creation ”

The pious commentator would read the words “ a sure receptacle ” to mean the womb, but no one can seriously maintain that it is so sure as not to miscarry in any case Surely the Prophet could have used the word himself if that was the sense intended, for there is apparently no reason for not using the right word here. And, if any one maintain that it was not used out of decency, the reply is that religion is generally disregarding of any pretensions on that score. In almost all religions matters relating to sex are spoken of without the least reserve, and the Qur'an is no exception to the rule. What is the precise sense of the expression “ sure receptacle ” will become clear if we realize the nature of the finer sort of clay of which, it is stated, man was formerly made This passage is susceptible of sense only on the supposition that there is a subtle body inside the gross encasement of physical matter, and that this body of finer clay, in some way, corresponds to the *kārmāna* body, as described before. When this subtle body was made is not given in the Holy Qur'an, but the reader is left to find it out for himself, from the only clue which is furnished by the use of the word “ formerly. ” The body of finer clay, thus, corresponds to the *kārāna sarīra* of the Hindu Scriptures, and the sure receptacle, which does not miscarry, like the female womb, is the *sūkshma sarīra*, which contains the essence, or gist of individuality, hence, character, in the form of

seed, i.e., as a potency, and which by entering the mother's womb, manufactures coagulated blood, etc., etc., as briefly described in the passage under consideration. The last sentence in the text, viz —

"Then we produced the same by another creation." —

is too significant to be overlooked. The commentators understand it to mean "the production of perfect man composed of soul and body," but that cannot be the meaning of the passage. The author had not before his mind the idea of *completion*, but of *another creation* while the commentators ignore the notion of another creation, and talk of completion. The fact seems to be that in his ardour and zeal to differ from the creed of the 'idolatrous infidels,' and, thus, unable to make sense out of a passage which is capable of intelligible sense only on lines of reincarnationistic philosophy, some pious commentator grabbed at the first idea which entered his head; and since the generality of the followers of Islam are not given to the study of philosophy, the opinion thus ventured acquired currency, and prevails to this day. The Prophet of Arabia had to contend against deep-rooted prejudices among the men of his time, and it might be that the use of guarded language the sense of which is obvious to the wise but mystifying and obscure to the uninitiated, was necessitated by the exigencies of a life constantly imperilled by the turbulent circumstances of the time.

In the sixth chapter it is recorded —

"It is he who hath produced you from one soul; and hath provided for you a sure receptacle and a repository."—('Al Koran,' Eng. Trans. by Sale, p. 98)

Here we have a repository in addition to the sure receptacle, and the commentator is not slow to interpret it according to his fixed principle. He would have it that the repository is the loins of the male parent. But the true sense cannot be that. This will become clear if we look into the doctrine contained in the first half of the sentence. The question is, what is meant by the sentence. "It is he who hath produced you *from one soul*?" Now, the soul, being itself a self-subsisting substance or reality, cannot be created by any one. Hence, if we are to interpret the above text in the sense that a god is the creator of souls, the interpretation does not coincide with the con-

clusions of rational thought ; but, if we take the 'one soul' to mean the abstraction soul, the repugnancy vanishes at once, leaving the scriptural text in complete agreement with the conclusions of sound philosophy. Therefore, the one soul from which all other souls were *produced* is none other than the genus spirit, for, as has been already demonstrated, 'sense,' metaphorically speaking, is the principle whereby the Essence of Life is differentiated into an infinity of souls, from beginningless eternity. This warrants our interpretation of the two terms, 'the sure receptacle and the safe repository,' to mean the two subtler bodies of the soul.

Here we may again refer to the saying of Muhammad already quoted :

Souls before having dependence upon bodies, *were like assembled armies*; after that they were dispersed ; and *sent into bodies*. Therefore, *those which were acquainted before the dependence attract each other, and those that were unacquainted, repel*."—('Sayings of Muhammad,' p. 21.)

Since this is not contradicted anywhere by the text of the Qur'an. but, on the contrary, is strictly in agreement with it, we may lay down the following propositions, as established from the *weighty* material of the Prophet's word :

to deny it will be to sever the connection between the *روح مغفلة* and the individual soul, and, consequently, fatal to both, and, also, to the doctrine itself.

As Mr. N. K. Mirza has shown, there is much in the teaching of the Qur'an itself that makes it impossible to disregard the tenet of re-incarnation. The following may be cited as directly relevant to the point:—

“This is a people that have passed away; they shall have what they earned and you shall have what you earned, and you shall not be called upon to answer for what they did. . .”—(Al Qur'an ii 134)

“... for upon it [the soul] is the benefit of what it has earned, and upon it the evil of what it has wrought. . .”—(Al Qur'an ii 286)

“Whatever misfortune befalls you (O man), it is from yourself. . .”—(Al Qur'an iv. 79.)

“Whatever affliction befalls you, it is on account of what your hands have wrought. . . —(Ibid xlii 30—32)

“Allah does not do any injustice to men, but men are unjust to themselves ”—(Al Qur'an x. 44)

It would seem surely futile to deny the principle of *karma* after these authentic statements from the accredited scripture of Islam itself.

Of all the objections which have been raised against the theory of transmigration by all sorts of intruders in the field of metaphysics, the one that need be noticed here is the one which is based on the assumption of a beginning of the world-process. Unable to meet the thesis on the purely scientific or philosophical ground, the objector does not hesitate to mix up his own idea of a first beginning of things with what he sets out to refute, and then suddenly turns round to demand the origin of the *karmic* force, prior to the first beginning of things. His objection, thus, is not an argument of sound reason, but only an example of the sleight of hand the intellect is capable of, when bent on finding a pretext to reject a doctrine against which it has been prejudiced by fanatical faith, insufficient research or any other like cause. The theory of transmigration of souls, in its original purity, as taught by the Tirthamkaras, has nothing in common with the

idea of a beginning of the world-process ; hence it is bastardising its concept to introduce the element of a first beginning into it. The objection is thus beneath the notice of both a serious philosopher and an earnest seeker after truth.

As pointed out in the chapter entitled the *Siddhanta*, an infinity of souls have always been found existing in the condition of impurity—in *Nigoda*, poetically described as the loins of Adam in the Holy Qur'an. Think of Adam's loins in the literal sense, and you will be searching from now till eternity for them in vain ; but take the expression as a symbolic representation of *Nigoda*, the lowest part of the man-shaped *Loḷākāśa* and you not only avoid the error committed by the commentators, but also understand the true merit of the beautiful metaphor employed by the Prophet.

With reference to the nature of consciousness, Islam recognises that the power of perception and understanding is not in the organs of sensation or the material body, but in the soul, whose association with the organs of sensation is the cause of their functioning. It is said in 'Al Bayan,' at page 15 :—

“ Which of the senses in man can feel and what is it that it feels ? Is it the eye that sees ? or something else that sees through the eye ? Is it the ear that hears, or is it something else that hears, by means of the ear, through the hole of the ear ? A shallow-minded person, not looking into the truth, might unhesitatingly say that it is the eye itself that sees and the ear itself that hears. But inquiring minds who look into and know the truth will say that they are not the senses that do it, because, they do not feel at all, neither the eyes see nor the ears hear, though they may be safe and sound, even when the original thinker is engaged in something else or intoxicated or made insensible by means of chloroform, etc. So far as careful examination and observation show, it is manifest that understanding or knowledge is the part of *mujarradat* or spiritual things only ”

Again, at page 16 :—

“ What we want to prove is simply this, that matter or material things, by themselves, are unable to have feelings or understanding. Now think what is it in man which, through the aforesaid holes or windows, gains knowledge of the external world ? The philosophers make a distinction between the natural functions and the actions of the will. If a fool may not make a distinction between the two, and know not black from white, it will be a deficiency of his own understanding. Find out, then, what is it that gains knowledge of the external world and grasps the ideas relating to moral truths ? Now I tell you, it is *nafs-i-natīqa*, which in the theological language is called soul ”

As regards the question whether animals are also endowed with souls, Al Bayan does not distinctly say, in so many words, that they have one ; but the argument is there to show that they are not soul-less At page 9 we are told:—

“ These senses are not confined to men only. God’s common gift reaches generally not only to all the animal kingdoms, but also some vegetables . . . The circumstances surrounding the animal kingdom, their instincts their nature, the methods of nursing their young, the skill with which they collect their food for future use, union among their kind, the sympathy they show towards their species, and apathy towards their enemies, the love of their males towards their females, their sensibility towards their benefits and injuries and the treatment of their sick, all create wonder from which we are certain that they have senses and other means of knowledge.”

Now, since the material organs of sensation are regarded by the author of Al Bayan as incapable of perception and of performing the functions of understanding, and are looked upon as the door-ways, or windows, of the soul, and since the animals are possessed of the power of feeling and knowing, so accurately described by him, it is certain that he regards the animals also as endowed with souls The Qur’an* itself puts the matter more emphatically than the author of Al Bayan, for it says :—

‘ Dost thou not perceive that all creatures both in heaven and earth praise God ; and the birds also, extending their wings ? ’

What is to happen to this vast army of ‘ creatures ’ and birds, who praise Life (God) with extended wings ? According to the author of ‘ A Dictionary of Islam,’

“ It is believed that at the resurrection the irrational animals will be restored to life that they may be brought to judgment, and then annihilated ”

But the Qur’an itself does not support the statement, and points out,

“ There is no kind of beast on earth, nor fowl which flieth with its wings, but the same is a people like unto you, we have not omitted anything in the book of our decrees *then unto their Lord shall they return* ” †

* See chapter xxiv.

† See chapter vi

The *italics* are ours. Commenting upon the popular Muslim belief about the fate of brutes and beasts, Sale observes : *

“ Not only mankind, but the genu and irrational animals also, shall be judged on this great day, when the unaimed cattle shall take vengeance on the horned till entire satisfaction shall be given to the injured ”

This seems to contradict what Hughes thinks about the popular belief as to the fate of beasts, but we are not concerned with the opinions of either Sale or Hughes. The true sense of the text is simple enough, if we read it in the light of what has been established in the previous pages of this book. There is no reference to resurrection in the text, but even if there were, that would not make any material difference, since that expression merely signifies the liberation of the soul from bondage, not an universal rising of the dead on a particular day. The statement that animals also are a people like unto men, is an authority for the conclusion that their souls do not differ from those of men in respect of their essential nature, and the fact that their deeds are also recorded in the Book of Decrees clearly shows that they are not exempt from the operation of *prārabdha*, the force of *karmic* destiny. Lastly, there is the text— ‘ *then unto their Lord shall they return* ’—to show that the animals† also are not debarred from the attainment of the great Ideal in Nirvana.

We must now refer to the legend of the cow sacrifice which in itself sums up the entirety of the matter of belief, and is one of the most fascinating and elusive of myths that have ever been composed

* See ‘ The Koran,’ by Sale, Preliminary Dis Sect iv

† The return of the animals ‘unto their Lord’ clearly means the attainment of perfection by their souls, in the course of transmigration, not then resurrection in their present unevolved condition. The idea that the beasts shall appear unto the Lord, kicking and butting and making a mess everywhere, and only to be destroyed by the order of their maker, is too absurd to be entertained for a moment. The true significance of the doctrine is sufficiently clearly hinted at in the following passage in the Qur’an itself —

“ O man, surely you must strive to your Lord, a hard striving until you meet Him. ”—(Chap lxxxiv. 6)

Here we have the old dispute between materialism and religion once more before us. The materialists deny the existence of the soul, but it is no good trying to convince an unwilling materialist of what is so obvious to the faithful! He will not be convinced by mere argument. A miracle is needed to extort his assent, to overcome the obstinacy of irresponsible thought! Religion, however, is quite capable of meeting the emergency. It is not to be defeated so easily even by materialism! The *achārya*, accordingly, orders the sacrifice of the greedy lustful *nafs*, when behold! immediately there springs into life a Divinity, to belie the materialist's creed! The falling dead of the body after the miracle is intended to signify the final release of the soul, when the body is left behind and the soul enters *nirvana* as a full, perfect God!

Such is the beautiful legend of the cow sacrifice, which contains, within the small dimensions of a single allegory, the entire philosophy of Spirit and Life, including transmigration and *karma*!

We might pause here to dwell on the allegorical nature of the composition of the Qur'an. Certain of the early Muhammadans, especially Sufis, there can be no doubt, were fully aware of the fact that the language of the sacred text of the Qur'an was hidden allegory. The Batinites were amongst those who had applied the allegorical method to the interpretation and the elucidation of the Quranic text. As is shown in the Encyclopædia of Religion and Ethics (Vol ix, 881), 'extreme mystics, rationalists, and free-thinkers, all came in this way to the same results.' Mr. Khaja Khan has brought together much valuable testimony in his informing book, entitled 'Studies in Tasawwuf,' which goes to show that the sacred book of Islam is really couched in the allegorical style. The views of Muslim Dervishes, collected by Mr. J P Brown in his interesting brochure "The Dervishes," directly support the case for the allegorical view. We shall quote from the "Dervishes":—

'Paradise and hell and all the dogmas of positive religion are only so many allegories, the spirit of which is only known to the Sufee'—(The Dervishes, p. 11.)

"Most parts of the Koran have a hidden, inner or spiritual significance, called by them *ma'ana* Batenee"—(Ibid, 106)

"The Koran without the interpretation was only an assembly of words void of sense"—(Ibid., 336)

But the reason for the employment of the allegorical language was not always apparent to the Sufis

"Why parts of it (the sacred text) were veiled in allegory we scarcely dare to ask, and may only suppose that the knowledge was withheld from a good and wise cause"—(Ibid , 21)

It would nevertheless seem that the Sufis followed the old practice of visiting the divulging of the true secrets of their beliefs to unworthy people with condign chastisement Mr. Brown tells us as to this " (The Dervishes," page 183) :—

"They must not divulge the secrets to their family (wives and children) nor to any one who is not the seeker of the truth (Talib Sadik), and ask for assistance in attaining to the path of God (Hakk) In that case violence must not be used towards him who does divulge them to another in view of engaging him to join the order ."

The reason, obviously, was the same as that which prevented open discourse in the case of the New Testament—the fear of the ' swine ' ! Muslims themselves treated those who held the soul to be a God as infidels and put them to death. The case of Mansur, al Hallaj, is an instance in point He was surely impaled because he said he was God ! The prophet was beset by enemies all round and had no alternative left except to speak in concealed allegory He nevertheless referred to Ali for the true purport of his speech. This is undoubtedly what he meant when he said that he was the *madīnat ul ilm* (مدينة العلم = city of knowledge) and Ali was its gate ! Ali would naturally not impart the truth to whomsoever he might not deem worthy of it.

The Qur'an itself does not leave the matter of its composition in doubt We are told :—

"O Lord, thou hast given me the kingdom and hast taught me the interpretation of sayings" (chap. xii 102, and Extracts from the Holy Qur'an and Sayings of the Holy Prophet Muhammad)

In the third chapter (see the 5th verse) we are again told :—

"He it is who has sent down to thee the Book of which are some verses clear—they are the mother of the book, and others are figurative . . but none knows the interpretation thereof except Allah . ."

Again in chapter xxxii (verses 26-27) it is said :—

“[Allah alone is the] Knower of the secrets; He throws not open His secrets to any, except with whom He is pleased among the Apostles ”

In the Tradition Muhammad says more clearly :—

“Speak to men according to their mental capacities, for if you speak all things to all men some cannot understand you and so fall into errors ”—(Extracts from the Quran, p 170)

Muhammad found himself surrounded on all sides by men of violent nature and of low understanding, before whom it would have been the height of folly to expose himself. He said (Al Qur an viii 22) :—

“Verily the worst moving things with Allah are the (spiritually) deaf, the dumb who do not understand ”

In chapter lxxxiii of the Qur'an itself (verses 13—16) there is a reference to the men of the times .—

“When signs are recited to him, he says, Tales of old Ay' but what they have acquired has cast a veil on their hearts .”

The next quotation is charged with chagrin and the spirit of irritation :—

“Dost thou reckon that most of them do hear or have sense, they are only as brutes, nay, they err more from the way ”—(Chap :xxv 46)

It is the same tale over again—a horrible tale of stupidity of men and of the spirit of persecution that prevailed all over the world. Fanatical mobs ruled the world, and men trembled to open their lips in plain speech. Hippolytus distinctly speaks of the fear that made men withhold the open truth, when he says .—

“These things, beloved, we impart to you with fear, and yet readily, on account of the love of Christ, which surpasseth all. For if the blessed prophets who preceded us did not choose to proclaim these things, though they knew them, openly and boldly, lest they should disquiet the souls of men, but recounted them mystically in parables and dark sayings, . . . how much greater risk shall we run in venturing to declare openly things spoken by them in obscure terms ! ”—(Ante Nicene Christian Library, vol. ix, 2nd part, p 18)

This spirit of persecution persisted unabated throughout whole centuries. The grossest cruelties were practised by religious bigots in the name of religion itself. The following from St Augustine (‘The Mystics of Islam,’ p. 118) which has already been quoted ere this is a fair sample of the dread which influenced the speech of saints :—

“ If he [man] loves a stone, he is a stone : if he loves a man, he is a man, if he loves God—I dare not say more, for if I said that he would then be God, ye might stone me ”

In India itself there was the bitterest exterminating persecution of the Jainas for several centuries (see ‘Studies in South India Jainism’ part II, pp 34-35), and this notwithstanding that India has ever been probably the most tolerant country in the world in regard to religious freedom.

Under these circumstances there is nothing surprising in the fact that Muhammad found himself forced to adopt the allegorical style, as those who had gone before had done, to preserve themselves and their followers from harm. To interpret his thought in the literal sense of the words can, under the circumstances, but create confusion and add to the prevailing misapprehension amongst men. It will be observed that the true allegorical interpretation of the text of the Qur’an at once brings Islam in a line with the other creeds and shows its tenets to be identically the same as of the older ones.

Thus, there can be no doubt whatsoever that the true interpretation of the Qur’an not only does not conflict with the doctrine of re-incarnation, but actually supports and upholds it. Indeed, it is impossible to avoid the conclusion that no consistent philosophy of Islam is possible which does not include a belief in the transmigration of souls, as an article of faith.

This finishes our survey of the philosophy of Islam.

There remains the question of the ritualism of Islam, which is of a very simple type, consisting, as it does, in prayer, fasting, almsgiving and pilgrimage. These, no doubt, aim at the purification of the mind ; and, as such, are steps in the right direction, though taken by themselves they are quite insufficient to enable the soul to attain

nirana The Sufis, however, did recognize the inadequacy of the Quranic teaching in this regard, and tried to live to a higher level than that of the ordinary Musalman. The Ehl el Hakk (those endowed with true insight) consider that "every one may, by superior piety and love of God . . . even become God" (The Dervishes, p. 294) These men the Ehl el Hakk, seem to resemble and correspond to Gnostics in Christianity, and they did their best to place their religion on a sound philosophical basis. They developed the germ of truth they could discover in the Qur'an, and proceeded to elaborate it out into systematic thought, though their grasp over the scientific aspect of the question does not appear to have been perfect, by any means. We shall quote from their teachings to show the real tenets of the Sufi-dervishes of Islam.

As to the function of Religion :—

"Deen (Religion) (is) the only true and correct faith, the right path leading to eternal happiness"—(The Dervishes, p. 65)

As to the divinity of the soul :—

" . . . The seeds of Soofeism were sown in the time of Adam, germed in that of Noah, budded in that of Abraham and the fruit commenced to be developed in that of Moses. They reached their maturity in that of Christ, and in that of Mahommed produced pure wine. Those of its sectarians who loved this wine have so drunk of it as to lose all knowledge of themselves and to exclaim 'Praise be to me!' Is there any greater than me?' I am the truth (that is to say, God)! There is no other God than me"—(The Dervishes, p. 9)

"For this reason, religious man, intoxicated with the cup of Divine Communion, exclaims, 'I am God.' In fact man's attributes are of a divine character—what do I say?—His substance is that even of God"—(Ibid. 10)

As to the simplicity of this divine substance :—

"The God . . . who should be adored by all is an unique deity, simple in His essence"—(Ibid. 61)

The soul's existence is independent of the body, which is only like a prison .

"The soul existed before the body and is confined within the latter as in a cage"—(Ibid. 12)

" The soul is a divine emanation incorporated in human form. It exists in five conditions, *viz* : it is awake, it dreams, it is plunged in slumber, it fills a state of half-death, and, finally, even perfectly separated from the body . "—(Ibid , 46)

Transmigration naturally follows :—

" After death it [the soul] must pass through several new existences . Virtuous souls occupy spheres superior to that of this soul and enjoy the fruits of their good works, whilst the guilty ones are condemned to fill conditions inferior to that of humanity . Wicked people who have degraded humanity in this life will live again in the shape of animal existence . "—(Ibid , 46-47)

Salvation must, therefore, imply the separation between Spirit and matter .

" Death, therefore, should be the object of the wishes of the Soofee "—(Ibid , p 12)

The Saved Ones do not have to die, but they go up to the Abode of the Gods .

" The Hadees says, The faithful do not die perhaps they become translated from the perishable world to the world of eternal existences."— (Ibid , 186, see also Extracts from the Holy Quran by Abdulla Allahdın, p 84)

Such are the main principles of the Sufi teaching, the seeds of which are sown in the Quran itself . But when we come to the Right Conduct we find them to be characterized by a kind of nebulosity which interferes with the clearest perception of what is the practical thing to do at the different stages of the journey . This is due, no doubt, to the lack of precise knowledge as to the nature and operation of the force, or forces, which are responsible for the union and association of spirit and matter, and for the different kinds of bonds resulting therefrom . The utmost that appears in the tradition (Hadıs) on the point is only —

" Verily these your deeds will be brought back to you, as if you yourself were the creator of your own punishment "—(Extracts from the Holy Quran, by A Allahdın, p 52)

Perhaps it was not expedient, and, in view of the general exhortation to acquire philosophical understanding* of the teachings of

* Cf " The ink of the scholar is more holy than the blood of the martyr."— (Hadıs, quoted from the Extracts from the Holy Quran, p 158)

the faith, not necessary, to be further explicit on the point. Be that as it may, we have only the most general kind of practical injunctions in the department of practical life, though stress is rightly laid on world flight.

“The love of the world is the root of all evil.”

“The world is as a prison and as a famine to Muslims; and when they leave it you may say they leave famine and a prison.”

“Be in the world like a traveller, or like a passer-on, and reckon yourself as of the dead.”—(Sayings of Muhammad, quoted in the Extracts from the Holy Quran, pp 76-77.)

The *terk* (path of renunciation) is thus explained .—

“To abandon the world, its comforts and dress,—all things now and to come,—conformably with the Hadees of the Prophet, i.e., ‘The world is forbidden to those of the life to come, the life to come is forbidden to those of this world; and both are forbidden to the true servants of God,’ which is thus explained.—The true Dervish in the heart not only willingly abandons all the joys and pleasures of the world, but he is willing also to give up all hope of the pleasures of Paradise, and to be satisfied with the enjoyment derived from a submissive and devout contemplation of the beauty of God, and the hope of attaining to that private Paradise, occupied only by the pious, the holy and the prophets.”—(The Dervishes)

Stress is rightly laid on putting into practice the matter of belief :—

“O man, surely you must strive a hard striving to your Lord, until you meet Him !”—(Al Quran lxxxiv 6)

“Who are the learned? Those who practise what they know.”—(Hadis, quoted from the Extracts from the Holy Quran, p. 103.)

“The man must die, so to say, before the saint can be born.”—(The Dervishes, p 300.)

For,

“Hell is veiled in delights, and Heaven in hardships and miseries.”—(Hadis, quoted in the Extracts from the H. Quran, p 70)

The principal things to be avoided are : anger and fleshly lust, envy, cupidity, fulness of food, even though it be lawful and pure, love

of adornment in furniture and clothing and house, importuning men for aught, haste and the abandoning of steadiness in affairs, levity, miserliness, partisanship for schools and leaders in theology and law, faithlessness, and thinking evil of co-religionists "Let the seeker sever all the ties of this world and empty it from his heart Let him cut away all anxiety for family, wealth, children, home; for knowledge, rule, ambition Let him reduce his heart to a state in which the existence of anything and its non-existence are the same to him" (Religious Attitude and Life in Islam, p. 255). The distractions are constituted not by big things and concerns alone, but also by very ordinary and trifling things. "The Prophet himself was distracted from prayer by the border of his own robe and by a gold ring on his finger" (Ibid., 298) Abu-l-Kasim of Geelani discarded even the loin-strip, going completely naked (Ibid., 206). We know that strict nudity is observed by the Jaina Saints Certain of the Hindu *yogis*, too, remain naked.

The chief ambition of a Muslim should be the acquisition of scientific knowledge of things. Al Ghazzali says :—

" what I want is knowledge of the real natures only of things I must ask, therefore, what is the essence of knowledge It seemed to me then that certain knowledge is that which uncovers the thing known in such a way that there does not remain with it a doubt, nor accompany it the possibility of error, or illusion, nor can the mind conceive such . Knowledge with which no trust goes is no certain knowledge"— (" Religious Attitude and Life in Islam," p 176)

Like the Jains, Muslim philosophers recognized that knowledge appertained to the nature of the soul and arose from within. Ibn Khaldun maintained, for instance :—

"The rational soul by its nature, has an absolute power of perception in the spiritual world"— (" Religious Attitude and Life in Islam," p 77)

As regards soothsaying also Ibn Khaldun tells us :—

" That [soothsaying], also belongs to the characteristics of the human soul The human soul has an equipment for passing over from its humanity to the spiritual nature which is above it A flash comes to mankind of the class of the prophets through the nature of their constitution, which plainly comes to them not through any acquisition, nor by seeking the aid of any of the channels of apprehension nor through

(1) The first category refers to the errors of the Qur'an. But, as we have pointed out more than once in the course of the preceding pages, the contradictions in the description of persons and the accounts of their doings are due either to a desire to guard against an historical interpretation of the traditions, or arise naturally in the employment of mystic thought from different standpoints. They might, no doubt, be due to the Prophet's ignorance of these traditions, as Tisdall and other European writers maintain, but we prefer to believe that the mythological hypothesis furnishes the better explanation of the two. We explained one of such contradictions in reference to the crucifixion of Jesus in the chapter on Resurrection, and probably the same method would yield satisfaction in respect of most of the remaining contradictions between the Bible and the Qur'an. St. Paul gave the death blow to the historical exegesis when he showed (Galatians iv 21—31) that the family of Abraham consisted of allegorical conceptions. In 1 Timothy (chap 1. 4) the old genealogies are similarly brushed aside with scant ceremony :

“Neither give heed to fables and endless genealogies which minister questions rather than godly edifying which is in faith . . .”

There is therefore nothing surprising if differences have arisen between two religions in the course of personifying spiritual states as historical beings

(2) The above observations also apply to the fables of the Qur'an. As a matter of fact, fables form no part of any religion ; they are either statements of facts which occurred at some time, in the past, or mythologies intended to train the minds of the people in religious doctrines. When Christian missionaries object* to such accounts as show that the wind 'ran' gently at the command of Solomon, they forget that according to the Bible the wind also obeyed Jesus Christ (Luke viii 23 and 24)

(3) The geography of the Qur'an is, if anything, incomplete, as we had occasion to point out ere this. In its most complete form, the geography of the universe exists only in Jainism. European

* See Murdoch's 'Selections from the Qur'an,' p 134.

sense is plain to anyone who cares to think for himself. This is sufficient to show that Muhammad held the soul to be divine in its real Essence. The current Muslim interpretation to the contrary cannot be arrived at without the addition of certain words to the text ; but this is opposed to the rules of interpretation according to which the plain sense must be ascribed to the words in all cases, so far as possible. Besides, there is no reason why the author of these passages should not have used the correct expression himself, in this regard, if his sense was different. Their true interpretation not only removes the repugnance in the theologian's view, but also renders the text in accord with sound philosophy, and reconciles it with other texts in the Qur'an itself.

(5) So far as the fifth objection is concerned, we have already pointed out that the principle of resignation to one's destiny implies an active attitude of the soul which is not compatible with fatalism. Even here the objection is futile. But in saying this we wish to guard against being misunderstood by our brethren of Islam. There is such a thing as destiny, which is sure to lead some *jinn*s and men into hell, as one of the verses in the Qur'an correctly points out ; but this destiny is not the mandate of a super-human being, who arbitrarily and capriciously determines and seals the fate of his creatures, and foredooms some to eternal damnation in hell, and decrees to others the enjoyment of Olympian bliss. Destiny is nothing other than *prārabdha*, and means the potential *karma* of the past life, or lives, of the soul which is

वेदैश्च सर्वैरहमेववेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

Tr —“ And I am seated in the hearts of all ,

From me are memory, knowledge (perception) as well as their loss ;

It is I who am to be known by all the Scriptures (Vedas)—

I am indeed the author of Vedānta and the knower of Vedas ”

beginning to be actualized. It is hardly necessary to enlarge upon the theory of *karma* now, since the whole subject has been dealt with in the preceding chapter

(6) In reference to the religious intolerance of the Qur'an, there is little doubt that *jehād* is not an essential feature of Islam, as a religion, since Muhammad was led to proclaim it only after years of the bitterest persecution. The doctrine has been incorporated in the Book only on account of the inability of its compiler to distinguish between the different aspects of the personality of the Prophet, who was, at least in the later years of his life, a public preacher, a statesman, a *pater familias* and a law-giver, at one and the same time. Our friends, the Muhammadans, should by this time understand that true *jehād* is waged against *kufir*, *i e*, those tendencies and inclinations which prevent the soul from turning towards the Self; but not against the *kāfir* (an infidel), because the destruction of the former leads to bliss, and that of the latter, only to hell. Mr. Abdullah Allahdīn has quoted the following saying (*hadīs*) of the prophet, in his "Extracts from the Holy Quran," which clearly shows what *jehād* really meant:—

"The most excellent *Jehād* (Religious War) is that for the conquest of self."
—(p 94)

True *jehād*, thus, is always against one's own lower nature, never against another. It will profit us to bear in mind what the Bible says as to the power of the sword

"All they that take the sword shall perish with the sword"—(Matthew, xxvi. 52.)

(7) The perpetuation of slavery is certainly opposed to the true principles of Religion, and the authorship of the passages countenancing and legalising it must be ascribed to Muhammad, the law-giver, not to Muhammad, the Seer.

(8) The punishment of theft and other offences provided for in the Qur'an is also against the dictates of conscience

(9) The same is the case with regard to the laws of marriage and the libertinism allowed by the Qur'an. Possibly, the rules laid

down by Muhammad with respect to these matters were intended only to control the greater laxity and wholesale libertinism which might have prevailed in Arabia in his time. It might also be that political considerations did not admit of the imposition of greater restrictions on the people. Muhammad's fault, however, is that he openly countenanced evil. He should not have compromised matters. The excuse that the exigencies of a life constantly imperilled by circumstances beyond his control justified this kind of legislation, might be open to a politician, but it is no defence for a prophet. The fact is that Islam has always looked upon marriage as a civil contract, never as a sacred relation formed for life. Disregardful of the opinion of the outside world, which it defied with the sword, it framed its laws only to prevent internal friction and lawlessness. Hence the following in the Sura Maarij :

“ And who abstain from the carnal knowledge of women other than their wives, or the slaves which their right hands possess (for as to them they shall be blameless), but who ever coveteth any woman besides these, they are transgressors ”

The unrestricted power of divorce which the husband enjoys under the Muhammadan Law is also the outcome of the notion that marriage is merely a civil contract. Religion has, as a matter of fact, been always hostile to the very idea of divorce, not on the ground, as some might suppose, of its being a violation of the commandment of a super-human god, but for the reason that all relaxations of restrictions on libertinism and sensuality and desire interfere with the spiritual advancement of the soul, retarding its progress and leading it to regions of suffering and pain after death. Even the re-marrange of widows is not recommended by religion, on this ground. Hard as this rule may seem in certain cases, it is nevertheless one framed in the interests of all concerned, for those who aspire to the attainment of Nirvana have to practise much severer types of self-denial than abstention from marrying a second time. Sexual passion is a powerful foe of the soul, and has to be overpowered before any real progress can be made or expected.

Our observations against the re-marrange of widows have, however, no application to the cases of those unfortunate victims of social

tyranny who are known as virgin-widows In the eye of Religion they are still unmarried though forced to drape themselves in a widow's weeds Religion would be a nuisance if it ever countenanced the perpetuation of the cruel injustice of forcing little children into matrimony, by enjoining a life-long mourning on an unfortunate child, whom an unholy, inhuman custom declared a widow ! In her case, certainly, there is no question of breaking the nuptial vow, of sullyng the virgin purity of the heart, or of prostituting the body to the embraces of another than the man deliberately accepted, in the name of *Dharma* itself, as the sole companion, in weal or woe, and the solitary exception to the absolute impregnability of feminine modesty.

Thus, it cannot be seriously denied that the considerations, which apply to the case of an ordinary widow, have no application to that of a little child, forcibly thrust into the unholy bonds of mock matrimony by parental tyranny : and it is really high time now that people made up their minds to give up, once for all and for ever, a custom of such evil repute and consequence as child-marriage has proved to be

So far as female slaves are concerned, happily the question of their rights and privileges does not arise under the present conditions of society ; but the passage from the Qur'an (Sura Nisa) which 'legalises' an unlimited number of slaves to every true believer is there to show that Muslim legislation concerning domestic matters is grounded upon a purely materialistic conception of life, and, consequently, falls short of the spiritual ideal of self-denial, which religion insists upon

(10) Under the tenth head fall the contradictions in the Qur'an. Some of these might, no doubt, be difficult to reconcile ; but their explanation is to be found in the different capacities which their author filled at different times of his life

(11) The eleventh objection bears reference to Muslim mythology. But we need merely state as to this that mythology appears ridiculous only when read from the standpoint of history

The additional objection raised against Islam is with reference to the doctrine of sacrifice The observations we made in reference to the principle underlying the doctrine, in the eighth chapter of

this book, and the elucidation of the mystery of the cow-sacrifice, are sufficient to show that Muhammadans have not understood the true sense of the teaching in this respect. Junayd once asked a man who had returned from the pilgrimage to Mecca: "When you reached the slaughter place and offered sacrifice, did you sacrifice the objects of worldly desire?" The man replied that he had not. "Then you have not sacrificed at all!"

Our survey of the tenets of Islam is now complete and justifies the statement that the Holy Qur'an, when purged of the element of allegory and mysticism, and of the tendency to personify elements and essences, that is characteristic of all religions of the mystical type, contains the seeds of the true philosophy of the Science of Salvation, though, owing to the spirit of compromise, which Muhammad was led to adopt, on political and social considerations, truth is not to be found in his sayings, in its naked grandeur and majesty.

We may now conclude the subject of transmigration, and say that not only is the doctrine a perfect truth of philosophy, but has also been recognized by the founders of the principal religions now prevailing in the world, including Christianity and Islam. Even Sikhism is no exception to this, as its teachings show (see 'A Dictionary of Islam,' p 590).

We now come to the differences of opinion about the personality of

The Evil One

Those who believe in his existence regard him as an angel of evil. According to the myths which have gathered round his personality, he is said to have been ordered to prostrate himself before Adam, but he refused to obey the command, and the "Lord God," in consequence of his refusal, bestowed the kingdom of hell and evil upon him. Since then the sole aim of the Evil One has been to throw temptation in the way of the pious devotees of God, and to lead them astray, for which reason he is called the Tempter. Muhammadans, Christians and Zoroastrians believe in this traditional devil, in one form or another. In the Old Testament, Satan appears on the scene very early, and is shown as one of the principal *dramatis personae* in the tragedy of the Fall. Innumerable are the accounts of his deceiving

mankind, and many of them appear, at first sight, to be exceedingly conflicting. According to the Book of Job, he used to attend upon the Lord along with the Sons of God. Job, it seems, owed his misfortunes more to the decrees of the Lord than to the evil nature of Satan (Job i 6—12). The Lord himself gave power to Satan over the family and possessions of Job, and the Evil One, be it said to his credit, did not exceed his instructions! In the book of Exodus, the Lord sends Moses to intercede with the Pharaoh for the freedom of Israel, brings plagues and pestilence on the Egyptians, and yet himself hardens the heart of the tyrant time after time, in other words, plays the part of the Devil himself! The Bible is silent as to the origin of this evil power; but in Zoroastrianism it is recognized as one of a pair of twins which exist from all eternity. It is said in Yasna (xxx. 3):—

“In the beginning there was a pair of twins, two spirits, each of a peculiar activity, and these two spirits united created, . . . one the reality, the other, the non-reality ”

In Yasna xlv 2 further light is thrown on the nature of the eternal twins:—

“I will speak of the Spirits twain at the first beginning of the world, of whom the holier thus spake to the enemy ‘Neither thoughts, nor teachings, nor wills, nor beliefs, nor words, nor deeds, nor selves, nor souls of us twain agree ’ ”

The explanation of this conflict of tradition and tenet is to be found in the complexity of the personification itself, Satan representing sometimes the desiring *manas* and sometimes matter, the second of the eternal twins of Zoroastrianism. As the cause of bondage, suffering and hell is the pursuit of good and evil of things, the kingdom of hell and evil is said to have been conferred on the Devil. And since the tendency of matter is altogether *anti*-spiritual, the Evil One is necessarily the enemy of the faithful.

Besides matter and the desiring *manas*, intellect, too, would appear to have been personified at times as Satan. Dhu'l-karnein, the mythical person about whom Muhammadan commentators have ventured all sorts of fanciful speculations, simply appears to be the Intellect personified as an incarnated embodiment of Evil and Power.

He is a *wandereṛ*, belongs to the class of horned beings, and *reaches the confines of the East and the West*. He is also said to have reached the place where the sun sets, and to have found it to set in a spring of black mud. Here, the horns are indicative of the evil tendency, 'the confines of the East and the West' refer to the entirety of the field of knowledge of good and evil, and 'wandering' suggests a search for experience. The end of intellectualism is the discovery of the fact that 'the sun sets in a pool of black mud'. As the Sun is the symbol of Spirit and the pool of black mud of matter, the discovery of Dhu'l-karnein is indicative of the nature of the two kinds of substance, the *jva* and *ajva*, which are the final causes of the universe.

In comprehending the true nature of the Intellect, however, we ought not to hastily jump to the conclusion that its sole function is to mislead mankind. As stated in the chapter on the fall, it is not the Intellect that is bad in itself, but only its employment solely to determine the good and evil of things for our worldly ends. It is the tutor of Will, it is true, but its pupil is by no means a docile, submissive child, as many would like to believe. It is quite helpless before the freedom and explosiveness of its pupil, and can only impart him knowledge which is agreeable to his disposition, and though it never fails to give the necessary warning when he takes a wrong step, it is powerless to prevent him from pursuing his own inclinations.

The description of Satan according to another text of the Qur'an would appear to fit in with the nature of matter as well as with the desiring nature (chap. xiv) :—

“ And Satan shall say after judgment shall have been given, Verily God promised you a promise of truth but I deceived you. Yet I had not any power over you to compel you, but I called you only, and ye answered me, wherefore accuse me not but accuse yourselves. I cannot assist you neither can ye assist me. Verily I now renounce your having associated me with God heretofore ”

As the soul is impervious to both matter and desire in its pure condition, Satan is naturally describing himself as possessed of no power to seduce it against its will. The description is thus both clear and exact, though couched in mythological thought.

As stated already the Evil One in Zoroastrianism is a representation of matter

The effect of the influence of matter on the soul has been described in many allegories in different lands, but in none so charmingly as in the Assyrian story of the descent of Ishtar, the Queen of Heavens, into Hades. Hades nowadays means a place of torment, the kingdom of Satan, or hell. But the original idea was only that of matter in a state of invisibility (The Mysteries of Freemasonry, by John Fellows, page 146 footnote). Mr. F. F. Hulme also points out (The History, Principles and Practice of Symbolism in Christian Art, page 108) .—

“ The Greek Hades, the Scandinavian Hella, originally the unseen world, has gradually become, in popular idea, the place of torment, the kingdom of Satan . . . Hell is generally, with the mediæval painters and sculptors, the yawning mouth of a huge monster, breathing smoke and flames, or a large caldron set on flames, into either of which attendant spirits hurl their victims ”

In the Assyrian myth, Ishtar represents the individual spirit whose enchainment in matter is the central theme. Ishtar is depicted as descending into Hades, “ to the house of darkness, the house out of which there is no exit, to the road from which there is no return, to the house from whose entrance the light is taken, the place where dust is nourishment and mud, food.”

“ The light is never seen, in darkness they dwell . . . Over the doors and bolts is scattered dust ”—(Myths of Babylonia, etc , by D A Mackenzie, page 95)

The journey is undertaken by Ishtar in search of her lover, Tammuz, which is a clever personification of happiness, or *ānanda* (bliss) Arrived at the gates of Hades, Ishtar demands admission of the porter in charge The latter asks for orders from the Queen of the Underworld. He is told .

“ Go, keeper, open the gate to her, bewitch her according to the ancient rules.”

As Ishtar passes in through the several gates, she is stripped of her ornaments and clothing. First her crown is taken from her, then her ear-rings, her necklace of precious stones, the ornaments at her breast, her jewelled girdle, and her bracelets and anklets are removed

from her person, one after another ; and finally she is stripped of the covering robe from her body ! She is then struck with disease in all parts of her body, by the plague demon at the command of her dreaded rival

Hades is called the kingdom of the dead, which itself has a special significance, as in the famous text :

“ Leave the dead to bury their dead , come thou and follow me ”—(Luke ix 60)
which has already been explained

The allegory thus employs the terrible imagery of hells to portray the frightful influence of matter on the soul. The subtle invisible matter which Hades originally signified, is what is technically known as *karma vargaṇā* in the Jaina *Siddhānta*. This subtle material combines with the soul, reaching it through the three channels of *āsrava*, namely, the mind, speech and the body, as already described in the thirteenth chapter. The effect of the fusion of spirit and matter is the loss of the divine attributes of the soul which is symbolized by the loss of the vestments of glory in the legend. These divine raiments are donned by Ishtar again when she is led out of the successive gates, on being purified and strengthened by the messenger of gods, with the water of Life (cf. *Studies in Biblical and Semitic Symbolism*, by Maurice H. Farbridge, p. 165)

As already stated, Zarathushtra's twins are Spirit and Matter whose interaction is the cause of evil and misery in life. Of these, Matter has the tendency to lead men astray and to make them worship itself in place of the true God, that is, Life. According to a Muslim myth, the Evil One was required to prostrate himself before Adam, but he declined to do so. The explanation of the incident is to be sought for in the nature of the hostility between Spirit and Matter, and in the superiority of the former over the latter.

The seducements of the Temptress consist in the fascinating forms which it eternally displays, and with which it lures its admirers. Hence, Satan is said to be constantly engaged in seducing mankind in different forms. Those whose ideals are confined to material happiness may, thus, be said to worship the Devil. Now, inasmuch as the ‘ worship ’ of matter is fraught with harm and spiritual degeneration,

and leads to hell, the devil is said to lead men into hell, which, for that reason, is called his kingdom. However, evil lies in the pursuit of matter, not in matter itself. Forms must exist, because matter exists ; but if we allow ourselves to be tempted by them, it is our own fault, not that of matter. Man, in his shallow conceit, is only too anxious to throw the blame for his own misdeeds on some one else, and since his unwholesome dread of supernatural agencies does not permit him to accuse the being whom he places at the head of the affairs of the world, there is no one else to be made a scape-goat of but intellect or matter. Evil, however, is a relative term, and lies only in our inclinations and pursuits, not in intellect or matter. As a matter of fact, evil is not altogether devoid of utility, and may be used for our uplifting and betterment. The account of Job's trial and suffering is a beautiful illustration of this principle. Will is the essence of life, and is developed by fighting against evil. Self-denial, *i e*, the curbing of desires, the stamping out of evil passions and inclinations, has to be practised, so that the power divine might be freed from its bondage ; and nothing enables the Will to manifest its true Divinity so much as a fierce struggle against adversity. The function of evil in nature is not to cause us suffering and pain exclusively, but also to furnish us with an opportunity for building up our moral character, to become perfect like ' the Father which is in heaven.' We ought to remember that

" the Gods in bounty work up Storms about us,
That give Mankind occasion to exert
Their hidden Strength, and throw out into practice
Virtues that shun the day, and lie conceal'd
In the smooth seasons and the calm of Life "—*Addison*

Virtue is Life, and, *as such*, is truly its own reward ; it is no authority for putting on an air of injured innocence, or for a display of hypocritical martyrdom. The righteous are ever tranquil in adversity ; they care not for the mock, impotent sympathy of their kind, nor do they deviate, in the least, from the strict path of truth and rectitude. Cheerfully do they welcome adversity when it comes, believing that

“ the good are better made by ill
As odours crushed are sweeter still ”

And, when the trial of their moral character has proved their worth, the Voice of Love sweetly whispers in their ears,

“ Ye good distress'd !
Ye noble few ! who here unbending stand
Beneath Life's pressure, yet bear up a while,
And what your bounded view, which only saw
A little part, deem'd evil, is no more ,
The storms of wintry Time will quickly pass,
And one unbounded Spring encircle all ”— *Thomson*

So long as man identifies himself with his material body, there is evil for him. Good and evil have no existence for the *Siddhatman*, they exist only in the imagination of the sinful man. Where the spirit is impervious to adversity, bodily suffering cannot retard the progress of the soul.

The arrows of adversity do not penetrate the man of renunciation, for he has nothing to grieve for, but they pierce to the core the man of the world, because of his selfishness. We have seen how evil is caused by our own actions, and how it may be converted into good by the emotions of equanimity and love. In the following beautiful passage a lady writer gives us her idea of the life which is worth having :—

“ No life is worth the having which is filled only by selfish thought and cold indifference to the wants of the world around. That life is only fit to grow in the heavenly places which is a life of sharing, of giving of everything that one has gathered. And there is this joyous thing about all the real goods of life—the goods of intelligence, of emotion, of art, of love—all the things which are really worth the having—that they do not waste in the giving, they grow the more, the more we give. These physical things get smaller as we take away from them, leaving so much less for future use, and so, when it is a question of sharing the physical things, men calculate and say ‘ I have only enough for myself, for my wife, for my child. How can I give any away ? ’ All that is matter is consumed in the using, but that is not true of the higher things, the things of the intelligence, of the heart, and of the spirit. If I know something, I do not lose it when I teach it. Nay! it becomes more truly mine because I have shared it with one more ignorant than myself, so that you have two people enriched by knowledge, by the sharing of a store that increases, instead

of diminishing, as it is shared And so with all that is worth having. You need not fear to lessen your own possessions by throwing them broadcast to your hungry fellow-men. Give your knowledge, your strength, your love; empty yourself utterly, and when for a moment you think you are empty, then from the inexhaustible fount of love, and beauty, and power more flows down to fill the empty vessel, making it fuller, and not emptier than it was before"—(‘When a Man Dies Shall He Live Again’ by Dr. A. Besant, page 17)

The lives of all great men illustrate this principle. According to the Bible, Jesus also taught his disciples :—

“Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give.”—(Matthew x 8)

It is the one function of will to radiate peace, power and harmony all round. Saints and sages never check, but always increase its radiations, and, thus, acquire inexhaustible powers themselves. The selfish, worldly man, not knowing the peculiar virtues of the Essence of Life, grudges its outgoing radiations, and regards the operation in the light of a loss.

The one true function of Life is to radiate ‘virtue’ all round unceasingly Health, bodily and mental, peace and joy are the result of this free radiation of Life. This silent, steady work, in a spirit of Goodwill and Love, transmutes enemies into friends, evil into good, disease and sickness into health, and poverty into wealth. The man who is selfish, who loves himself more than his neighbour, who is cruel, vicious or intemperate, ‘interferes with the free activity of his life, and obstructs the free radiation of ‘virtue’ from his being When such evil thoughts are persisted in for a number of years, the mind and body lose their virility in consequence of the poison of evil, and a process similar to that of the winding up of a going concern takes place. Life, instead of expressing itself, begins to shut up shop, till gradually the premises are vacated and shutters put up. A story may be told to illustrate the working of this principle. There was a money-lender’s firm which did excellent business, and was flourishing most promisingly. The director of the firm one day thought that it would be a grand idea if he could so arrange matters that money always came in but none went out, and so he promptly issued orders to his chief manager to stop the going out of money. The manager

was stunned by the orders of the director, and sent him several messages informing him that no money could possibly come in unless the capital of the firm was allowed to circulate, but they remained unheeded by the director. Faithful to his position, the manager had to yield at last, and so he put all the money of the firm in an iron safe and locked it up. The result was that the income stopped, but not the expenses; and as the capital in the safe dwindled, servants and creditors of the firm began to press for immediate payment of their claims. Matters went on like this for some time, till one morning the director went to take some money out of the safe to pay off some of the most pressing employees and creditors, when, lo! and behold! the safe was only full of emptiness, with all its money already spent and gone. In vain did he try to beg and pray the manager to save him somehow, but so confused were his ideas that he could only curse his hard fate and abuse that faithful servant, calling him the devil, the evil one, and so forth. At last he began to march up and down the room in a state of mental frenzy, when accidentally he knocked against the iron safe, fell heavily upon its open door, and burst an artery!

The lesson to be learnt from the story will become obvious when we remember that the director of the firm is the illusory bodily self of man, the concern, the life of the body, and the good manager, the Divinity of Life, also called Providence, who carries out the wishes of the apparent physical ego. The director wished to shut up what he foolishly considered to be his possessions, in the iron safe of selfish greed, heeded not the warnings from the Providence, and, finally, abused the same Providence for the evil which he had brought on himself, calling him the Evil One and the like. Thus it is that man creates the devil for himself; in reality the devil has no existence apart from one's thoughts.

Let us now enquire into the Christian notion of evil and sin. As early as I Kings viii. 46 it was said:

“For there is no man that sinneth not.”

In Romans (iii 23) we are told:—

“For all have sinned, and come short of the glory of God.”

In Ecclesiastes (chap vii. 20) we have :—

“ For there is not a just man upon earth, that doeth good, and sinneth not ”

No explanation is, however, furnished of man's shortcomings in this respect, in any of these books But we are told by Isaiah (see chapter xlv. 6 and 7) :—

“ I am the Lord, and there is none else. I form the light and create darkness : I make peace, and create evil : I, the Lord, do all these things ”

Job too declared (chap. v. 7) :

“ Yet man is born unto trouble as the sparks fly upward ”

This, no doubt, gives us a sort of explanation of the matter : but the question is, why is man born into trouble ? Why, to use the words of Isaiah, does the Lord create evil ? If he creates evil* there is an end of the matter, and man's responsibility ought no longer to be preached What does this mean ? Is the Lord to be blamed for a wanton creation of evil ? Can we ascribe to him a design for creating that which we abhor even in the lowest and most degraded being amongst us ? And, yet, this is what it comes to ! The creator creates evil himself, is good enough to tell us that he has done so, and then turns on us, because we are evil ! How absurd ! But there is no escape from the dilemma. Either he did not create evil, or he did If he did not, whence came evil into the world, since, according to theology, he is the creator of all things ? But the matter is set at rest by the direct testimony in Isaiah, in the passage already quoted. There remains the difficulty arising out of the mysterious conduct of this alleged creator He creates evil himself, and then does his level best to remove its harmful effect ! Why this change of attitude ? Was he at first actuated by the impulse which, makes the cat play with the mouse ? If so, why so great a solicitude for the welfare of humanity afterwards ? If we call him Father, because he sent down his only begotten son as a propitiation unto himself, what shall we call him for his cat-like spirit of playing with us ? Would it not have

* The Qur'an also has it (chap. xlv). “ Whatever misfortune befalleth you, is sent you by God ”

been infinitely better if he had left us uncreated ? The confusion of thought with reference to the creation of evil, it seems, has arisen from the ignorance of the nature of the power that has been personified as the creator, and it is further aggravated by our introducing into the composer's picture our own private conceptions about the nature of divinity, which can never be deemed to be deliberately engaged in the creation of such 'a thing as evil'. Hence, the moment the question is asked, 'does god create evil' we say, no, no, thinking that we ought not to ascribe its creation to a god, but forgetting that in doing so we make him out to be a liar ; for he says quite distinctly that he is the creator of evil. We then make matters worse by adding that he means something else when he says, "I create evil," for in that case our statement comes to this that he either purposely misleads us, or is unable to express himself in plain, comprehensible language. The fact is that divinity can have no possible interest in misleading or deceiving us, but it is we who failing to understand the nature of the mythological personification which is represented as speaking, and of the language of the seer, deceive ourselves by perverting its sense. The fault lies in us, because we will not allow our pursuits in life to leave us time to meditate on these vital problems, and are, therefore, forced to accept conclusions which are based on a defective research.

Let us, therefore, believe in the testimony of the 'lord' when he says "I create evil."

But what are we to think of a being who creates evil, and is then good enough to tell us that he has done so ? Should we worship him, because he is the author of evil, and, therefore, a being to be dreaded, or because he says.

"Whatever misfortune befalling you is sent you by God"—Al Qur'an, chap xlii ?

He is repeatedly said to lead men astray, as will appear from the following passages from the Holy Qur'an :—

1 "Whomsoever God shall direct, he will be rightly directed, and whomsoever he shall lead astray, they shall perish"—Chap xiii 179

2 "For he whom God shall cause to err shall have no direction"—Chap xiii.

3. "He will lead into error whom he pleaseth, and he will direct whom he pleaseth"—Chap. xvi 95

4. "We have created for hell many of the jinns and men."—Chap. xvi 180

If emphasis were needed on the creation of men for hell, it is supplied by the Sura Sijda, which affirms :

"The word which hath proceeded from me must necessarily be fulfilled when I said, Verily, I will fill hell with jinns and men altogether "

Since the punishment in hell is ordinarily understood to be eternal, and since there can be no worse fate for those who are sent, or are to be sent there, the question arises as to the obligation of the unfortunate wretches who are to people that place of insufferable torment to worship the creator of their undeserved suffering and pain. Does Islam expect to convince mankind of the advisability of licking the hand that relentlessly inflicts the blows? Can those who are *created* to fill the hell with their shrieks and yells be expected to find love in their aching hearts for the author of their everlasting misery? Surely the idea is too much even for mysticism!

The root of the error into which mysticism has fallen on this point lies in the very personification of *karma* as an anthropomorphic creator. As a matter of fact, all actions which lead to good or bad results spring from souls themselves, so that they are truly the authors of their own miseries and woes. This is the truth which was fully known to the ancients, as is evident from our investigation. In course of time this simple truth was distorted into a doctrine of creation, which reached its natural culmination in the 'inspired' utterances of Isaiah and the Prophet of Islam.

The rise of mysticism itself is due to the poetical genius which delights in puzzling the minds of men, by the mythical creations of imaginative fancy. The luxuriant growth of myth and legend and their widespread employment are suggestive of mythology having become, at some time in the long forgotten past, the *Lingua Franca* of all creeds excepting Jainism, which has always adhered to the simple matter-of-fact expression of scientific thought. When the true interpretation of the myths and legends was lost sight of by the efflux of time and the vicissitudes of human destiny, the mystically inclined

mind had nothing left but the outer husk to cling to. Then arose the differences which have given rise to bitter feuds and wholesale butchery of men.

Mythology seems to have found its staunchest ally in the *yoga* of devotion which professes to lead the soul to the goal by the shortest and cheapest of routes. For this reason people were delighted with it and flocked to it in large numbers. But they failed to see the far-reaching consequences which were sure to flow from concentration of mind on a false and inadequate object. For devotion creates the worst form of prejudice in the mind, being nothing other than the constant strengthening of belief, in every possible way, in the existence and power of its object. The replacing of the true Ideal with a false and inadequate idol being thus a necessary element of the mystic's devotion, it is not surprising that his mind should stick to it with all the tenacity of prejudiced bigotry it is capable of, and shut itself out from the truth. Moreover, concentration can be of use only when it is on a subject, as distinguished from a purely imaginary personification, since the former presents an unlimited field for investigation while the latter has but a few details to offer which can be mastered in no time.

Having installed the mythological impersonation in their hearts as a being, the devotees had no other alternative left but to invest it with the power to shape the destinies of all beings, now left, by the force of logic, as mere puppets in the hands of their supposed creator. Hence, the god of the devotee became the author of both good and evil. This is why Isaiah did not hesitate to attribute the creation of evil to his god. Muhammad, likewise, adhered to the personification, and declared .

“God misleadeth whom he will, and whom he will he guideth.”—Al Qur'an, chap xiv 4

So far as the idea of sin is concerned, it is obvious that there can be no such thing as sin in the theological sense of the word. No one can sin against an imaginary mythological being, and since the soul is its own God, it follows that sin only signifies a wrong done to one's own self.

According to Philo Judaeus, sin is "innate in every one born even if he be virtuous, by reason of his coming to birth" (Philo's Contribution to Religion, by Kennedy, p. 72). This is undoubtedly true; for those who are sinless are rid of matter altogether, and cannot, therefore, be born any more. Philo further tells us that "pleasure is the serpent, an abominable thing in itself which beguiles and leads astray the reason . . . Passion is the fountain of sins" (Ibid. p 100)

Philo's description of the evil nature of matter in association with the soul is remarkably accurate and precise :—

' God alone is most true and genuine peace, but all matter, as having come into being and perishable, is constant warfare For God is free activity . . Whosoever, therefore, is able to leave behind warfare and necessity and becoming and decay, and to take refuge with that which has no becoming or decay, . . . might rightly be called the dwelling place and city of God '—(Ibid 73)

What, then, is Philo's advice to the true seeker ?

"Away, my friend, from that earthly vesture of yours, escape from that accursed prison the body and from its pleasures and lusts which are your jailors." —(Ibid 89)

In the gospel according to St. John, a further distinction seems to have been drawn between ignorance and sin Accordingly, the Messiah is made to say of his congregations.—

"If I had not come and not spoken unto them, they had not had sin; but now they have no cloak for their sin"—(John xv 22)

According to this view, sin is a wilful disregard of truth when it is known—a stubborn and perverse refusal to better one's condition after the way to do so is pointed out Even the Qur'an declares :—

"If ye do well, ye will do well to your own souls, and if ye do evil, ye will do it unto the same"—(Chapter xvii)

"Whoso committeth wickedness committeth it against his own soul."—(Chapter iv)

God is the ideal of absolute perfection for the imagination of man and the Christ within is the emblem of freedom and salvation,

We may now enquire into the nature of

REVELATION

to which almost every religion attributes its Scriptures. Jainism, so far as we know, is the only important creed which claims for its Scripture the authority of omniscient *men*

Many and bitter have been the quarrels which this unfortunate word—'revelation'—is responsible for; for the disputants always take care to assert that their own books alone, to the exclusion of all other Scriptures in the world, are the repository of revealed truth, thus giving rise to a painful feeling of anger and resentment against, rather than to a sense of veneration for, the creed whose supremacy they would like to assert and establish. But nobody, it seems, understands the nature of the thing which they all unblushingly invoke in their aid.

The misunderstood or half-understood Word of Law in the hands of fools and dunces, thus, becomes a prolific source of hatred and strife, rather than the harbinger of blessing and peace which it ought to be. If this is the immediate effect of the power of the Revealed Word, we are glad that this book has so little to do with revelation.

But let us proceed to meet the argument strictly logically. Taking the case of the Bible as a concrete instance, we can say of it that it is either a revealed Scripture, or not. In the former case, the truths contained in it could not be known otherwise than on revelation, and since the revelation itself took place only about two thousand years ago (in the case of the teaching of Jesus, at least), it follows, that before that auspicious time, in the history of religion, they could not have been known. For, if the matters revealed were, or could be, known independently of a divine revealer, revelation would lose all its special charm and the almighty Revealer of nature's profound secrets would stand unmasked as a false pretender, who infringed the copyright of others, and passed off their plagiarized knowledge with a label of his own, calling it revealed truth. This alone must be the test of the type of revelation with which we are concerned for the present, so that if knowledge already existed, there could be no revelation of it at all, however much that knowledge might have remained unknown to any particular people in the world.

In its true nature revelation is the instruction in truth imparted by an omniscient *Tirthamkara*. It is called *śrutī* (that which is heard), because of its having been originally heard by the ear. When reduced to writing it is called scripture. The reason why so much veneration is attached to it is to be found in its absolute freedom from doubt, ignorance and error, which are the three constituent elements of falsehood. For its accuracy is guaranteed by the infinite all-embracing knowledge of the *Tirthamkara*, who imparts it to men, not because it will serve some end of His own, but because He is moved by mercy at the sight of the suffering of living beings. Hence, the chief characteristics of a true revelation are that (1) it should proceed from an omniscient Teacher, (2) it should be free from falsehood of any kind whatsoever; and (3) it should be the gospel of mercy, which means that it should not mislead men by dubious, cryptic expression, nor promulgate false and cruel doctrines, such as that of animal sacrifice.

The reason why there is no revelation today *when it is most needed* is to be found in the simple fact that we have no *Tirthamkara* in our midst nowadays, the last * of the Holy Ones having entered *nirvana* in 527 B C. What this means is that revelation is possible only while the *Tirthamkaras* are still embodied in the flesh, not after they have discarded the physical body to enter *nirvana*.

This will become clear if we bear in mind the nature of *Śrutī* (revelation) which means that which is originally heard from an omniscient Teacher. Now, since all that is heard is sound in some form or other, and since sound consists only in a certain kind of movement—the vibratory motion of material bodies—it follows that there can be no revelation where the circumstances are not favourable for the propagation of sound waves. Hence, the *Siddhatmans* in *nirvana*, whose being consists of pure Effulgence of Spirit, and who have neither a material body nor any other kind of connection

* According to the Jaina Scripture, the present cycle of time will end 39,546 years hence, giving place to the next, the first *Tirthamkara* of which will be born after 42,000 years of its commencement. There will be a fresh revelation then in our part of the world.

with matter, cannot communicate with men. Neither do the Holy Ones entertain a desire for such communication ; for the attainment of *nirvana*, the ideal of Perfection and Bliss, is possible only on the destruction of all kinds of desire, and is, consequently, indicative of and consistent with the state of absolute desirelessness on Their part

Applying these observations to the different scriptures now extant in the world, it can be seen at a glance that none of the non-Jaina books can lay any claim to being the Word of God. They do not proceed from an omniscient *Tirthamkara*, and none of them is free from mythology, the source of misunderstanding and strife. They are also not helpful to *all* souls alike, most of them being even directly the cause of the slaughter of innocent animals, in the name of religion itself

In this connection, let it be further added that the utmost confusion has resulted in the non-Jaina religions from an indiscriminate incorporation in their sacred books of all sorts of contradictory and discordant utterances of half-illuminated men, believed to be possessed of prophetic inspiration. Their knowledge is not even derived from true clairvoyance ; though some of them might have developed what is known as *ku-avadhi* (false or imperfect clairvoyance) to the Jaina writers.

Many of the prophets of the Old Testament epoch, for instance, were men not particularly noted for their renunciation or wisdom, and were, consequently, subject to all or most of the faults and frailties of common humanity

It is about such men that Isaiah says —

“ But they also have erred through wine, and through strong drink are out of the way, the priest and the prophet have erred through strong drink they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean ” — (Chap. xxviii 7 and 8)

And, Joel exhorts .—

“ Awake, ye drunkards, and weep, and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth ” — (Chap. i 5)

The 'new wine' referred to is the wine which exhilarates, but does not inebriate; it is the ecstasy of Self-contemplation, the *masti* (intoxication) of *ānanda*, that *enlivens* the soul, but does not rob it of consciousness. He who would aspire for spiritual unfoldment must first break his connection with this curse of 'civilisation,' which, as Isaiah declares, is the cause of error in vision and judgment. This is why wine is strongly condemned by Jainism. The Muhammadans also forbid its use.

The case with meat is not a whit different, it does not make one unconscious, but by hardening the finer instincts and merciful nature of the soul, stands in the way of the full development of spiritual power. Prophetic vision, thus cannot become perfect so long as the impurities deposited by animal flesh and intoxicating liquor are not removed from the system.

In order, therefore, to understand the discrepant writings of the different prophets, one must, first of all, find out the degree of purity of life attained by them. Thus warned, the reader is not likely to become confused by the bewildering mixture of truth and falsehood which he will come across in the records of prophetic inspiration, and will not lose his balance of mind in the presence of such utterances as:

"My words are not contrary to the word of God, but the word of God can contradict mine and some of the words of God abrogate others (Jabir). Muhammad said, 'some of my words rescind others, like the Kur'an' (Ibn Omar)." *

It is not the word of a God which is ever abrogated, but the word of man erroneously ascribed to God.

So far as mythology is concerned, there being no question of revelation concerning it, it is clear that when the myths and legends of two creeds are found to be the same, in principle and form, the younger of the two will be deemed to have borrowed its stock, directly or indirectly, from its elder sister.

It is for this reason that we find it impossible to agree with Mr. Muhammad Ali † when he denies that Zoroastrianism and other religions had anything to do with the teaching of Islam. When he insists

* Sayings of Muhammad, p. 10

† See 'The Divine Origin of the Holy Qur'an'

on direct proof of Muhammad having derived his wisdom from the Zoroastrians, the Jews and others, he forgets that most of the legends and aphorisms of religion were the common property of the people at large, having been related, times out of number, at halting places of caravans, by beggars at the roadside, and by hermits and monks of different faiths, who had their monasteries in the neighbouring countries, to say nothing of those who used to travel abroad in the cause or search of truth. Unless we believe that the Prophet's mind was an air-tight compartment in which nothing from the outside had been allowed to enter, till the completion of the Qur'an, it is not possible to think that he had not become acquainted with the things which were the common property of all alike. Rather than take up a position untenable on the face of it, it might be more profitable to lay stress on the wisdom of Muhammad, which enabled him to get to the kernel of truth in those very legends which many repeated but few understood.

The position and antiquity of Jainism can now be seen to assert themselves. It does not claim to derive its authority from any mystic or unintelligible source, but bases it on the authority of the *Tirthamkaras*, who saw, by their power of Omniscience, the things as they actually exist in the universe, and whose statements are verified by the most searching conclusions of reason. Add to this the fact that Their knowledge enabled them to attain the *summum bonum*, the great Ideal of Perfection and Bliss, which is the aim and aspiration of all, and the argument in support of the claim of Jainism is conclusive. It will be seen that no amount of revelation from one who has not himself undergone the experiences and trials which the *jiva* has to pass through, on the Path of Liberation, can possibly be helpful to the soul, since he will lack the merit of practicalness which only a *guru* with actual experience can possess. Just as he who is a pure quack, or has only read about surgery in books, cannot be employed to perform a surgical operation, which must be left in the skilled hands of a qualified surgeon, so cannot he who has not had the necessary practical experience, be entrusted with the spiritual welfare of the soul.

In respect of the antiquity of Jainism, it is sufficient to say that if it be true that the ideal of perfection and bliss is realizable by mankind, there must be a number of men who have already attained to it. The very first * of these Holy Ones, must, therefore, be recognized to be the founder of the true religion which his teachings constitute. This Holy Lord, the first *Tirthamkara*, is Shri Risabha Deva, who was the first to establish Religion in this cycle. His teaching has been confirmed by twenty-three subsequent *Tirthamkaras*, whose Holy Feet have graced our little earth, from time to time. Jainism, thus, differs from the remaining creeds in the following essential particulars:—

(1) it is founded by those who have actually attained Liberation, not by mystics vaguely impressed with truth, whose writings cannot lay claim to precision and lucidity of thought, however much we may admire them for their cryptic unintelligibility, or poetic excellence,

(2) it is a self-sufficient and complete explanation of all the departments of religion, neither fragmentary nor disjointed, like those other creeds which depend on extraneous light for their interpretation,

(3) it is the only scientific Path of Salvation which in other religions is hopelessly involved in obscurity,

(4) it is the oldest religion, being founded by the first 'Conqueror' in the present cycle;

(5) it is free from the entanglements, pitfalls and snares of mythology, which only lead to wrangling and feuds, and

(6) it is helpful to *all* living beings alike

It is not necessary to comment any further upon these features of distinction after what has been established in the previous pages; suffice it to say that they are the true marks of perfection of knowledge and method

* This statement is to be understood with respect to the Jaina divisions of time, for otherwise in a world which is eternal the question of the first man to attain *nirvana* can hardly arise. The Jaina teaching is that in each cycle of time there are 24 *Tirthamkaras*, the first of whom re-establishes religion among men. The others also re-establish it if it disappears subsequently, or only confirm and reconfirm it, periodically

So far as the age of Jainism is concerned, it is now admitted on all hands that it is at least about 2,800 years old (the Encyclopædia of Religion and Ethics, vol vii. pp 465-466) This implies the historicity of the twenty-third *Tirthamkara*, *Bhagwan* Parasva Nath But modern speculation is still exercised over the historicity of the earlier *Tirthamkaras* whom it is inclined to regard as a fiction invented with a view to claim the lustre of antiquity for a new creed This is, however, absurd, for, as has been demonstrated in this work, not only Jainism but even some of those very creeds which today range themselves in opposition to it fix the number of the Holy Ones as four and twenty. Several works of authority on Hinduism, as for instance, the Bhāgwat Purana, go even farther, and bear out the Jaina tradition, mentioning the first *Tirthamkara*, *Bhagwan* Rīsabha Deva, expressly by name, and describing Him as a great Teacher and *muni*, the Conqueror of *samsāra*, and the obtainer of *moksha* His parents and descendants are also expressly named, and He is described as the founder of Jainism Such important testimony, coming, as it does, from the hostile camps, is of the greatest value, and conclusively establishes the fact that the great *Tirthamkaras* are not pure inventions of the Jaina writers. The important thing to note is that the Hindus know of no one else but Sri Rīsabha Devaji as the founder of Jainism.* If Jainism had been established by Parasva Nathji or some other *Tirthamkara* they would be sure to know of it, and, instead of confirming the Jaina tradition, would have flatly contradicted it as untrue. As Stevenson says in his "Kalpa Sutra and Nava Tattva," the Hindus and the Jainas agree so seldom that we cannot afford to refuse credence to their agreement, when it is actually reached on any particular point. The age of *Bhagwan* Rīsabha Devaji may be judged from the fact that His son Bharat was the first Chakravarti (great Emperor) after whom India came to be known as Bharata Varṣa. a name which she is found to bear in the oldest known reference extant.

* For the greater comparative antiquity of Jainism with reference to Hinduism see Appendix C. which has been adapted and removed from the Previous Part where it was not needed.

So far as the theory that would make out the Holy Ones to be an invention of imagination is concerned, it is to be observed that the ancients were noted for sincerity and love of truth, and their records breathe the purest fragrance of ingenuousness and unsophisticated candour. It is plain that no true teacher of religion can afford to indulge in what is known as fabrication of evidence, since that can only go to retard his own spiritual progress, which he must be presumed to be anxious not to mar in any possible way. It is simply absurd to impute fraud and forgery to men whose lives of piety and renunciation are models for our own, and who have never been excelled in righteousness.

Moreover, the ancients whose wonderful insight into the nature of things has thrown the lisping 'wisdom' of the moderns into shade, must be presumed to know that they could not hope to dupe the whole of mankind into false beliefs for ever. They must, therefore, be fixed with the knowledge that the moment the fraud was discovered their whole teaching was liable to be discarded as the word of swindlers and rogues. We refuse to believe that they would incur this risk for no purpose. Besides, it is the nature of man to claim credit for a new discovery; hence, where we find not one's own, but another's claim advanced, the case assumes an aspect of sincerity which no amount of highflown rhetoric can displace. The study of human nature is as necessary for a historian as it is for a philosopher, and so long as our historians ignore that element, they can never hope to command the respect of philosophy, however much they might applaud one another.

The question of antiquity, it may be pointed out further, is of little or no importance with reference to truth, because scientific *facts* are not valued by the number of centuries that may have elapsed since their discovery. It does not similarly matter whether religion be the most ancient system or only of recent growth; if it is true and helpful its utility will ever remain unimpaired by all considerations of age.

The comparative antiquity of Jainism, that is to say, its priority in point of time over all other creeds is apparent from the fact that it furnishes a complete explanation of the entire subject, in a scien-

tific way. The teaching of all other religions is mythological, not scientific even in a single instance; and wherever they tend to approach scientific thought, they make it amply evident that they have no true conception of the subject. It is evident that religion is a science as exact as any other that we can think of, so that whoever be its discoverer, he could not have been a primitive savage on the eve of his emergence from monkey ancestry, as modern research would have us believe.* The question now is.

* The assumption that the Vedic and other mythologies are the work of primitive humanity because they were composed in an age which is known, by the relics that have been since unearthed and discovered, to have been characterised by the existence of men who knew nothing of the potter's, the carpenter's or the blacksmith's art, is, in the light of what has been stated in the preceding pages of this book, as much devoid of merit as the one which insists on taking these different mythologies as the expression of the savage admiration for wind, cloud and rain, though it might well be that certain parts of the world were steeped in deep ignorance, at the time of their composition. We are not to be taken as denying the existence of any well attested and duly established fact, tending to show that at a certain period of time, in the past history of our globe, certain parts of the world were inhabited by human beings who cannot but be classed as savages. Our thesis does not clash with any such well-established fact nor are we interested in disputing the existence of the cave-man who made his implements at first from stone, and then resorted to metal. What we do dispute is the sweeping inference which has been drawn—all too hastily as it would seem—by the modern investigator that all men who lived contemporaneously with or prior to the time of the cave-man in Northern Europe or elsewhere must be as uncultured as he. For the different mythologies that have been examined by us in this book prove—as eloquently and unerringly as the implements left behind by the cave-dwellers of the past—that their authors were familiar with and have bequeathed to us truths which are almost wholly beyond the comprehension of the modern man. This is sufficient to show that the prevalence of gross ignorance in certain communities, or parts of the world, is not necessarily incompatible with full enlightenment in other places, at one and the same time. In India everything points to the existence, for a very very long time in the past, of full enlightenment and high culture, as in the case of Janas, side by side with extreme ignorance and savage barbarism, characteristic of certain nomadic tribes, who led a wandering life in the forests, shunning civilisation, and some of whom even lived by such inhuman practices as *thuggee*. This co-existence of high culture with extreme barbarism, it would seem, is not peculiar to any particular country or age, for we find even today unmitigated cannibalism and savagery prevailing simultaneously, and, in some places almost side by side, with what has been claimed to be great enlightenment and culture. Suppose our descendants, some

whether Jainism borrowed from others and perfected their teachings, or whether the fragmentary, incomplete and mythological scriptures of the others are grounded upon the scientific explanation of Jainism. The answer to this is easily furnished by the fact that the literature of mythological sects could not be grounded on the principles of truth unless those principles were known^{*} to some one already.

five or ten thousand years hence were to discover the relics of cannibalistic barbarism in certain caves, among the rocks of the Dark Continent, and in some way to determine their precise age ; would they be entitled to conclude that the whole world in the nineteenth and the twentieth centuries of the Christian era was inhabited by men who knew no culture and ate their fellowmen ? Our laboured conclusions about the primitive man are exactly of the same type, and are no more valid than the one of our descendants under the abovementioned circumstances will be.

* Cf “ Pagan Religion is indeed an Allegory. a Symbol of what men felt and knew about the Universe ; and all Religions are symbols of that, altering always, as that alters , but it seems to me a radical perversion, and even inversion of the business to put that forward as the origin and moving cause, when it was rather the result and termination. To get beautiful allegories, a perfect poetic symbol, was not the want of men , but to know what they were to believe about this Universe, what course they were to steer in it ; what, in this mysterious life of theirs, they had to hope and to fear, to do and to forbear doing The *Pilgrim's Progress* is an Allegory, and a beautiful, just and serious one ; but consider whether Bunyan's Allegory could have *preceded* the Faith it symbolizes ? The Faith has to be already there, standing believed by everybody ;—of which the Allegory could *then* become a shadow , and with all its seriousness, we may say, a *sportful* shadow, a mere play of the Fancy, in comparison with that awful fact and scientific certainty which it poetically strives to emblem. The Allegory is the product of the certainty, not the producer of it ; not in Bunyan's nor in any other case. For Paganism, therefore, we have still to enquire whence came that scientific certainty, the parent of such a bewildered heap of allegories, errors and confusions ? How was it, what was it ?

“ Surely it were a foolish attempt to pretend ‘ explaining,’ in this place, or in any place, such a phenomenon as that far-distant distracted cloudy imbrogho of Paganism,—more like a cloud field than a distant continent of firm land and facts ’ It is no longer a reality yet it was one We ought to understand that this seeming cloud field was once a reality ; that not poetic allegory, least of all that dupery and deception was the origin of it. Men, I say, never did believe idle songs, never risked their soul's life on allegories : men in all times, especially in early earnest times, have had an instinct for detecting quacks, for detesting quacks Let us try if, leaving out both the quack theory and the allegory one, and listening with affectionate attention to that far-off

Moreover, scientific religion is like a chain no single link of which can be removed or displaced without destroying it as a whole. This is exactly the case with Jainism whose doctrines are presupposed and implied in one another, so that it is impossible to treat them as isolated fragments or bits of knowledge. It follows from this that the knowledge of truth must have existed in a scientific way before the coming into vogue of the mystery-language of mythology. The field of enquiry is thus narrowed down to the question : where did this scientific knowledge exist—whether in Jainism or among the non-Jaina creeds ? But the latter have nothing to show that might indicate that they were the discoverers of truth ; on the contrary, we cannot imagine them to have thrown away the kernel and retained only some bruised and mutilated fragments of the outermost shell. It is clear, therefore, that they builded their pantheons on foundations not their own. Further, when we look out for a scientific source we do not find it anywhere else but in Jainism, because it is the only scientific religion in the world. Jainism, it will be seen, fully meets the situation, furnishing a complete explanation not only of the Science of Salvation, as religion might be termed, but also of the doubts and difficulties of men which have arisen from a wholesale personification of the psychic and spiritual faculties of the soul. It follows from this that the fragmentary, incomplete and mystical doctrines of the non-Jaina creeds belong to a later period in the history of religion, and that the plain statements of the Jaina *Siddhānta*, free from blood-stained symbolism, confounding myths and meaningless, degrading ritual, depicting truth in its naked majesty, are those of the earliest and, therefore, of the purest religion. That truth should have been known to man in ancient times is not surprising, since knowledge is the very nature of the soul, and only requires to be drawn out by simple living and high thinking, so that the ancients

confused rumour of the Pagan ages, we cannot ascertain so much as this at least, that there was a kind of fact at the heart of them ; that they too were not mendacious and distracted, but in their own poor way true and sane"—' Heroes and Hero-Worship ' by Thomas Carlyle.

who certainly lived much simpler lives than ourselves were better qualified of the two for the acquisition of wisdom divine

It will be convenient to notice here an objection which has been raised in certain quarters against our thesis on the score of language. It is said that the language of the Vedas is centuries older than that of the Jaina Books, and upon the strength of this it is contended that Hinduism must be deemed to be older than Jainism. The contention is, however, devoid of force, and in no way fatal to the conclusions we have arrived at here. It will be seen, first of all, that the language of the Vedas is not the language of the Jaina Books, the former being couched in Sanskrit, 'the polished' tongue, and the latter mostly in Prakrit, *i.e.*, the language of the masses. That being so, it is not easy to arrive at a definite basis of comparison likely to yield conclusive results. Secondly, the Jaina *Siddhānta* was preserved, like the Vedas, in the memory of men, and was not reduced to writing till several centuries after the *nirvāṇa* of the last Tirthamkara, *Bhagwan* Mahāvira. As Max Muller points out, the whole literature of India in the ancient days was preserved by oral tradition. According to Tiele, writing was known in India before the third century B.C., but was applied only rarely, if at all, to literature. "But all this," observes Mr J M Robertson (*Christianity and Mythology*, p. 143), "is perfectly compatible with the oral transmission of a great body of ancient utterance. All early compositions, poetic, religious, and historical, were transmissible in no other way; and the lack of letters did not at all necessarily involve loss. In all probability ancient unwritten compositions were often as accurately transmitted as early written ones, just because in the former case there was a severe discipline of memory, whereas in the other the facility of transcription permitted of many errors, omissions, and accidental interpolations. And the practice of oral transmission has survived." Even at the present day young Brahmans are taught Vedic hymns from oral tradition, and learn them by heart.

"They spend year after year under the guidance of their teacher, learning a little day after day, repeating what they have learnt as part of their devotion. In the Mahabharata we read, 'Those who sell the Vedas, and even those who write them, those also who defile them, shall go to hell' Kumarila says: 'That

knowledge of the truth is worthless which has been acquired from the Vedas if it has been learnt from writing or been received from a Sudra?' How then was the Veda learnt? It was learnt by every Brahman during twelve years of his studentship or Brahmacharya."*

As pointed out in a footnote to p. 143 of Mr. J. M. Robertson's highly interesting work already cited, this description corresponds remarkably with Cæsar's account of the educational practices of Druids. He tells us that many entered the Druid discipline, learning orally a great number of verses; some remaining in pupilage as long as twenty years; and this though writing was freely used for secular purposes.

This, then, was a common practice with mankind, and the Jainas were no exception to the rule, as every scholar of note admits. According to Mr Barth (see the *Revue de l'Histoire des Religions*, vol. in. p. 90, quoted in the *Sacred Books of the East*, vol. xxii. Intro. p. xxxv), the Jaina Canon existed for nearly a thousand years before it was reduced to writing. Jaina tradition, too, is quite explicit on the point, and itself fixes the date of the redaction of the Books, adding that before that time teachers made no use of books when teaching the *Siddhānta* to novices, but after that time they did.

Thus, both Hinduism and Jainism had their literature preserved in the same way, and it is evident that priority in point of time with reference to the date of redaction can be no test of greater antiquity between them, since it is conceivable that a more recent creed might resort to writing at an earlier date than the one that is more ancient. Besides this, it is possible for an earlier system when reduced to writing to exhibit strong linguistic traits that are suggestive of later development. This is bound to happen where the rivalry is between an earlier scientific system and a later poetical one; for while the very expression and wording of the latter is fixed rigidly and unalterably once for all at the moment of its composition, the former cannot but be reduced to writing in the language of the day, *i.e.*, the date of its redaction. This is precisely what has happened in the case of the Jaina *Siddhānta* which had a definite system of thought but

* Max Müller's 'History of Ancient Sanskrit Literature,' pp 501—3

no fixed expression, except as regards the numerous technicalities occurring in it—*jīva*, *ajīva* and the like. The Vedas, on the other hand, have a fixed expression in the idiom of the date of their composition, so that whatever be the time of their appearance in writing in a manuscript form, their language will naturally and necessarily point to the period of their authors. The issue, however, is not whether the expression of Vedic hymnology was fixed prior to the redaction of the Jaina *Siddhānta*, but whether that *Siddhānta* did or did not exist on the date of the composition of the Vedic hymns? But the determination of this point is not possible by the supposition—whether assumed or real—of the greater antiquity of the language of the Vedic poetry, for the reasons given. It must, therefore, be left to be determined by those other considerations which we have relied upon in reaching the conclusion we have arrived at.

It only remains now to look into the philosophy of the much despised school of thought whose followers were termed *Chārvāks*. These were men who followed no religion, who denied the existence of the soul, who considered it useless to waste the short time at one's disposal in this world in the study of metaphysics or philosophy, and who fully gave themselves up to the enjoyment of the pleasures which the world afforded. They had little or no philosophy, and the practical side of their life—shall we say their religion?—may be summed up in the formula, 'eat, drink and be merry.' That this palpably wretched creed at one time acquired the dignity of a school of philosophy is not surprising, when we remember that the masses love anything which allows them the free indulgence of the senses, and care not to plunge into the study of any complicated system of metaphysics, or to practise *yoga* austerities. Possibly Epicure was a follower of *Chārvākism*, and the same might have been the case with the author of the book of Ecclesiastes in the Holy Bible. Much of its literature, if it ever boasted of one, is now lost, because of the hostility and opposition which it encountered everywhere in the world of thought; and, beyond a very little more than what has been stated here, practically nothing is known about its founder, literature and philosophy. So great was the opposition which prevailed against this sort of philosophy that anyone who had at all dabbled in metaphysics and who

could anathematize a bit never felt any hesitation in emptying his broadside against it. But, notwithstanding all these disadvantages, it seems to have made a considerable impression and to have secured a fairly large number of followers for itself, at least, in the early part of its history.

So far as its merit is concerned, it might be that it was not intended to be a license for libertinism and sensuality. It is not impossible to interpret its tenet—*eat, drink and be merry*—in a highly technical sense, for it might be argued that its insistence on remaining merry under all circumstances rendered its practical side as hard as that of any system of severe *tapas* or *yoga*, since cheerfulness is for all intents and purposes synonymous with equanimity which is the aim of religion to develop in the soul. But if that was the real doctrine of this school, it is a pity that it should have allowed itself to become an agency for the spreading of ignorance, falsehood and sensualism which alone seem to have been included in its purview.

To conclude, our enquiry has brought us to the highly satisfactory conclusion that there are no real differences of principles amongst the rational religions of the world which we have examined here. Much has been said here, in this book, which throws light on the respective merits and demerits of each system of philosophical thought, and it has been seen that all the differences that prevail amongst us are due to inexhaustive research and hasty, hence defective, generalisation. The spirit of personification is also responsible for a great deal of mischief. It might be that the differences of opinion on philosophical matters must prevail amongst us, for all of us cannot become wise at once; but that is assuredly no ground for there being any differences, much less bitter differences, of feelings, on matters religious, when the whole humanity is at one on the essentials of religion and spiritual salvation. How much nearer the attainment of our goal would we be if, instead of dissipating our energies in bigoted refutation of one another's principles, which, in very truth, are not different but identically the same in every religion, we were to settle down to understand the truth, to work out our salvation, to realize the Ideal. It is well to bear in mind that we should impart knowledge, but only in the spirit of sincerity, sympathy and love,

never in any other mood The object is not to convict, but to convince ; and harsh words, offensive arguments, and unsympathetic tone do more damage on such occasions than perhaps even the sword drawn in the cause of *jehad*. Even when one comes across a stone-worshipper, one should not spit on the piece of stone before him, for that stone is as dear to him as his life, perhaps even dearer ; but should gently raise his ideals, so that he might be qualified to worship the true God from within Our mission, as the messenger of peace, fails if we only make the stone-worshipper an enemy of ourselves and of the faith which we preach. It is well to understand that it is reason, and reason alone, which alters the convictions of men, and leads them to give up their unreasonable beliefs. Our chief fault is that we are ever ready to set up ourselves as teachers, without ever having *learnt* the subject of our discourses ourselves. One should remove the beam from one's own eye, before rushing off to remove the mote from that of one's neighbour. The world has had enough of dogmas and myths already, and has no more time to waste over them It is now time to preach the Gospel of Truth which will carry

PEACE AND JOY TO ALL BEINGS

CHAPTER XV

SUMMARY AND CONCLUSIONS

“ Religion is the vital principle of the world, since it is the first cause of all felicity. It proceeds from man, and it is by it also that man attains the chief good. From religion, birth in a good family is obtained, bodily health, good fortune, long life, and prowess. From religion also spring pure renown, a thirst for knowledge, and increase of wealth. From the darkest gloom, and every dreaded ill, religion will ever prove a saviour. Religion when duly practised bestows heaven, and final emancipation ”—*The Kalpa Sutra*

The motor spring of all volitional activity, the secret of all kinds of passions and emotions, the cause of all thinking and acting is solely and simply happiness. There is no being, human, angelic or animal, to say nothing of the other forms of life, who does not strive to obtain as much joy as he can extract from his surroundings. There is equally truly no man, *deva*, demon, or animal, who does not fear death. “ That all men fear to die,” said J. J. Rousseau,* “ is the great law dominating the thinking world, and without which all living things would soon cease to exist. This fear is the natural impulse, and is not merely an accident, but an important factor in the whole order of things. *He who pretends to face death without fear is a liar.*” Death is terrible ; it terrifies all, and few, indeed, are the souls who have courage enough left even to think on the point. A captive slave of death, and mostly its victim, too, man nevertheless aspires to attain happiness, to avoid all those accidents and incidents which might directly or indirectly tend to embitter life. Alas ! how often has not this dream of everlasting joy, almost beyond the conception of the majority of terror-stricken men and women, been nipped in the bud, by the physical body being taken to be the man ? Many think death is the dissolution of form, and man (body) only a compound ; therefore, is it not futile to think of eternal life ? And, since

* Quoted from ‘ The Nature of Man ’

Intellect, in the first instance, since without its aid discrimination between a false and a true teacher is out of the question.

Therefore, taking the intellect as our sole guide, we set out on an enquiry into the nature of happiness which is the motor spring of human activity. Investigation reveals the fact that pure joy does not exist outside the seeker thereof. None of the objects from which we may expect to extract it contains it within its body or magnitude, nor can any outside agency bestow it on the soul; for the very idea of dependence on another will itself furnish sufficient cause for unhappiness. Analysis discloses the important fact that he alone of all beings who can be said to be free from all kinds of restraint, obligation and desire, who, in other words, is full and perfect in himself, and whose consciousness of supremacy places him beyond the temptations of the senses, can be happy in the true sense of the word. But such a condition is conceivable only in connection with Gods, hence, man must become God if he would enjoy perfect bliss. Logically, the position is clear enough, but the important question which it gives rise to is: is it possible to become God? For the human mind, imbued, as it is, with the notion of practicability, cares little or nothing at all for its logical deductions, unless it be also made clear to it that what logic points to is capable of being realized by him. We, therefore, proceed to investigate the nature of Godhood and to ascertain if the difference between God and man be such as may be said to be bridgeable.

The subject plunges us at once into the very thick of the battle that has been raging, from time immemorial, between religion and materialism, by which term we mean the philosophy that denies the existence of spirit or soul. The problem presents itself under three heads, namely,

- (1) God,
- (2) Soul, and
- (3) Nature (the world)

As regards the first of these points, we must reject the idea of a creator altogether, since there are no sufficient reasons to prove that a supreme being is responsible for the world-process, and because no one who sets himself up as a creator can possibly have happiness in

ence between man and God, except that between a fettered and a free being.

The capacity for infinite knowledge, infinite bliss and infinite power, which is inherent in the soul, renders it necessary that some at least, if not all the souls, should perfect themselves sooner or later, and since one earth-life does not suffice for the purpose, it logically follows that there should be as many re-incarnations as are necessary to enable one to attain perfection. In each earth-life certain experiences are undergone by the soul, and the sum-total of them is carried over in the form of character, *i e.*, disposition, tendencies, and the like. This quintessence of character is carried over by the ego in two inner bodies, the *kārmāna* and the *tanāsa*, which, taken together, have been termed 'soul' by St. Paul (1 Thes. v 23).

That there should be some such thing as transmigration of souls, is put beyond the possibility of doubt by the differences of individual character, which the thesis of heredity is unable to explain. As Hoffding says, there must be a substratum to be acted upon by variations. Immortal by nature, the soul must have had a past, just as surely as it will have a future. When we look at the formation of the child in the parent's body, we are led to the same conclusion, for there is no one to make it unless it make itself. *Karma* is discovered to be the determining factor of the differences of form, understanding and circumstances, and furnishes a much more satisfactory explanation of the misery and unhappiness of which there is so much in the world than the hypothesis of the creation of each soul there and then at the time of conception.

So far as the world, the third subject of the metaphysical problem, is concerned, we need only say here that investigation into its nature leads us to the conclusion that it is without a beginning and without an end in time, though certain portions of it may undergo periodical destruction and reformation from natural causes.

What, then, becomes of the position taken by Idealism which reduces the world to an illusion, pure and simple, and the infinity of souls to one Brahman? The reply is that that which persists in time and is eternal, cannot be dismissed from the mind, even though it be the purest form of illusion. The thinking and willing 'I' is eternal,

in reality, they all lead to one and the same result. For knowledge, *i.e.*, wisdom necessitates meditation and concentration, and cannot be had without them: and conversely, meditation and concentration lead to wisdom, without anything further being necessary, so that wherever there develops the habit of deep concentrated meditation, or thoughtfulness, there wisdom must, sooner or later, come into manifestation. Thus, all the different branches of Yoga, Jnana Yoga, Karma Yoga, Bhakti Yoga, Hatha Yoga, and Raja Yoga, are so many means for developing the habit of concentration and meditation. When the mind is steadied and gives up the habit of wandering in the pursuit of the objects of desire, it becomes quiescent, setting the soul free to study itself, which, in consequence of the quieting down of the mind, now presents the appearance of the placid surface of a lake unruffled by storm or waves, and sees itself as the source of all knowledge and power and bliss. Right Discernment, or Belief, having arisen, it immediately sets knowledge free from the subjection to doubt and dubiousness, transforming it at once into Right Knowledge, without which the observance of the rules of Right Conduct is a matter of impossibility. The Path of Emancipation, thus, consists in Right Discernment, Right Knowledge and Right Conduct, which also constitute the three priceless jewels in the crown of glory of the Emancipated Soul, that is, God.

The body of *karmas* (the *kāi māna śarīra*), which accompanies the soul in all its incarnations, is made of very subtle matter, with consciousness 'embedded' in it, and so long as this body does not break up, the soul cannot attain liberation by any means. This subtle body carries with it the seed of the individual character, in the shape of modifications of its 'structure,' from life to life. So long as ignorance prevails, individual desires hold it together; but with the advent of wisdom, and its concomitant state of desirelessness, the pole of magnetism changes, and the particles of matter, instead of being attracted and held together, are repelled and dispersed, thus destroying the body and leaving the pure Sachchidananda in place of the limited ego which ignorance may be said to have planted on Truth.

The main thing, then, is to acquire wisdom, that is, the knowledge of the Self. Knowledge is power, and, sooner or later, is bound to lead the soul to the highest heights of bliss

The above are truly the underlying principles of every rational religion in the world; but the one creed that teaches them fully and clearly is Jainism, which, as our enquiry reveals, is also the most ancient of all. The difference between Jainism and other creeds, then, comes to this that while in the other religions a handful of 'corn' lies, mixed up with an enormous quantity of chaff, in such a manner that it is almost impossible to pick out the useful grain, in Jainism the Holy *Tirthamkaras* and *acharyas* have taken the utmost care to allow only the purest truths to be incorporated. Hence, while the other religions dread the search-light of intellect, Jainism insists on its full blaze being turned on the problems of Life. Hence, also, where the others demand faith in the pupil, Jainism only requires the employment of intellect to understand and appreciate its teaching. It is not that where the intellect is not fully developed, its teaching may not be of help to the soul, if sincerely put into practice, but that exact and scientific knowledge is necessary for speedy progress, since religious truths are at once converted into beliefs the moment they are verified by the intellect. Jainism, then, is the Path of Liberation *par excellence*.

There remains the point of practicability of the high ideal set by Religion before mankind. Some of us might be inclined to think that if all men were to devote their lives to religion, civilization would come to an end, and a state of general confusion and chaos would be the result. Certainly, the kind of civilization which produces abnormal men and institutions would come to an end, for when it is realized that the soul has neither nationality, nor class, nor sex, of its own, and that it may incarnate in any body, in any country, and in any sex, in its next incarnation, people would pay more attention to the welfare of their souls than to such matters as give rise to evil *karmas*. Wars and strikes would then become things of the past, and peace and prosperity would be the lot of mankind on earth. As for the individual, it has been seen that the ideal set by

Religion before mankind is the only practical ideal to cherish ; for what shall a man profit if he gain the whole world but lose his own soul ? None of our worldly acquisitions can possibly prevent the force of evil *karmas* from harmfully affecting the soul. Therefore, only such thoughts and actions are permissible as actually facilitate its progress on the path of Perfection and Bliss. The doing of the proper *dharma*, that is, duty, or conduct enjoined by religion, is the only means of progress for the soul. In whatever stage of evolution an individual might be, the observance of the principle of *dharma* would, without fail, facilitate his onward progress on the path , because *dharma* is the force which enables the soul to realize its own glorious nature ! *Dharma* is also the highest form of morality, without which peace and prosperity cannot be thought of. The lives of the great *Tirthankaras* furnish ample proof of the practicability of Religion, and show the heights of greatness and glory to which a soul, conscious of its own nature, may aspire. Every detail of Their noble lives illustrates the supremacy of Religion over materialism, and invites us to follow the path They trod, to reach the heights which They attained. The path may be steep and thorny, but it has to be trodden, if not now, then, in some future incarnation ; and each backward step, or fall from our present position, only goes to make the journey to be performed, more tedious and tiresome. Let us, then, gird up our loins to tread the path of the *Tirthankaras*, the path which takes us out of this dreadful valley of suffering and sorrow and death, we call our World. Let us not be daunted or discouraged by its steep and thorny nature, but, providing ourselves with the three invincible weapons of Right Faith, Right Knowledge and Right Conduct, fearlessly march on to the conquest of Ignorance and Death. The 'fall' has to be reversed, and Death is a mighty warrior who overcomes all weapons except those tempered with *vairāgya*, that is, Renunciation. The Fountain-spring of Eternal Life, from whose *enlivening* waters we all would like to quench our thirst for immortality and joy, lies in the Kingdom of Death, guarded over by the King of Terrors ; and the sword of *vairāgya* is held by the Self in pledge for the knowledge of good and evil, which is but another name for body-consciousness

Come up, then, to the Adytum of the great and glorious Divinity, your own Blissful Self, to claim your birth-right, the *Ananda*, by fulfilling the conditions of the pledge, so that by its addition to the *Sat* and the *Chit* which you already enjoy, you may yourself become the perfect *Sat-Chit-Ananda*, which you, in very truth, already are in essence.

OM ! PEACE ! PEACE !! PEACE !!!

APPENDIX A

GLIMPSES OF A HIDDEN SCIENCE IN THE ORIGINAL CHRISTIAN TEACHINGS

I IMMORTALITY OF THE SOUL.

THE BIBLE

a “Neither can they die anymore”—Luke, xx 36

b “The last enemy *that* shall be destroyed *is* death ” 1 Cor.,
xv 26

c “So when this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory ” 1 Cor , xv 54

d “I *am* he that liveth, and was dead, and, behold, I am alive for ever more, Amen, and have the keys of hell and of death.”—Rev., i. 18

CLEMENT OF ALEXANDRIA

i “Nor is there at all any composite thing, and creature endowed with sensation, of the sort in heaven ”—Ante Nicene Christian Library, vol xii 242

ii “And to be incorruptible is to participate in divinity.” A N Lib vol xii p. 239.

iii “The Gnostic will avail himself of dialectics, fixing on the distinction of genera into species, and will master the distinction of existences, till he come to what are primary and *simple* ” A N Lib. vol. xii 350

iv “The more *subtle substance*, the soul, could never receive any injury from the gross element of water, its subtle and *simple nature* rendering it *inpalpable*, called ‘as it is incorporeal ’ ” A N. Lib vol. xii p 334

v. “. and man, when deified purely into a passionless state becomes a unit.” A. N. Lib vol. xii. p. 210.

OTHERS.

“ And these (objects formed) of one (substance) were immortal, for (in their case) dissolution does not follow, for what is one will never be dissolved. These (objects) on the other hand, which are formed out of two, or three, or four (substances) are dissoluble; wherefore also are they named mortal. For this has been denominated Death, namely, the dissolution of connected (bodies).” A. N. Library vol. 6 (Hippolytus, vol. i.) p 394.

“ And with respect to this ‘ How could the dead man be immortal? ’ Let him who wishes to understand know that it is not the dead man who is immortal but he who rose from the dead. *So far, indeed, was the dead man from being immortal, that even the Jesus before His Decease—the compound being, who was to suffer death—was not immortal* For no one is immortal who is destined to die, but he is immortal when he shall no longer be subject to death But, ‘ Christ, being raised from the dead, death has no more dominion over Him ’ ”—A. N. Library vol. xxiii. (Origen, vol 2) p 23.

“ . *That the Soul is a substance is proved in the following manner* In the first place the definition given to the term substance suits it very well And that definition is to the effect, that substance is that which, being ever identical, and ever one in point of numeration with itself is yet capable of taking on contraries in succession. And that this soul without passing the limits of its own proper nature takes on contraries in succession, is, I fancy, clear to everybody And in the second place, because *if the body is a substance, the soul must also be a substance* For it cannot be that what only has life imparted should be a substance, and that what imparts the life should be no substance...” A. N. Library vol. xx. (Gregory 'Thaumaturgus) p 115

“The Soul ..being incorporeal is simple since thus it is both uncompound and indivisible into parts. It follows in my opinion, as a necessary consequence that what is simple is immortal...and what is subject to dissolution is compound; consequently the soul being simple and not being made up of diverse parts, but being uncompound and

indissoluble, must be, in virtue of that, incorruptible and immortal"—Gregory Thaumatuigus A N Lib xx 115

II SOUL IS NOT A PART OF ANOTHER BEING, *E G*, A GOD.

i. "But it is not as a portion of God that the spirit is in each of us"—Clement (A N C Lib xii p. 273).

ii "But God has no natural relation to us, neither on the supposition of His having made us of nothing, nor on that of having formed us from matter; *neither portions of himself nor ..his children*

But the mercy of God is rich towards us who are in no respect related to Him"—(Clement vol 2) A N Lib vol. xii p. 45

iii "They were misled by what is said in the book of Wisdom; 'He pervades and passes to all by reason of his purity'; since they did not understand that this was said of Wisdom, which was the first of the creations of God"—(Clem 2) A N Lib xii p. 274

iv "the cause of all error and false opinion is the inability to distinguish in what respects things are common and in what respects they differ"—A N Lib. xii (Clement vol 2) p 351

III SOUL IS ALL-KNOWING BY NATURE

THE BIBLE

a "In whom are hid all the treasures of wisdom and knowledge"—Ephesians, iii 4

b "Ye are the light of the world"—Matt, v 14

c "the Holy Ghost shall teach you all things."—John, xiv 26

d "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known."—Luke, xii 2

e "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candle-stick? For there is nothing hid which shall not be manifested, neither was anything kept secret, but that it should come abroad. If any man have ears to hear, let him hear"—Mark, iv 21—23

OTHERS.

“ And knowledge is essentially a contemplation of existences on the part of the soul, either of a certain thing or of certain things, and *when perfected of all together*...The Gnostic ..himself comprehends what seems to be incomprehensible to others believing that *nothing is incomprehensible to the Son of God*, whence nothing incapable of being taught.” A. N. Lib. vol. xii (Clem. vol. 2) pp. 343-344.

“.. For its (the Soul's) knowledge of these things does not come to it from without but it rather sets out these things, as it were, with the adornment of its own thoughts ”—Gregory Thaumaturgus A. N. Lib. vol. xx. p. 117.

IV. SOUL IS BLISSFUL BY NATURE

THE BIBLE.

a. “.who for the joy that was set before him endured the cross.”—Hebrews, xii. 2.

b. “ And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—Isaiah. xxxv. 10.

c. “ But the fruit of the spirit is joy, peace.”—Gal., v. 22

CLEMENT

“ And exultation is said to be gladness, being a reflection of the virtue which is according to truth through a kind of exhilaration and relaxation of the soul ” A. N. Lib. vol. xii. p. 361.

ORIGEN.

1. “. For in the trinity alone ..does goodness exist in virtue of essential being, while others possess it as an accidental and perishable quality, and only then *enjoy blessedness* when they participate in holiness and wisdom and in divinity itself.”—A. N. Lib. vol. x. p. 55 (Origen vol. 1).

2 “ Laws which ensure happiness to those who live according to them and who do not flatter the demons by means of sacrifices, but altogether despise them ”—A N Library vol xxiii (Origen vol. 2) p 194

V THE DIVINITY OF THE SOUL.

THE BIBLE

a “ Be ye therefore perfect, even as your Father which is in heaven is perfect ”—Matt , v 48

b “ And know ye not that ye are the temple of God and *that* the Spirit of God dwelleth in you? ”—1 Cor , iii 16

c “ I said, Ye are gods ”—John, x 34

d “ Beloved, now are we the sons of God, and it doth not yet appear what we shall be but we know that, when he shall appear, we shall be like him, for we shall see him as he is ” 1 John, iii 2

e “ Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust ” 2 Peter, i 14

f “ Till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ ” Ephesians, iv 13

g “ that ye may be perfect and entire, wanting nothing ”—James, i 4

h “ For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us ”—Romans, viii 18

i “ for behold, the kingdom of God is within you ”—Luke, xvii 21

j “ Let this mind be in you, which was also in Christ Jesus Who, being in the form of God, thought it not robbery to be equal with God ”—Philippians, ii 5-6

k “ And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven ”—John, iii 12.

l. "greater is he that is in you, than he that is in the world."—1 John, iv. 4.

m. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."—Colossians, ii 9-10.

n "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Ephesians, iii. 19.

IRENÆUS.

"The creature should ascend to Him, passing beyond the angels, and be made after the image and likeness of God"—A. N. Lib. ix 157.

HIPPOLYTUS

"If therefore man has become immortal he will also be God. Wherefore I preach to this effect. Come, all ye kindreds of the nations to the immortality of the baptism"—A. N. Lib. ix. part ii. page 86.

"For once the crown of righteousness encircles thy brow, thou hast become God. Thou hast been deified and begotten unto immortality. This constitutes 'know thyself,' or, in other words, Learn to discover God within thyself."—A. N. Lib vi p 402

VI. ALL SOULS OF LIKE NATURE.

THE BIBLE

a. "Ye are the light of the world" Matt.. v. 14

b. "*Ye are* the sons of the living God" Hosea, i 10.

c "... because as he is, so are we in this world."—1 John, iv 17.

ORIGEN.

1. "Every one who participates in anything is unquestionably of one essence and nature with him who is the partaker of the same thing. Every mind which partakes of intellectual light ought undoubtedly to be of one nature with every mind which partakes in a similar manner of intellectual light. If the heavenly virtues, then,

partake of intellectual light, *i e.*, of divine nature because they participate in wisdom and holiness, and if human souls have partaken of the same light and wisdom, and thus are mutually of one nature and of one essence then, since the heavenly virtues are incorruptible and immortal, the essence of the human soul will also be immortal and incorruptible " A N Lib vol x p 353

2 " And we also believe him (Jesus) when referring to his having a human body he says ' but now you seek to kill me, a man that has told you the truth ' we maintain that he was something compound " Origen, Philocalia p 97

CLEMENT

" for souls themselves, by themselves are equal *Souls are neither male nor female*, when they no longer marry nor are given in marriage " Clem vol 2. (A N Lib vol xii) p 362

HIPPOLYTUS

1 " ' And she brought forth a man-child who is to rule all the nations ' By this it is meant that the church always bringing forth Christ, the perfect man-child of God, who is declared to be God and Man, becomes the instructor of all nations And the words ' Her child was caught up unto God and to His Throne ' signify that he who is always born of her is a heavenly King and not an earthly " A N. Lib vol ix 2nd part p. 36

2 " For if he were not of the same (nature with ourselves) in vain does he ordain that we should imitate the teacher And if that man happened to be of a different substance (from us) why does he lay injunctions similar (to those He has received) on myself, who am born weak? He did not protest against His passion but became obedient unto death and manifested His resurrection Now in all these (acts) He offered up as the first-fruits His own manhood in order that thou when thou art in tribulation, mayest not be disheartened, but confessing thyself to be a man with nature like the Redeemer, mayest dwell in expectation of also receiving what the father has granted unto his son "—A N Library vol xi (Hippolytus vol 1) page 400

3 “ And it is written ‘ These things are all that He behoved to suffer, and *what should be after Him* ’ ” A. N. Library vol xii (Clement, vol 2) page 380

4 “ This (Logos), we know to have remodelled the old man by a new creation. (And we believe the Logos) to have passed through every period in (this) life in order that He Himself might serve as a Law for every age and might exhibit his own manhood as an aim for all men For if he were not of the same (nature with ourselves) in vain does he ordain that we should imitate the teacher ” A. N. Lib vol vi (Hippolytus, vol 1) pages 399-400

VII THOUGH DIVINE BY NATURE SOUL'S PRESENT CONDITION ANYTHING BUT DIVINE?

THE BIBLE

a “ For all have sinned and come short of the glory of God ”—Romans, ¹¹¹ 23

b “ Save me, O God, *for the waters are come in unto my soul* * I sink in deep mire, where *there is* no standing I am come unto deep waters, where the floods overflow me ”—Psalm lxix 1 and 2

OTHERS

c “ No one is clean from filthiness, not even if his life lasted but a single day ”—A. N. Lib x (Origen 1) p. 347

d “ His first advent in the flesh, which took place without honour by reason of His being set at naught, as Isaiah spake of Him aforetime saying ‘ We saw Him, and He had no form nor comeliness, but His form was despised, and rejected (lit deficient) above all men; a man smitten and familiar with bearing infirmity (for his face was turned away), He was despised and esteemed not ’ But his second advent is announced as glorious, when He shall come from Heaven with the host of angels as the prophet saith, ‘ Ye shall see the King in glory ’ and ‘ I saw one like the Son of Man coming with the clouds of heaven ’ ”—A. N. Library, vol ix Part 11 p 25

* Cf “ The individual man is stamped according to the impression produced in the soul *by the objects of his choice* ” A. N. Lib vol xii (Clement vol 2) 214

VIII PHYSICAL BODY (EMBODIMENT IN MATTER) THE CAUSE OF TROUBLE *

a "flesh separates and limits the knowledge of those that are spiritual for souls themselves by themselves are equal"—A. N. Lib vol xii (Clement, vol. 11) p 362

b "For bound in this earthly body we apprehend the objects of sense by means of the body"—A. N. Lib. vol xii. (Clement 11) p 224

c "His own inequities shall take the wicked himself, and he shall be holden with the cords of his own sins"—Proverbs, v 22.

d "The mental acumen of those who are in the body seems to be blunted by the nature of corporeal matter"—A. N. Lib (Origen i) p. 82

IX THE BODY HAS TO BE SEPARATED FROM THE SOUL FOR SALVATION

THE BIBLE.

a "he that hath suffered in the flesh hath ceased from sin"—1 Peter, iv 1

b "whosoever shall lose his life shall preserve it"—Luke, 17. 33

c "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed, For this corruptible must put on incorruption, and this mortal *must* put on immortality so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory"—1 Cor, xv 50—54

d "For I know that in me (that is, in my flesh,) dwelleth no good thing For the good that I would I do not but the evil which I would not, that I do I find then a law, that, when I would do good,

* Cf "For a corruptible body weigheth down the soul, and the earthly flesh heavy on a mind that is full of cares"—Jewish Apocrypha II Esdras, chap 17

evil is present with me For I delight in the law of God after the inward man but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? ”—Romans, vii. 18—24.

e “ I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your reasonable service* ”—Romans, xii. 1.

f “ For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit and of the joints and marrow ”*—Heb., iv. 12.

g. “ Knowing that our old man is crucified with him, that the body of sin might be destroyed ”—(Romans vi 6).

h “ In whom also ye are circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ.”—Colossians ii. 11

OTHERS

“ . The mental acumen of those who are in the body seems to be blunted by the nature of corporeal matter If, however, *they are out of the body* then they will altogether escape the annoyance arising from a disturbance of that kind *at last by the gradual disappearance of the material nature, death is both swallowed up and even at the end exterminated* and all its sting completely blunted by the divine grace which the soul has been rendered capable of receiving, and has thus deserved to obtain incorruptibility and immortality .It follows that we must believe our condition at some future time to be incorporeal .. and thus it appears that then also the need of bodies will cease . . *The*

* St Paul's idea of the divisions of the constitution of a living being into spirit, soul and body (1 Thessalonians v. 23) can be easily grasped if we liken the living organism to a piece of sponge that is saturated with water The sponge is, of course, the outer physical body, and the liquid compound of oxygen and hydrogen, the other two, namely, the spirit and soul. The element of pure Spirit in this inner residue of being is the life-giving oxygen that is existing in the closest chemical union with hydrogen, the symbol of matter Taken together, they constitute the soul, which is subject to birth and death; separated from the soul, the element of life is pure Spirit, deathless, all-knowing and blissful. Hence, it is said of such purified Spirits “ neither can they die any more ” (Luke, xx 36)

whole nature of bodily things will be dissolved into nothing”—A. N. Lib vol x (Origen, vol 1), pp 82-83

CLEMENT

(a) “ Now the sacrifice that is acceptable to God is *unswerving abstraction from the body and its passions* ”—Clement, vol 2 p 261

(b) “ The Saviour himself enjoins, ‘ watch ’ as much as to say ‘ Study how to live and *endeavour to separate the soul from the body* ’ .” p. 284 (vol 2)

(c) “ the more subtle substance The soul, could never receive any injury from the gross element of water, its subtle and simple nature rendering it impalpable, called as it is incorporeal But *whatever is gross, made so in consequence of sin, this is cast away along with the carnal spirit which lusts against the soul* ”—A N Lib vol xii p 334

X DESIRE FOR WORLDLY PLEASURES THE CAUSE OF TROUBLE

THE BIBLE

a “ For if ye live after the flesh, ye shall die but if ye through the Spirit do mortify the deeds of the body, ye shall live ”—Romans, viii 13

b “ But to be carnally minded is death ”—Romans, viii 6

c “ But she that liveth in pleasure is dead while she liveth ”—1 Timothy, v 6

d “ For *the flesh lusteth against the Spirit, and the Spirit against the flesh and these are contrary the one to another so that ye cannot do the things that ye would* ”—Galatians, v 17

e “ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? ”—Romans, vi 16

f “ for he that had suffered in the flesh hath ceased from sin ”—1 Peter, iv 1

g “ Love not the world, neither the things *that are* in the world ”—1 John, ii 15

h “ And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.”—Matt, xix 29

i “ And if after they have escaped the pollutions of the world . . . they are again entangled therein, and overcome, the latter end is worse with them than the beginning.”—2 Peter, ii 20

j “.. For he that soweth to his flesh *shall of the flesh reap corruption*. but he that soweth to the Spirit shall of the Spirit reap *life everlasting* ”—Galatians, vi 8

k “ Mortify therefore your members which are upon the earth.”—Col, iii 5

l “ Enter ye in at the strait gate for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat, because strait is the gate, and narrow is the way, which leadeth into life, and few there be that find it ”—Matt . vii. 13-14

m “ Woe unto you that are full ' for ye shall hunger.”—Luke, vi. 25. “ Blessed are ye that hunger now, for ye shall be filled ”—Luke, vi 21

n “ if any man will come after me, let him deny himself, and take up his cross, and follow me.”—Matt, xvi 24

o “ If any *man* come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.”—Luke, xiv 26

p “ The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay *his head* ”—Matt., xiii 20

q “ In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness ”—2 Cor , xi. 27.

r “ . there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake ”—Matt , xix 12

s “ But I keep under my body, and bring it into subjection ”—1 Cor , ix 27.

t “ And they that are Christ's have *crucified the flesh with the affections and lusts* ”—Gal., v 24

" "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God"—James, iv 4

" "Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever"—1 John, ii 15—17

" "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"—Matt., xix 24

" "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our body"—2 Cor., iv 10

CLEMENT

" "But *God is impassible, free of anger, destitute of desire*"—A N Lib vol xii p 210

" "We must therefore rescue the Gnostic and perfect man *from all passions of the soul*. For *Knowledge* produces practice and practice habit or disposition, and such a state as this produces *impassibility, not moderation of passion*. And the *complete eradication of desire* reaps as its fruits impassibility. But the Gnostic does not share in those affections that are commonly celebrated as good, that is the good things of the affection that are alike to the passions; " A N Lib vol xii (Clement 2) 346

" "the true athlete—he who in the great stadium, the fair world, is crowned for true victory *over all the passions*. Angels and Gods are spectators, and the contest, embracing all the varied exercises, is, 'not against flesh and blood,' but against the spiritual powers of inordinate passions that work through the flesh. He who obtains the mastery in these struggles and overthrows the tempter, menacing as it were, with certain contests wins immortality. The spectators are summoned to the contest, the athletes contend in the stadium, the one

who has obeyed the directions of the trainer wins the day.”—A. N. Lib. vol. xii (Clement 2) pp. 419-420.

d. “.. the good man...is without passion, having through the habit or disposition of his soul endued with virtue transcended the whole life of passion. He has every thing dependent on himself for the attainment of the end.”—A. N. Lib. vol xii. p 453.

e. “ But self-control...perfected through knowledge abiding ever, makes a man Lord and Master of himself: so that the Gnostic is temperate and passionless, incapable of being dissolved by pleasures and pains, as they say adamant is by fire.”—A. N. Lib. xii. p 455.

f. “ For he who has not formed the wish to extirpate the passion of the soul kills himself.”—Ibid. p. 458.

g. “ And to bear the sign of the cross is to bear about death, by taking farewell of all things whilst still in the flesh alive.”—Ibid. xii. p. 464.

XI. THE PATH OF PROGRESS IS THREEFOLD.

THE BIBLE

a. “ Be ye doers of the word, and not hearers only. deceiving your own selves.”—James, i. 22.

b. “ What *doth it* profit. my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto him, Depart in peace, be ye warmed and filled: notwithstanding ye give him not these things which are needful to the body, what *doth it* profit? Even so faith, if it hath not works, is dead being alone.”—James, ii. 14—17.

c. “ And ye shall know the truth and the truth shall make you free ”—John, viii. 32.

Æ “ I am the way, the truth, and the life ”—John, xiv. 6.

[The correspondences are as follows:—

the way=the path, *the* Faith. hence the Right Faith:

the truth=*the* knowledge, the Right Knowledge:

the life=*the* proper mode of living, the Right Conduct]

c "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another For every man shall bear his own burden"—Gal, vi 4-5

f "If by any means I might attain unto the resurrection of the dead"—Phil, iii 11

g "Awake thou that sleepest, and arise from the dead"—Eph, v 14

h "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more for they are equal unto the angels. and are the children of God, *being the children of the resurrection*"—Luke xx. 35-36

CLEMENT

a "For works follow knowledge, as the shadow the body"—A N Lib xii 467

b "Right Faith is a comprehensive knowledge of the essentials, and knowledge is the strong and sure demonstration of what is received by faith, built upon faith conveying the soul on to infallibility, *science*, and comprehension the first saving change is that from heathenism to faith and the second that from faith to knowledge And the latter terminating in love, thereafter gives the loving to the loved"—A N Lib xii (Clement, ii) pp 447-448

c "*Love** is the keeping of commandments which leads to knowledge And the keeping of them is the establishment of commandments from which immortality results"—A N Lib vol xii (Clement, ii) p 375

d "If ye love me keep my commandments"—John xiv 15.

e "it is our aim to discover what doing and in what manner of living we shall reap the knowledge of the sovereign God, and how, honouring the divinity, we may become authors of our own salvation now it is well pleasing to Him that we should be saved and

* Cf "For her (Wisdom's) true beginning is desire of discipline, and the care for discipline is *love* of her, and love of her is observance of her laws, and to give heed to her laws confirmeth incorruption; and incorruption bringeth near unto God, so then desire of wisdom promoteth to a kingdom"—Jewish Apocrypha II Esdras, chap vi.

salvation is effected through both well doing and knowledge, of both of which the Lord is the teacher."—A. N. Lib vol xii (Clement, vol. ii) p. 376

f It is not simply doing well but doing actions with a certain aim, and acting according to reason that the scripture exhibits as requisite."—A. N. Lib. vol. xii. (Clement, ii) p. 369.

g. "all actions of the Gnostic may be called *right action* that of the simple believer *intermediate action*; but that of every heathen *are sinful*."—Ibid p 369

h. "but we must be above both good and bad, trampling the latter under foot, and passing on the former to those who need them"—Ibid p 645.

i "Such are they who are restrained by law and fear For on finding a favourable opportunity they defraud [rise above] the law. by *giving what is good the slip*. But self-control . .perfected through knowledge ..makes the man Lord and Master of himself"—A. N. Lib. vol. xii (Clement, vol ii) p 455

XII. DEIFICATION THE RESULT OF RIGHT ACTION.

THE BIBLE

1. " .. that ye might be filled with all the fulness of God"—Ephesians, iii 19
2. "I have said, Ye *are gods*."—Psalm. lxxxii 6
3. "... he called them gods unto whom the word of God came. and the scripture cannot be broken . ."—John, x 35.

CLEMENT.

a "Knowledge is. followed by practical wisdom, and practical wisdom by self-control: for it may be said that practical wisdom is divine knowledge, and exists in those who are deified"—A. N. Lib xii 378.

b "On this wise it is possible for the Gnostic already to have become God. 'I said, Ye are Gods. and sons of the Highest' And Empedocles says that the souls of the wise become Gods"—Ibid p 209.

c “ And David expressly (or rather the Lord in the person of the saint and the same from the foundation of the world is *each one who at different periods* is saved, and shall be saved by faith) says ”
—Ibid p 332

d “ and man, when deified purely into a passionless state, becomes a unit ”—Ibid p 210

e “ the word of God became man, that thou mayest learn from man *how man may become God.*”—A N. Lib vol iv p 24.

XIII THE EFFECT OF DEIFICATION

THE BIBLE

1 “ Neither can they die any more for they are the children of God, being the children of the resurrection ”—Luke, xx 36

2 “ Whosoever committeth sin is the servant of sin And the servant abideth not in the house for ever *but* the Son abideth ever If the Son therefore shall make you free, ye shall be free indeed ”—John, viii 34—36

3 “ there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain for the former things are passed away ”—Revelation, xxi 4.

4 “ He that overcometh shall inherit all things ”—Revelation, xxi 7

CLEMENT

a “ In the soul the *pain is gone, but the good remains, and the sweet is left, but the base wiped away.* For these are two qualities characteristic of each soul, by which is known that which is glorified, and that which is condemned ”—A N. Lib vol xii p 364

b “ restoration to the *everlasting contemplation* and they are called by the *appellation of Gods* ”—Ibid p 447

c “ *capable of reaching his own mansions* ” Ibid p 367

d “ Knowledge is therefore quick in purifying Thence also with ease it removes the soul to what is akin to the soul, divine and holy, and by its own light conveys man through the mystic stages of

advancement, till it restores the pure in heart *to the crowning place of rest.*"—A. N. Lib. vol. xii. (Clement, vol. ii.) p. 447.

e. "Accordingly after the highest excellence in flesh, changing always duly to the better, he urges his flight to the ancestral hall, through the holy septenniad to the Lord's own mansions: to be a light, steady, and continuing eternally, *entirely and in every part immutable.*"—Ibid. (Clement, vol. ii) p. 448.

f. "For having become wholly spiritual, and having in the spiritual Church *gone to what is of kindred nature*, it abides in the rest of God."—Ibid. (Clement vol. ii) p. 455

XIV. THE EXCELLENCE OF THE CONDITION OF THE SAVED ONES (GODS).*

THE BIBLE.

a. "There shall be no more death, neither sorrow. nor crying, neither shall there be any more pain"—Rev.. xxi. 4.

b. "Knowing that Christ being raised from the dead dieth no more: death hath no more dominion over him."—Romans, vi. 9

OTHERS

a "...in which there is neither sleep, nor pain nor corruption. nor care, nor night, nor day measured by time ..eye has not seen nor

* Cf. "But the day of judgment shall be the end of this time, and the beginning of the immortality for to come, wherein corruption is passed away, intemperance is at an end, infidelity is cut off, but righteousness is grown, and truth is sprung up. Then shall no man be able to have mercy on him that is cast in judgment, nor to thrust down him that hath gotten the victory"—Jewish Apocrypha II Esdras, chap vii

"He shall inherit joy, and a crown of gladness, and an everlasting name"—Ecclesiasticus (Jewish Apocrypha), chap xv

"For unto you is paradise opened, the tree of life is planted, time to come is prepared, plentiousness is made ready, a city is builded, and rest is established, goodness is perfected, *wisdom being perfect aforehand* The root of evil is sealed up from you, weakness is done away from you, and (death) is hidden; hell and corruption are fled into forgetfulness: sorrows are passed away, and in the end is shewed the pleasure of immortality."—Jewish Apocrypha. II Esdras, chap viii

"...They shall have the tree of life for an ointment of sweet savour, they shall neither labour nor be weary."—Jewish Apocrypha. II Esdras chap ii

ear heard, neither has entered into the heart of man, the things which God hath prepared for them that love him"—A N Lib vol 1x. part 2 (Hippolytus, vol. 11) p 50.

b "For the incorruptible nature is not the subject of generation; it grows not, sleeps not, hungers not, thirsts not, is not wearied, suffereth not, dies not, is not pierced by nails and spears, sweats not, drops not with blood Of such kind are the natures of the angels and of souls *released from the body* For these are of another kind, and different from these creatures of our world, which are visible and perishing"—Ibid (Hippolytus, vol 11) p 88 *

c. "No longer having the qualities of fleshly weakness and . pollutions"—Origen, Philocalia, pp. 112-113

XV. THE ETERNITY OF THE CONDITION OF LIBERATION

THE BIBLE

a "And the servant abideth not in the house for ever. *but* the Son abideth ever"—John, viii 35

b. "And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie"—Rev, xxi 27

c " . and they shall reign for ever and ever."—Rev., xxi 5.

d "his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed."—Daniel, vii 14

OTHERS

a "For it is impossible that he who has once been made perfect by love, and feasts eternally and insatiably on the boundless joy of contemplation, should delight in small and grovelling things For what rational cause remains any more to the man who has gained

* The following eighteen faults are enumerated in the Jaina Works from which the Perfect Souls are free anger, thirst, senility, disease, birth, death, fear, pride, attachment, aversion, infatuation, worry, conceit, hatred, uneasiness, sweat, sleep and surprise (The Ratna Karanda Śrāvakāchāra, Śloka 6)

the 'light inaccessible' for reverting to the good things of the world"—A N Lib xii (Clement, vol ii) pp 346-347

XVI NOT ALL SHALL BE SAVED

THE BIBLE

a. " many be called but few chosen"—Matt., xx 16

b. " for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"—Matt, vii 13-14.

c. " Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."—Romans, ix 27

d. " there is a remnant according to the election of grace"—Romans, xi. 5

e. " for many will seek to enter in, and shall not be able"—Luke, xiii 24

f. " For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God."—1 Cor., i. 18.

g. " For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish To the one *we are* the savour of death unto death, and to the other the savour of life unto life"—2 Cor., ii 15.

APPENDIX B

DAY-DREAMING TO ORDER.*

In these days of cheap printing and of cheaper opinion we do not find it in our heart to blame "the dreamer" for his rushing into print with his 'Dream Problem'. Some might, indeed, go further and thank him, not for the discovery of anything grand, or useful, or new, nor for the promulgation of anything genuine, but for his preaching, in a quaint and not quite uninteresting way, a certain cheap and worn out method of satisfying the natural craving for happiness which arises in every heart. One is almost tempted to congratulate "the dreamer"—whoever he be, whether the brilliant editor and compiler of the book or only some shy and backward friend of his, hiding himself behind the pseudonym, to escape from the inevitable and naturally unpalatable cross examination by friend and foe—on the unique distinction of being initiated, and that in a dream, by his own mental creature of whom it is said that he was also previously "required to act as the *guru* of Ram Chandra, who, born of worldly parents had utterly forgotten his Godhood" (p 333)

That our friend's method is cheap does not admit of doubt, for one has only to turn oneself into a day-dreamer to realise the promised reward, the only other condition being that one should not pry too closely into the nature of the stuff to be supplied to him. We are sure to find the whole thing simple and fascinating, if we only agree to accept it on trust, on the word of its propounders. We are assured by the compiler, his phantom preceptor, Vasishtha, and several of the contributors to the book, that the matter is essentially one for experience, not for intellectual analysis or controversy. The procedure prescribed is the simplest imaginable: deny the reality of the world, get into bed and dream as hard as you can of the condition which you want for yourself. Tinged with the colour of thought, as they necessarily are, one's dreams cannot but accord with one's most predominant wish, so that you can always make them what you wish them to be. Thus if you want to be a millionaire, you need only think of your millions somewhat forcibly before going to sleep, and even if you be a veritable pauper in actual life, there is not the least doubt but that you will have all the wealth you are intent on acquiring the moment your eyes close in repose. There is the case of the convict whom Prof Macran of the Dublin University encountered in one of the prisons at Rome

"With determined effort he succeeded in having a continuous dream having an ideal life, rich possessions, beautiful wife, virtuous children and all happiness. He turned his mind to such a belief that his working as a convict was a dream and the other a reality. He was so happy in his prison cell and used to be so anxious to go into it for sleep to meet his beautiful family" (p 42)

* A review of the 'Dream Problem' by Dr Ram Narain, I. M. S.

Dr Khedkar (p 42) would have it that if a person were to control his mind and remain with non-attachment in this world, he may in course of time believe this to be a dream That is what a *yogi* strives to earn * Hence, the reality of the phenomena depends on personal habits, expectations and interests for the same The "dreamer," too, fully endorses this view when, in describing his experiments with his dream-creation, he says

"The method proved so satisfactory that the dreamer was actually worshipped by every one of the dream-creatures and was pronounced to be the only true spiritual guide. He now considered himself in no way less fortunate than so many leaders of the various faiths, in the waking world, who enjoy the pleasure of being devotedly worshipped by their disciples They enjoy it during the twelve hours of the day, while the dreamer enjoyed it during so many hours of night, and there seemed to be no *envisable difference between the two*" (the compiler's own italics)

No need to dilate any further on the point, the strangest thing about it is that it does not strike "the dreamer" to improve his condition here in this waking world, which he also regards as a dream, instead of drowning his senses in the false and artificial intoxication of some agreeable form of hallucination in dream. Our "dreamer," however, insists that he enjoys the waking state of consciousness throughout his dream, and says with reference to a dialogue between himself and his shadowy *guru* (preceptor) which is reported on pp 303—369 of the book —

'The reader will thoroughly appreciate it if he only bears in mind, first that the scene of the dreamer's interview with the sage is laid in the world of dream and secondly that the dreamer's waking consciousness is intact throughout the discourse."

This is, however, obviously, another charming instance of hallucination, if it be meant that the dreamer is awake in the same sense in which a man consciously cognizant of the waking world is said to be awake The dreamer would be able to understand his psychological condition better if he would try to discriminate between two different states of consciousness, one characterised by the conditions of normal wakefulness and the other by a dreaming state in which one dreams *that one is dreaming* However much the continuity of the latter condition of consciousness might remain intact—and it is bound to do so if the dream is not to be a summation of several dreams—it can never be described as waking consciousness The dreamer gives himself away when he says (p 370) at the end of the interview —

"It appears that the dreamer pressed and pressed the last question on to the sage who answered it in complete *Silence* by tightening his lips, closing his ears and shutting his eyes and gradually all appearances vanished, resulting in the dissolution of the dream-world Thus ended the dream of the dreamer, who, when awakened into the waking world, was sorry for asking the last question, but he had the consolation of acquiring the power of summoning the sage at will in his dream "

On page 305 is given the ending of one such 'waking consciousness' dream in the following words "with these words he [a dream *sādhu*] struck the dreamer on his head with his heavy staff, who, in consequence woke up and found himself lying in his bed with his mind extremely puzzled "

* According to Sji Shivabarat Lal, a staunch follower of the Radhaswami Faith and the contributor of solution No II printed on pp 67—101 of the book —

"A dreamer is not a bad being The seers, the holy men and the prophets were all dreamers "

The following question and answer also tend the same way, and would be meaningless in any other sense —

Q "Dreamer—You are right in saying that I do not want my dream-belt to be injured or killed, and have indeed a strong love with this personality in spite of my knowledge that it is a dream, but if I do commit suicide here, will I be awakened?"

A "Sage—No, you will not be awakened, but will have another dream—yet you will lose even so much knowledge that it is a dream" (p. 317)

As regards the possibilities of hallucination, there is practically no limit to one's mental creation; one may create for one's satisfaction any kind of world—even heavens of all or any of the famous or infamous divinities—or the company of saints and saviours, if one be inclined that way, or even a happy home and the Royal Convict of Prof. Macran Babu Shrivabarat Lal Warman, the contributor of Chapter No. II, writes of the dream state

"Heaven and hell a man brings into manifestation in this plane, just in proportion to his virtues and good deeds. What a man sows he reaps his full harvest, even in this condition. Whatever he comes in contact with his mental senses here, is his own thought creation and nothing else. Friends or foes, angels or evil spirits are all thought forms, and they deal with him as he was wont to deal with others who lived on the earth" (p. 72)

The phantom sage also corroborates this and says —

"A sinner will see a scene of hell and a pious or good man will find himself in heaven, very much like the one depicted in religious books that he has read and followed. An atheist or materialist who believes in no existence after death, will see *nothingness* or darkness. A devotee of any deity will find himself in a dream world of his god and enjoy the beautiful scenery of that plane" (p. 72)

Touching the return of the dead, the following words of wisdom flow from the shadowy lips —

- 3 by devotion to a particular god or goddess or even to a human *guru*, the culmination of which is reached when the devotee can "project" a perfect physical image of his deity, in whose company he continues to enjoy his full measure of ecstatic pleasure" (p 344)

As regards contemplation, the greatest stress is laid on the power of suggestion, which is described as the influence responsible for the creation of anything that is created, under the sun It is said —

"There is no limit to the power of suggestion It is indeed the Key-stone or basis to the whole edifice of creation of this and the waking world, as well as of all other worlds" (p 350)

The greatest obstacle to the first path is said to consist in the recognition of truth by the intellect alone The most advanced soul on this path "sees no duality in any of his three *avasthas*—*jagrat* [waking] *swapna* [dreaming] and *sushupti* [deep sleep]" His point of view is changed and he "sees himself and all others as one"

The obstacle on the second path consists in the exhibition of 'extraordinary powers' acquired by the *yogi* which enable him to perform miracles, "altering the course of creation and stopping, changing and even creating dreams just as he wishes" This results in pride which encompasses his fall A *yogi* enjoys *ananda* (bliss) as long as he is in *samādhi* (self-induced trance), while a *jñāni* (the follower of the first path) enjoys it in all the three conditions

The danger on the third path lies in that "the devotee is apt to labour under a sort of self-deception He comes to look upon this feat of conjuring up his deity as the ultimate goal, and the sensation of ecstatic pleasure which he feels in the presence of his god inclines him to remain in his service This keeps him from *kawalya moksha* or final liberation If, however, he goes beyond this stage, his power of concentration increases, and he succeeds in carrying his consciousness to the *sushupti avastha* [the state of deep-sleep], where he becomes one with his beloved, and realises that the object of his devotion was in reality his own self" We are, however, not instructed as to the method of disposing of the phantom god invoked by the devotee

As to the state of final liberation which is the *summum bonum*, we are told (p 329) —

"*Kawalya moksha* consists in complete dissolution of personality or separateness into one Absolute Advaita [non-dual] It is inconceivable and beyond the reach of mind, and that is the reason why even the great *rishis* and *arhats* of Jain religion refuse to believe in a final liberation None of the ancient or modern sages, of whom the name and form are known to you, has acquired *Kawalya moksha*. Neither I [the phantom Vasishta], nor even the well-known Rama, Krishna, Buddha, Christ, etc, have attained it They are yet a long way from the goal"

* Some of our readers might be interested in recalling the statement of one of the leaders of Mystic thought who said of himself in one of his devotional paroxysms —

من ایسو نورمل دیو دیسے گنگو دیر پاچھے پاچھے ہر پھریں کہت کبیر کبیر

(Tr—The mind has become clear as the Ganges' stream, [and] Hari (God) follows persistently, calling Kabir, Kabir!)

No wonder rationalism refuses to believe in a mythical state which can neither be conceived by the mind nor be pointed out as having been experienced by any known being! On p 330 we are given the last word on the subject It is said in answer to "the dreamer's" question "Who, then, can go beyond the spheres of creation and attain what you call *kavalya moksha*?" —

"Those only who reach the highest stage in this life, have no disciples or adherents and leave no name and form after them Some of these you will find confined in your lunatic asylums They obtain *Kavalya moksha* the moment their earthly sojourn comes to an end"

There are said to be sixteen stages of advancement called *bhumikas* Put in a tabulated form, they are as follows —

Serial number	Name of the stage	Characteristics
1	<i>Jagrat-jagrat</i>	First dawn of consciousness marked by inability to discriminate between any two states of existence To be found in newly-born babes and lower animals
2	<i>Jagrat-swapna</i>	Knowledge, during the waking state, of the existence of dream state, but not of deep-sleep or <i>turya</i>
3	<i>Jagrat sushupti</i>	Retention of the memory of deep sleep Here people remember the minutest details of their dreams on waking up Almost all human beings reach up to this stage
4	<i>Jagrat-turya</i>	Remembrance of the <i>turya</i> state also Exclusive students of religion and philosophy who possess highly developed intellectual power reach this stage Devotees and <i>yogis</i> also attain to it <i>Turya</i> is called super consciousness, or cosmic consciousness Not only do people who reach this stage "know that they had dream and dreamless sleep states, but over and above this, when they wake up, they remember the experiences of their <i>turya</i> state and say that immediately before awakening they felt an ecstatic pleasure which they are unable to explain in ordinary language"

Serial number.	Name of the stage	Characteristics
5	<i>Swapna-jagrat</i>	Recognition, while dreaming, of a dream as a state of consciousness different from waking consciousness
6	<i>Swapna-swapna</i>	Awareness of the additional fact that the dream will disappear on waking up. In this stage a person 'still believes it to be a creation of another creator and himself a created personality, separate from all other creatures of the dream world'
7	<i>Swapna-sushupti</i>	Mastery over one's dream creation and the power to stop or alter it at will. In this stage one fully recognises "that he is dreaming, that the dream world is his own mental creation and that he will next pass into a dreamless sleep state, but he does not know his fourth <i>astha</i> , the <i>turya</i> ."
8	<i>Swapna-turya</i>	Awareness of the fourth <i>astha</i> (state of consciousness), that is <i>turya</i> , while still dreaming.
9	<i>Sushupti-jagrat</i>	Awareness during deep-sleep of the bare fact of one's existence. In this stage one "still believes that, though not seen by him, the waking world as well as other personalities like himself also exist"
10	<i>Sushupti-swapna</i>	Recognition during deep-sleep of the fact that one's previous states of waking and dreaming consciousness "were both merely the results of one's own mental activities"
11	<i>Sushupti-sushupti</i>	Full awareness during deep-sleep of the "mindless condition of one's mind that is to say, full consciousness of one's own unconsciousness, i.e., of the unconscious condition of deep-sleep. This is but a temporary condition and either merges into the next higher stage, that is, <i>turya</i> , or lapses into the dreaming state, or is followed by waking up, due to a sensation similar to that of throttling. If the aspirant has no love for his personality left in him he will pass beyond this stage; otherwise he will return to dreaming or wake up altogether.

Serial number	Name of the stage	Characteristics
12	<i>Sushupti-turya</i>	Expansion of the ego or self into the all-pervading ocean of life and joy, ever conscious, ever existent, ever blissful Here one " sees the whole universe in him and himself in the whole universe, and actually feels that both the waking and the dream worlds are his own mental creation This is called the state of <i>samadhi</i> by the <i>yogis</i> " He who reaches this stage is called a <i>Jivan-mukta</i> This is the description of <i>turya</i> Beyond this is <i>turya atit</i> which will be described after three other stages that intervene on the path of knowledge unaccompanied by perfection in renunciation
13	<i>Turya-jagrat</i>	Persistence of desire for doing good, and liability for " assuming a personality and appearing in the world as an <i>avatara</i> or prophet "
14	<i>Turya-swapna</i>	The desire for doing good now extends to <i>devatas</i> (gods or the residents of the celestial world) The 'dreamer' might now " come down as Brahma, Vishnu or Mahesh in creation "
15	<i>Turya-sushupti</i>	Persistence of the " desire of <i>karan</i> (seed) world " One might now become the Lord <i>Hiranyagarbha</i> (the golden egg) " He has practically achieved the goal, but the last obstacle is not yet removed, and he still remains the seed or the egg from which creation may spring at any time "
16	<i>Turya turya</i>	Elimination of the desire for creation <i>Māyā</i> , however, still exists in this stage potentially In this condition, " the <i>Ishwara</i> identifies himself with the world as its creator or source He is an impartial spectator and rejoices in witnessing the play of <i>maya</i> , his consort, as a magician rejoices in the performance of tricks which he himself knows to be sham and baseless in nature "

The goal beyond the sixteenth stage is the *turya atit* or final awakening, where *māyā* and the trinity of the 'knower,' 'knowledge' and the 'known' merge into the non-dual Absolute. It is beyond mind and speech both, "and," says the *guru Vasishtha*, "there are no means in my power nor in that of anybody else to give you even an idea or a mental picture of this ultimate Reality."

Such is the path of progress and such the goal depicted by the venerable *Vasishtha* of the Land of Dreams. A glance at the tabulated description of the stages is sufficient to show that they are not the natural rungs of a ladder of causes and effects leading up to perfection in knowledge or happiness or anything else, but truly and essentially landings on an erratic flight of steps to the empty attic of hallucination, for the artificial happiness induced by auto suggestion is no more real than a juggler's rupee, which cannot pass current as a genuine coin. The force of suggestion is apparent at each stage beginning with the fifth, which is the first above the normal. The analysis of the mental condition of "the dreamer" himself, who claims to have reached the sixth stage has already shown us that his claim to a possession of his waking consciousness is utterly baseless and false, and that, on the contrary, he has fallen a victim to his own unbridled fancy, taking a complex phase of dreaming consciousness to be an unbroken continuity of waking existence. The seventh stage is characterised by the power to stop or alter one's dreams, to be acquired by the further suggestion for mastery over them. The eighth is the outcome of suggestion for the dreaming of a condition of *turya* in addition to the preceding one. The ninth step is the result of a still more complex mental condition in which one fancies oneself to be sound asleep with just an awareness of one's existence. But it is no more deep-sleep than the sixth was a normal waking consciousness; for what is known as deep-sleep is, by the very sense of the words used to express its significance, a condition devoid of wakefulness. This stage, therefore, is marked by the curious illusion of a 'wakeful-sleeping,' or 'sleeping wakeful' dream in which one actually dreams of oneself as sound asleep. The tenth is characterised by a fuller sense of awareness, and the eleventh is a still further elaboration of the same. Here one may be said to dream of one's own unconscious condition in deep-sleep with the awareness of the suspension of all mental operations. This cannot naturally last long, since the element of inconsistency between the condition suggested—the suspension of all mental operations—and the actual working of the mind (whence the awareness of the condition of deep-sleep) is a source of disturbance to the ego. The sensation of throttling which one is said to be liable to experience here is probably due to this disturbance, i.e., conflict between imagination and will, the former trying to force the latter into silence (suspension) and the latter refusing to be annihilated. Hence it is that those who neglect their egoity are regarded as qualified to pass on to the next stage, as they train their will to submit to the suggestion of 'suspension' of itself without offering opposition. All others must return to less violent forms of dreaming consciousness or wake up at once. Here again it is clear that the whole thing is pure and simple dreaming or hallucination.

The twelfth stage is reached when the ego surrenders its personal likes and dislikes and visualises in its mind, the notion of its being devoid of *meum* and *tuum*. The soul now has a vision of itself as a pure subject of knowledge and as devoid of

is eliminated,—when he sees his dream creatures, but is invisible to himself and them both. In other words, his personality is to be suppressed in his own consciousness, so that he should be conscious of himself only as if he were a pair of eyes. This is to be merged in the cessation of duality which is the last representation *minus* the dual throng. If the reader will abstract away everything from the last vision, he will then have the invisible pair of eyes staring at—Nothing. This is the final liberation, which, as the compiler tells us, “is to be attained by some of the inmates of our lunatic asylums.” Does the reader still persist in asking, how will the dual throng disappear? Well, our author’s reply comes to this beloved! you only know the world through your ideas or thought-forms, you suppress these, *as it were*, and, e-r-r-r—well, and nothing will be left but the INCONCEIVABLE!

Such is the doctrine that is preached in the Dream Problem. But although many a philosophical term and expression find a place in its elaboration, it is actually supported by nothing more solid and substantial than bare assertions and asseverations interspersed here and there with a handful of insinuating similes, analogies and paralogisms. Some of these assertions are too amazing even for the abnormal mental faculties of the irresponsible inmates of certain public institutions some of whom, we are assured, are on the point of obtaining Final Liberation. We have, for instance, the statement, on p 259.

“The sun is present as a whole in the minutest ray of light”

Let us hope it only means that the qualities of the sun and not the sun itself are present, etc

On p 274 we are told in reference to *māyā* that “being itself a non existence, it possesses a wonderful *shakti* (power) of making an unreality look as real”

It will serve no useful purpose to criticise the book any further, suffice it to say that it is as much remarkable for its hasty assumptions as it is for its inconceivable ideas and illogical deductions. Perhaps the law of polarity which is the keynote of the philosophy underlying the author’s thesis might some fine morning succeed in demonstrating that good reason and fallacy are but two poles of one and the same thing, and are identical on the principle of “opposites being the same” (p 260); but till that is done we are not called upon to take it seriously.

It only remains to disabuse the mind of our author of the notion that all views are equally true, and lead to the same goal. We shall compare the system which he himself advocates side by side with Jainism, to enable him to perceive that there is little if anything at all in common between them.

Our Author *	Jainism
1 The world is a created world 2 The world is not real, being an imaginary creation in the mind of its Creator	1 Nobody ever created the world 2 The world is neither unreal nor imaginary. It is nobody’s mental creation.

*The dialogistic form will be found to be best suited for the occasion, though, of course, it does not represent an actual conversation

Our Author	Jainism
3 The Absolute is the only reality	3 There is no such thing as the Absolute. There are six substances, viz, <i>Jiva</i> (spirit, or souls), matter, etc
4 <i>Jivas</i> (souls) are illusory	4 No, the souls are real
5 The goal is to bring about a dissolution of one's personality i.e., separateness into the non-dual Absolute	5 The goal is to attain to godhood. There can be no merger of two or more real existences into one
6 When the goal is reached there will be no ideas of duality left in one's consciousness	6 On reaching the goal every soul becomes omniscient, all-perceiving, and perfectly happy, and possesses inexhaustible energy
7 The condition of final liberation is beyond mind, speech and words. It is altogether inconceivable	7. Not so; all things are knowable
8 The 'path' lies along the line of suggestion and contemplation as described in the <i>bhumi</i> as	8 The 'path' does not lie through hallucination or dream, but consists in the destruction of <i>larma</i> s, as taught by the <i>Tirthamkaras</i>
9 I also preach complete renunciation	9 No doubt; but it can never be perfect; because of—pardon the observation—your hallucinations you are not in a position to judge of what is perfection in renunciation.
10 It is not possible for me to point to a single soul who might be said to have attained to final liberation	10. We can give the biographies of a large number of souls who are now living in <i>nirvana</i> and enjoying the beatitude of final liberation.
11 We create our mental worlds as we walk on the path thus filling our creation with whatever kind of population we wish and destroying the undesirable ones	11. The happiest dreams have an ending. Suppression of ideas is no proof of their destruction. When suppressed ideas break loose and become turbulent, they displace the mental equipoise. Many people go mad then and wander about in <i>samsara</i>

Our Author.

Jainism

12 Contemplation is necessary for progress on the path

13 What is the difference between your process and mine when we both try to avoid *rāga* (attachment) and *dveṣa* (aversion)?

through different forms of life Meditation and contemplation do not certainly mean day-dreaming Contemplate, if you can, in agreement with truth; but if you cannot, then don't contemplate at all. Nature can never *actually* and permanently accept a false suggestion, however forcibly given One cannot make oneself a stone actually and permanently by *auto-* or *hetro-*suggestion, neither can one render that unconscious whose very nature is consciousness!

12 Yes, but not day-dreaming. Our idea of contemplation has nothing in common with the dreaming state of consciousness you try to force on yourself Contemplation for us means a process which augments the purity of consciousness, finally making it omniscient.

13 You should know that the effect can never be the same where the causes are different You avoid *rāga* and *dveṣa* for things of this world to be free to enjoy your own mental creations, but we give them up to remove the impurities of our soul Your case resembles that of Prof. Macran's Roman convict whose indifference to his convict's life only arose from his greater attachment for the beautiful wife and family of his dreams whom he was "so anxious to meet"

This is clearly *rāga* which is a cause of bondage In our case there are no dreams and visions to be attached to We do not give up one thing to fall in love with another The difference between the results, yours and our own, is great for this reason If you were asked to separate the gold from the dross in a lump of ore,

Our Author.

Jainism.

14 Contemplation as I practise it gives me pleasure How, then, can you object to it?

you would simply daub the thing yellow and then hypnotize yourself to regard it as gold; but we should not be content till we brought out the precious metal by separating every particle of impurity from it!

14 Only artificial happiness can result from artificial means, your pleasure is manufactured in the Land of Dreams and can never be real Real happiness is the very nature of the soul, and cannot possibly be had by a contemplation of natural or artificial dreams The sensualist's pleasure has been condemned by all Your happiness from your own creations can only be due to your perception or enjoyment thereof, and, therefore, must be sensual in nature It makes no difference that your 'creations' are mental; for their enjoyment is no less sensual for that reason

15. In deep-sleep we "dive, as it were, into the fountain which is the source of our being and energy, and enjoy the bliss of the everlasting glory in the lap of our Father "

15 Your language is meaningless to us Do your words represent actual things and processes is nature or are you only using a metaphor? What is the significance of the word 'dive,' which you qualify by the phrase 'as it were?' What, again, is the idea underlying the expression 'the source of our being and energy' A living being is a *jiva* ensouled in a body, but surely you do not mean that the atoms of matter composing the body fall apart in deep sleep, and fly back to their places at the first dawn of returning consciousness' Perhaps your idea only is that the operation of "diving" is performed by spirit alone? But then spirit has no source whatsoever, being a simple substance! The writer of solution No II understands this clearly (see p 70)

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16 I had better give you my idea of bliss. if you read the following passage at the top of p 361 of the Dream Problem you would understand what I mean by bliss

" A new-born infant and a *puran gnan* [he whose knowledge is perfect] are apparently the same, but in the one ignorance and in the other knowledge predominates. Both are in the state of bliss (*ananda*), fearless (*nirbhe*), desireless (*nirvasnic*) and so forth, but in the case of the infant, the instinct has to undergo a change or evolution into higher states, while the *puran gnan* ever remains the same. The infant knows not that he is happy and blissful, while the *gnan* knows that he is absolute bliss incarnate "

17 But *sushupti* (deep sleep) is not a myth

Probably what you mean is that every soul becomes what you call the all-pervading Absolute during the hours of deep-sleep every night? But that would be tantamount to saying that every soul obtains Final Liberation every night and after some six hours re-enters the body, which is in too violent a conflict with the doctrine of *karma* and transmigration of souls to be true

Lastly, it is difficult to understand what you mean by the expression 'the bliss of the everlasting glory'. In your conception of Final Liberation, which, in your own words, means only " a complete dissolution of personality and separateness into one Absolute, Advaita " (p 329), there is no room for such a thing as bliss

16 We can only hope that it is a case of misprint, and not a deliberate statement on your part, when you say that a child is in the state of bliss (*ananda*) and desireless (*nirvasnic*), though it is difficult to see how misprinting could have occurred on such an extensive scale. In case our suggestion about a misprint be not acceptable to you, it will be interesting to know in which particular state of the infantine existence may an infant be regarded as blissful and desireless—whether when it is " cross " and peevish, or when crying for milk, a toy, or anything else?

17 Deep sleep is your stumbling block. You seem to think that because there is

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statement of Sister Deomata, which you accept, to the effect that the deep-sleep state is a withdrawing from the many to the one, from the manifested to the power that manifests (p 233) is a pure assumption. It is no argument to say that because we feel refreshed after sound sleep, therefore deep-sleep must signify the merger of the soul in the Absolute Sleep is refreshing because during the hours of rest the physical system is enabled to absorb and dispose of the poisonous secretions in certain sensitive parts of the nervous system caused by the pressure of the activities of waking life.

No need to dwell any longer on the point; there is so little in common between the two systems that if one of them be the path to *murvāna*, the other must necessarily lead to bondage and pain

To conclude, the Dream Problem would have been better written if its talented author had kept his mind in touch with the concrete reality, and taken the trouble to test the logical value of every statement he was going to make Above all, it is incumbent on all writers to remember that thorny questions cannot be disposed of by making sweeping assertions, like the one on p 273, to the effect that Vedanta is the basis of all religions A clear issue should be framed as to each and every such point, and no opinion should be hazarded without a full and careful examination of all the available evidence and of the arguments both for and against each side's view

APPENDIX C

The origin of the creed of *Tirthamkaras*, that is Jainism, has been a fruitful source of speculation and error for the moderns who have advanced all sorts of hypotheses concerning its rise. It was at one time thought that it originated, as an offshoot of Buddhism, in the sixth century A.D. Recent research has, however, fully demonstrated the fact that it has existed at least from 300 years before Buddha, and modern Orientalists are now agreed on the point that Bhagwan Parasva Nath, the twenty-third *Tirthamkara*, is not a mythical figure, but a real historical being. It is not necessary to cite much authority in proof of this, the following quotations being quite sufficient to demonstrate the fact that Buddhism cannot possibly be regarded as the source of Jainism.

"We cannot," said Dr T K Laddu,* "trace any reliable history of Jainism beyond Vardhamana Mahavira. This much, however, is certain that Jainism is older than Buddhism and was founded probably by some one, either Parasvanatha or some other *Tirthamkara* who had lived before the time of Mahavira."

Mahamahopadhyaya Dr S C. Vidyabhushan is equally clear on the point and writes † —

"It may be held that Indrabhuti Gautama, a direct disciple of Mahavira whose teachings he collected together, was a contemporary of Buddha Gautama the reputed founder of Buddhism and of Akshapada Gautama the Brahman author of the Nyaya Sutras."

Turning to European writers on the subject, the following from the Encyclopædia of Religion and Ethics, Vol VII. p 465, may be taken to be the last word on the subject —

"Notwithstanding the radical difference in their philosophical notions, Jainism and Buddhism, being originally both orders of monks outside the pale of Brahmanism, present some resemblance in outward appearance, so that even Indian writers occasionally have confounded them. It is, therefore, not to be wondered at that some European scholars who became acquainted with Jainism through inadequate samples of Jain literature easily persuaded themselves that it was an offshoot of Buddhism. But it

* See the 'Full Text of the Address by Dr T K Laddu, published by the Hon. Secy, Syadvada Mahavidyalaya, Benares'

See The Jalna Gazette, Vol X No 1

has since been proved beyond doubt that their theory is wrong, and that Jainism is at least as old as Buddhism. For the canonical books of the Buddhists frequently mention the Jains as a rival sect, under their old name Nigantha and their leader in Buddha's time, Nataputta (Nata- or Natiputta being an epithet of the last prophet of the Jains, Vardhamana Mahavira), and they name the place of the latter's death Pava, in agreement with Jain tradition. On the other hand, the canonical books of the Jains mention as contemporaries of Mahavira the same kings as reigned during Buddha's career, and one of the latter's rivals. Thus it is established that Mahavira was a contemporary of Buddha, and probably somewhat older than the latter, who outlived his rival's decease at Pava. Mahavira, however unlike Buddha, was most probably not the founder of the sect which reveres him as their prophet, nor the author of their religion. His predecessor, Parsva, the last *Tirthamkara* but one, seems to have better claims to the title of the founder of Jainism, but in the absence of historical documents we cannot venture to go beyond a conjecture."

We may also quote the authority of Dr. Johann George Buhler, C.I.E., LL.D., Ph.D., who writes (see 'The Jainas,' pages 22 and 23) —

the Buddhists themselves confirm the statements of the Jainas about their prophet. Old historical traditions and inscriptions prove the independent existence of the sect of the Jainas even during the first five centuries after Buddha's death, and among the inscriptions are some which clear the Jaina tradition not only from the suspicion of fraud but bear powerful witness to its honesty."

In his Essay on Jaina Bibliography, Dr. A. Guerinot maintains: "There can no longer be any doubt that Parshvanath was a historical personage."—(Quoted from the Jaina Gazette for 1927, p. 103.)

We need only refer further to the authority of Major-General J. G. R. Forlong, F.R.S.E., F.R.A.S., M.A.I., etc., a learned scholar and writer, who points out, as the result of over seventeen years' study and research (see *Short Studies in the Science of Comparative Religions*, pages 243-4) —

"All Upper, Western, North Central India was then—say 1500 to 800 B.C. and, indeed, from unknown times—ruled by Turanians, conveniently called Dravids, and given to tree, serpent, and phallic worship but there also then existed throughout upper India an ancient and highly organized religion, philosophical, ethical and severely ascetical, viz., *Jainism*, out of which clearly developed the early ascetical features of Brahmanism and Buddhism.

"Long before Aryans reached the Ganges, or even the Sarasvati, Jainas had been taught by some twenty-two prominent Bodhas, saints or *Tirthamkaras*, prior to the historical 23rd Bodha Parsva of the 8th or 9th century B.C., and he knew of all his predecessors—pious Rishis living at long intervals of time; and of several scriptures even then known as *Purvas* or *Puranas*, that is, 'ancient,' which had been

handed down for ages in the memory of recognised anchorites, *Vanaprasthas* or 'forest recluses' This was more especially a Jaina Order, severely enforced by all their 'Bodhas' and particularly in the 6th century B C by the 24th and last, Maha Vira of 598—526 B C This ascetic Order continued in Brahmanism and Buddhism throughout distant Bactria and Dacia, as seen in our *Study I* and *S Books E*, Vols XXII and XLV "

The above expressions of opinion of non-Jaina writers, while not always recognising the historicity of the first twenty-two Tirthamkaras of Jainism, fully establish the fact that it has prevailed in the world for at least 2,800 years, that is to say, from a period of three hundred years before Buddha. It follows, therefore, that Jainism cannot possibly be described as an offshoot of Buddhism.

The important question which now arises on these established facts is, whether Jainism is an offshoot of Hinduism ?

Certain modern writers* now imagine it to be a daughter of the Brahmanical religion, risen, as a protest, against the birth (caste) exclusiveness of the parent creed This opinion is based on the notion that the Rig Veda being the record of the thoughts of a period when humanity was in a sort of intellectual childhood, must be considered to be prior in time to the more intellectually developed forms of religion. Starting from this assumption, it is argued that Jainism is a protest against the old religion, and must be presumed to be a rebellious daughter of the parent creed to which it bears a close resemblance.

Unfortunately, there is no independent testimony available on this important point, since neither monuments nor any other kind of historical *data*† are forthcoming to throw any light on the situation The question has to be decided, solely and simply, by the intrinsic testimony furnished by the scriptures of the two creeds independently of all external help. We shall, therefore, study the teachings of the two religions, side by side, to be able to test the claim of each to greater antiquity.

* See 'The Heart of Jainism,' p 5

† The Jaina Records do, indeed, prove the great antiquity of Jainism, but as the modern Historian is apt to distrust all documents that are not strictly historical, we may leave them out of consideration at present

To begin with Hinduism, its writings consist of Vedas, Brahmanas, Upanishads and Puranas. Of these the Vedas are the oldest; the Brahmanas come next in the order of time; the Upanishads follow still later and the Puranas last of all. All the Vedas also do not belong to the same period; that known by the name of Rîg being the oldest. Thus, Hinduism is one of those creeds which are characterised by periodic evolution and growth.

This fact speaks for itself, and gives rise to the inference that Hinduism has not always been what it is today; and it is clear that important additions have been made to it, from time to time, to impart to it that look of perfection which it undoubtedly lacked in the Vedas, notwithstanding the highly mystic tone of their sacred hymns

When we turn to find out what was the teaching of the early Hinduism of the Vedic or pre-Vedic period, we are met with the difficulty which even the Upanishad-writers failed to solve satisfactorily, for we have nothing in the nature of a systematic or scientific exposition of religion in the Vedas, but only a collection of hymns addressed to a host of deities almost all of whom are now regarded as pure personifications of the various forces of nature. The Brahmanas admittedly lay no claim to a scientific treatment of the subject, and consist mostly in sacrificial ritual, while the Upanishads, in spite of their philosophical tendency, need elaborate commentaries to be understood, and are also full of such mythical matters as the creation of living beings by Brahmā as the result of repeated acts of rape on his own unmarried daughter, Śatarupa*. Even the six schools of philosophy or *darśhanas*, which endeavoured to give a systematic presentation of the subject of Religion, end in contradicting one another. The result is that nobody seems to know even today what is the true teaching of Hinduism, though the follower of the Ishvaraless Sankhya is dubbed a Hindu as much as the devotee of Viṣṇu, or the worshipper at the shrine of Śiṭla, the controlling deity of small-pox. So far as sacrificial rites are concerned, there can be little doubt that animal sacrifices are opposed to the purity of the spirit of the Rîg-Veda, and that such ceremonies as the *aga-medha* (goat-sacrifice), the *aśva-medha* (horse-sacrifice), the *go-medha* (cow-

* See The Brihad Aranyaka Upaniṣad, I 4 4

sacrifice) and the *puruṣa-medha* (human-sacrifice) were adopted afterwards in some evil moment of time. This is evident from the general nature of the personifications made, especially from that of Agni which represents *tapas* (asceticism), the direct antithesis of the principle underlying human or animal sacrifice. Such of the Vedic texts as, "Childless be the devouring ones,"* and those which contain strong imprecations against *rakshasas* and flesh-eaters† also furnish strong evidence in support of this view. The tremendous endeavours Hindus have themselves made subsequently to put a symbolical interpretation on the sacrificial text only go to show how bitterly the Hindu heart was opposed to animal-sacrifice. How these sacrificial texts came to be incorporated in the Vedas, is involved in obscurity, the only thing certain about them being that they were opposed to the true spirit of Hinduism, and, therefore, must have been added later on, under some evil influence, since it is not likely that a purity-loving religion would indulge in this kind of cruel and misleading symbolism.

This finishes our survey of Hinduism which entitles us to hold that precision of thought and language has never been a distinguishing feature of that creed at any stage of its activities. This amounts to saying that Hinduism has never been free from the nebosity and confusion of thought which are the distinguishing marks of mystic poetry, and that its foundation consists solely in a collection of emblematical hymns, addressed to personified powers and forces, hence, imaginary deities, springing up in the mystery-loving fancy of the poet-sages of the past.

When we turn to Jainism we find a very different state of affairs. It is a purely scientific system of religion and insists on a thorough understanding of the problem of life, or soul. Far from having received periodic additions, it has descended to us in its original form, and although a few schisms have taken place in its constitution during the last 1,500 years or so, nothing of importance has been added to or subtracted from its teaching.

* The Rig Veda, 1 21 5

† See Wilkins' Hindu Mythology, p 27

It is necessary to refer briefly to the teaching of Jainism to understand the marvellous perfection of thought exhibited by it. It points out that the attainment of the supreme bliss, the condition of Godhood, is the real ideal of the soul, though it is not always conscious thereof. The realisation of the supreme status, it is further pointed out, is possible with one's own exertion, never by the favour or grace of another. The reason for this is that the supreme status of the *Siddhātman* (God) is the essential nature of the soul, which, in the condition of impurity, or imperfection, is not manifested by it owing to the bondage of different kinds of *karmas*. These *karmas* are forces of different sorts which arise from the union of soul with matter, and which can only be destroyed by self-exertion. So long as a soul remains ignorant of its own true nature, it cannot exert itself to realise its natural perfection and joy. Hence, knowledge of the nature of spirit and other substances and of the forces which cripple the natural powers of the soul, is essential to the attainment of final emancipation from the bondage of *karmas*.

It is the accurate, or right knowledge, springing from true discernment, of the seven principles called *tattvas* which is absolutely essential to the attainment of the goal of spiritual evolution. This must be accompanied by right conduct, that is, exertion in the right direction for the destruction of *karmic* bonds and the obtainment of release from the cycle of transmigration, *i e*, repeated births and deaths.

Such, briefly, is the teaching of Jainism, and it is obvious that the whole thing is a chain of links based on the Law of Cause and Effect. In other words, a perfectly scientific school of philosophy; and the one most remarkable feature of the system is that it is not possible to remove, or alter, a single link from it without destroying the whole chain at once. It follows from this that Jainism is not a religion which may be said to stand in need of periodic additions and improvements, or to advance with times, for only that can be enriched by experience which is not perfect at its inception.

To revert to early Hinduism of the *Vedic* period, we find nothing approaching the systematic perfection of Jainism either in the *Rig* or the remaining three *Vedas* whose authors merely content themselves by singing the praises of mythical gods—*Agni*, *Indra* and the like. Even

the doctrine of transmigration which is an essential part of religion, in the true sense of the word, has to be spelt out laboriously from the mythological contents of the *Vedas*, and, as European scholars have pointed out, is only directly hinted at in one place, which describes the soul as 'departing to the waters and the plants'

We have thus no alternative left but to hold that early Hinduism, if taken in its exoteric sense, differs from the creed of the *Tirthankaras* as much as any two dissimilar and disconnected things can differ from one another.

As said in the introduction to the Jaina Law, the Jains cannot be Hindu dissenters. Whenever there is a division in a religious community the bulk of the creed remains the same. The differences arise only in respect of a few matters. Here if we regard Hinduism as non-allegorical and then compare it with Jainism, the differences are very great, their agreement is only in respect of a few particulars, excepting those matters which concern the ordinary mode of living (civilization). Even the ceremonies which appear to be similar are, in reality, different in respect of their purport, if carefully studied. The Jainas regard the world as eternal, the Hindus hold it to have been made by a creator. In Jainism worship is not offered to an eternal and eternally pure god, but to those Great Ones who have realized their high ideal and attained to Godhood themselves; in Hinduism worship is performed of one Lord who is the creator and ruler of the world. The significance of worship in Hinduism is also not the same as that in Jainism. In Jainism it is a kind of idealatry that is practised, there is no offering of food and the like, nor is a prayer made to the deity for boons. In Hinduism the attainment of the object is by the will of certain divine beings who are to be propitiated. In respect of their scriptures, too, there are great differences between Hinduism and Jainism. Not one of the Books of the Hindus is accepted by the Jainas, nor do the Hindus accept a single *śāstra* of the latter. The contents, too, of the Scriptures of the two religions differ. Not one part of the four *Vedas* and the 18 *Puranas* recognised in Hinduism is included in the Jaina Scriptures. Nor is any part of the Sacred Books of the Jainas included clearly or expressly in the Hindu Books. The matters in respect of which there seems to be an agreement between the Jainas and the

Hindus are merely social ; their significance wherever they have a religious bearing is divergent. Ordinary agreement in respect of social matters is to be expected among communities that have been living together for a long time, especially when intermarriages take place between them, as amongst the Jainas and the Hindus. There are several social customs which are common to the Jainas, the Hindus and the Muhammadans, but they have no special significance with reference to religion. Many customs are adopted, especially in imitation of kings and potentates, in one community from another. In times of calamity changes are sometimes effected in the religious practices to preserve religion and life. In the past the Hindus committed many acts of oppression against the Jainas. Jaina saints and householders were ill-treated and some of them were even put to death. Under these circumstances the Jainas took the shelter of Brahmanical greed and began to employ the Brahmanas for the performance of their social ceremonies, so as to preserve themselves in that way. The practice has continued and even today Brahmanas are employed by them to assist in the performance of marriage and other ceremonies at various stages. But religious matters are quite different, they are not touched. There are great differences between the Hindus and the Jainas in the department of law also which have been described in "The Jaina Law."

It is thus impossible to regard the Vedas as the mother of the Jaina canon. Indeed, the truth would seem to lie the other way, for if we once disabuse our minds of the idea of revelation being the source of the Vedas, and can manage to understand the true teaching underlying its emblematic hymns, we can easily perceive the growth of Hindu mysticism from a scientific source outside its own domain.

It has already been observed that neither the conception of the great ideal of Nirvana, that is, perfection and bliss, nor the doctrine of transmigration of souls, with the underlying principle of *karma*, is to be found in the scripture of early Hinduism if taken in its popular sense, and it may also be stated that even when these doctrines are disentangled from the mythical skein of the *Vedic* lore, they lack the scientific basis which they enjoy in Jainism. In this respect, early Hinduism resembles Buddhism which also acknowledges the truth of the doctrine of transmigration and

the principle of *karma*, but does not explain the nature of bondage or transmigration in the scientific way they are dealt with in the Jain *Siddhānta*. The inference these facts give rise to is plain, and, plainly put, amounts to this that the doctrines of *karma*, transmigration and final release were never discovered by Hindū or Buddhist philosophers, nor were they ever revealed to them by an Omniscient or all-knowing Teacher (God).

To appreciate the merit of the argument, it is necessary to remember that the doctrine of *karma* is a highly rational and scientific treatment of the subject of spiritual unfoldment, and that it is based on the principle and causes of interaction between soul and matter, the absence of either of which will be absolutely fatal to its validity, since a non-existent being cannot possibly be bound, and since there can be no binding with imaginary non-existent chains. Buddhism denies the existence of the soul, and does not hold the *karmic* bondage to be material in its nature, while early Hinduism has little or nothing to say on the science of spiritual evolution. These facts speak for themselves, and negative the idea of the Jainas having borrowed their elaborate system from either of them. Nor is it possible to hold that the Jainas perfected the system of Hindus or any other creed. The following from the *Encyclopædia of Religion and Ethics* (Vol. VII p 472) contains a sufficient refutation of all such notions.—

“A question must now be answered which will present itself to every critical reader, viz, Is the *Karma* theory as explained above an original and integral part of the Jain system? It seems so abstruse and highly artificial that one would readily believe it a later developed metaphysical doctrine which was grafted on an originally religious system based on animistic notions and intent on sparing all living beings. But such a hypothesis would be in conflict with the fact that this *karma*-theory, if not in all details, certainly in the main outlines, is acknowledged in the oldest parts of the canon and presupposed by many expressions and technical terms occurring in them. Nor can we assume that in this regard the canonical books represent a later dogmatic development for the following reason: the terms *āsrava*, *samvara*, *nirjarā*, etc., can be understood only on the supposition that *karma* is a kind of subtle matter flowing or pouring into the soul (*āsrava*), that this influx can be stopped or its inlets covered (*samvara*), and that the *karma*-matter received into the soul is consumed or digested, as it were, by it (*nirjarā*). The Jains understand these terms in their literal meaning, and use them in explaining the way of salvation (the *samvara* of the *āsravas* and the *nirjarā* lead to *moksha*). Now these terms are as old as Jainism. For the Buddhists have borrowed from it the most significant term *āsrava*, they use

it in very much the same sense as the Jains, but not in its literal meaning, since they do not regard the *karma* as subtle matter, and deny the existence of a soul into which the *karma* could have an 'influx'. Instead of *samvara* they say *āsatakkhaya* (*āsrataḥkṣaya*), 'destruction of the *āsravas*,' and identify it with *magga* (*marga*, 'path'). It is obvious that with them *āsrava* has lost its literal meaning, and that, therefore, they must have borrowed this term from a sect where it had retained its original significance, or, in other words, from the Jains. The Buddhists also use the term *samvara*, e.g., *śīlasamvara*, 'restraint under the moral law,' and the participle *samvata*, 'controlled,' words which are not used in this sense by Brahmanical writers, and therefore are most probably adopted from Jainism, where in their literal sense they adequately express the idea that they denote. Thus the same argument serves to prove at the same time that the *karma*-theory of the Jains is an original and integral part of their system, and that Jainism is considerably older than the origin of Buddhism.

When we turn to Hinduism to enquire if the *karma*-theory be the result of the researches of the Hindu *rishis*, we find only a vague and incomplete conception of it in the early scripture of Hinduism. The conclusion here also is the same, namely, the *karma*-theory has been adopted by the Hindus from some other creed, for if it were the product of the labour of Hindu *rishis*, it would have retained that scientific aspect in the hands of its authors which it undoubtedly wears in Jainism. What is the nature of *karma*, bondage, emancipation and *nirvana*, is a subject on which the Hindus seem to entertain the most conflicting and unscientific notions; indeed, the terms *āsrava*, *samvara*, and *nirjarā* are some of those which are almost wholly unknown to the Brahmanical creed, in spite of the elaborate intellectualism of the *Upaniṣad*-writers, who tried to put their ancestral faith on a sound metaphysical basis. The conclusion we are entitled to draw, then, is that Hinduism has itself borrowed that from some other source which is now regarded by some as its own discovery.

The next question is, from whom could the Hindus have borrowed their *karma*-theory? Not from the Buddhists, because Buddhism came into existence subsequently; nor from any other creed than Jainism which undoubtedly is the oldest of all other religions which preach the doctrine of transmigration, and the only one which explains it in the scientific way.

This practically disposes of the wrong notion that Jainism is a daughter of Hinduism, but as the origin of the Vedas is likely to throw

considerable light on the point, we shall now endeavour to trace out their source from the point of view of rational thought

Modern research conceives the Vedas as a collection of the outpourings of the human mind in its infancy when mankind feared the elements, and were ready to fall on their knees to propitiate all kinds of physical forces, personified as gods and goddesses. The state of civilization attained by the Hindus, as is evident from the intrinsic evidence furnished by the Vedas themselves, however, sufficiently disproves this notion. For the authors of the sacred hymns were not primitive men or savages, in any sense of the term, and cannot be said to have fallen down before fire (Agni) and other forces of nature in wonder and awe. According to one European writer —

“ The country occupied by the Aryans was peopled by various tribes, and divided into numerous principalities. Many names of kings occur in the Vedas. Mention is made of *purpati*, lords of cities, and *gramani*, heads of villages. References are made to well-dressed females and to well-made garments. From these passages and others relating to jewels, it may be gathered that considerable attention was already paid to personal decoration. The materials of clothing were probably cotton and wool. The form of the garments was much about the same as among the modern Hindus. A turban is mentioned. References to needle and sewing suggest that made dresses were not unknown. Iron cities and fortifications are mentioned. Intoxicating liquors are mentioned in the hymns. Nearly a whole mandala of the Rig Veda is devoted to the praise of Soma Juice. Wine or spirit, *sura*, was also in use.

“ The chief occupations of the Aryans were fighting and cultivating the soil. Those who fought gradually acquired influence and rank, and their leaders appear as *Rajas*. Those who did not share in the fighting were called *Vis*, *Vaisyas*, or householders.”

Describing the state of the Hindu society of the Vedic period, Dr Wilson observes —

“ That the Aryans were not merely a nomadic people is very evident. As well as their enemies they had their villages and towns as well cattle-pens, and many of the appliances, conveniences, luxuries and vices found in congregated masses of human family. They knew the processes of spinning and weaving, on which they were doubtless principally dependent for their clothing. They were not strangers to the use of iron and to the crafts of the blacksmith, copper-smith, carpenter, and other artisans. They used hatchets in felling the trees of their forests, and they had planes for polishing the wood of their carts. They fabricated coats of mail, clubs, bows, arrows, javelins, swords or cleavers, and discs to carry on their warfare, to which they were sometimes called by the sound of the conch shell. They made cups, pitchers, and long and short ladles, for use, in their domestic economy and the worship of the gods. They employed professional barbers to cut off their hair. They knew how to turn

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the precious metals and stones to account; for they had their golden earrings, golden bowls, and jewel necklaces. They had chariots of war from which they fought, and ordinary conveyances drawn by horses and bullocks; they had rider-bearing steeds and grooms to attend them. They had eunuchs in their community. They constructed skiffs, boats, rafts and ships: they engaged in traffic and merchandise in parts somewhat remote from their usual dwellings. Occasional mention is made in their hymns of the ocean which they had probably reached by following the course of the Indus. Parties among them covetous of gain are represented as crowding the ocean in vessels on a voyage. A naval expedition to a foreign country is alluded to as frustrated by a shipwreck.

Amongst amusements, the Aryans were familiar with singing, dancing and acting. Drums are mentioned in the Vedas, and in the Atharva Veda one hymn is especially addressed to a drum.

Such were the Aryans of the period during which the Vedas were composed. We can call them savages only if we shut our eyes to their achievements of which a sufficiently long list is given in the two preceding quotations. What then, is the explanation of the almost childish worship of Agni, Indra and the like to whom the hymns of the Rig Veda are addressed? It seems inconsistent with good reason to hold that men of such brilliant attainments as the Hindus have been shown to be, from the intrinsic evidence furnished by the Vedas themselves could be so backward in respect of reason as to be struck with wonder and awe at the sight of fire (Agni), and to compose a series of hymns to propitiate a force which they could themselves produce with the greatest ease. The fact is that the Vedic gods are not the personifications of the physical forces of nature, but of the spiritual powers of the soul. As the singing of the praises of karmic somnolence, the poet-risist of the Rig Veda addressed a number of hymns to the most important ones of the spiritual faculties, so that they should come into manifestation in the consciousness of him who chants them with intelligence and understanding of their purport. They also personified many of the minor functions of life—perception etc.—as will be shown later on. All this however, presupposes a profound knowledge of certain spiritual truths on the part of the risist and is fully in keeping with the highly advanced civilisation of the Aryans of the Vedic period.

But while a presupposition of the knowledge of spiritual truths is a condition precedent in the composers of the hymns of the Rig Veda.

the existence of such knowledge, in a clear scientific way, is also an unavoidable necessity. But where shall we look for this knowledge of truth if not in Jainism, which is the only other ancient religion in India? It follows from this that the Jaina system is really the basis of the sacred poetry of the Rig Veda, whose authors personified different functions of life as well as certain latent spiritual forces of the soul as gods and goddesses.

The force of the observation that the superstructure of Vedic mythology is based on a foundation of fragmentary truth taken from the Jaina Siddhānta, will be evident to any one who will seriously reflect on the origin of the doctrine of transmigration and its underlying principle of Karma. That this doctrine was known to the author or authors of the Vedas is apparent from the passage in the Rig Veda which speaks of the soul as 'departing to the waters or the plants' (see 'Indian Myth and Legend' by Donald A. Mackenzie, p. 116), as well as from the general tenor of the philosophy underlying the Vedic mythology.

If it be conceded in agreement with Yaska, a commentator of the Vedas, that there are three important deities in the Vedas, Agni whose place is on the earth, Vayu or Indra whose place is in the air, and Surya whose place is in the sky, it becomes easy to perceive that these deities receive severally many appellations in consequence of the diversity of their functions (see 'The Hindu Mythology' by W. J. Wilkins, p. 9). We have explained the nature of Indra to a certain extent already, and shall also describe it here later on, but Surya is the symbol of omniscience (*kevala jñāna*), and Agni of the 'fire' of asceticism. Thus, the three principal deities of the Vedic *risis* are symbolical of the three different aspects of spirit, Surya representing it in its natural effulgence, Indra depicting it as the lord and enjoyer of matter, and Agni standing for its sin-destroying characteristics to be developed under the influence of asceticism. The three legs of Agni indicate the threefold nature of *tapas* (asceticism), relating to the mind, speech and the body, while his seven arms indicate the seven occult forces conceived to be lying dormant in the seven *chakras* (plexuses) of the body. The ram, the favourite mount of the god, is a symbol of lower personality (see *ante* chapter VIII) which is to be sacrificed for the glorification of the higher Self. The 'pieces of wood' which give

birth to Agni represent the physical body and the material organ of mind' which are both consumed before the final emancipation. As the pure divine qualities of the soul are brought into manifestation through the fire of *tapas*, Agni is described as the priest of gods who appear at his invocation. Finally, Agni (*tapas*) is also to take the soul to the region of the ancestors (Nirvana) where it shall dwell for ever in the enjoyment of peace and wisdom and happiness.

Such is the nature of Agni, the youthful priest of the gods. He is not a being but an impersonation, and the impersonation is not of the physical fire, as the European translators of the Vedas have imagined it to be, but of the *karma*-consuming fire of the soul itself, as manifested in the practising of *tapas*. This one impersonation is sufficient to show that the brain which conceived it must have been familiar with the doctrine of transmigration and the theory of *karma*; and the fact that the doctrine is preached in allegorical garb indicates that the author of the mystic impersonation did not realize the unfortunate effect of imparting religious instruction in emblematic form. He could not, then, have been truly illumined himself, and must, therefore, have borrowed the teaching from some other source, which, outside Jainism, is not to be found elsewhere in the world.

It may also be pointed out here that Hinduism itself has always admitted and never disputed the great antiquity of Jainism and of its founder, Bhagwan Rishabha Deva, whom the Hindus regard as an incarnation of Visnu. He is mentioned in the Varāhā and Agni Purānas, which place his historicity beyond question, giving the name of his mother—Marudevi—and of his son, Bharata, after whom India came to be called Bharatavarsha in the past. The Bhagavata Purāna likewise makes a mention of the holy Tirthamkara, and acknowledges him as the founder of Jainism.

According to the last named Purāna, Rishabha Deva was the ninth *avatāra* (incarnation) of Visnu, and preceded the Vāmana or Dwarf, Rama, Krisna and Buddha who are also regarded as *avatāras*. Now, since the Vāmana *avatara*, the fifteenth in the order of enumeration, is expressly referred to in the Rig Veda, it follows that it must have priority in point of time to the composition of the hymn that refers to it; and inasmuch as Bhagwan Rishabha Deva even preceded the

Vāmana avatāra, he must have flourished still earlier * Thus, there can be no doubt but that the composition of the Vedas took place a considerable time, after the establishment of Jainism in the present cycle of time

It is also interesting to note that the name Rishabha in Hinduism has been treated as a symbol of Dharma; and the same is the case with the bull which is the distinguishing mark of the Holy Tirthamkara, and engraved on His consecrated statues Mr K N Iyer says as to this in his Permanent History of Bharata Varsha, vol i. p 213.—

"The name Rishabh constantly mentioned as referring to the father of Bharata, signifies Dharma usually described as a bull in the Puranas."

This is quite sufficient to show that in personifying Dharma for the requirement of their mythological teachings, the minds of the *ṛṣi* composers of these ingenious symbols naturally went back to Rishabha Deva, as the first, *Tirthamkara* and founder of *Dharma* (religion) Under the circumstances it is not surprising that the bull which is the mark of the Holy *Tirthamkara*, should also be associated with *Dharma* in the symbolical language of Hindu mythology

The Hindus naturally claim divine authorship for their Vedas, but the nature of the hymns shows that the claim is unfounded Revelation, in its true sense, means either (a) the discovery of truth by one's own soul by means of direct perception, called *kevala jñāna* (omniscience), or (b) the statement of pure truth by an omniscient Teacher (*Tirthamkara*) prior to His leaving the world to enter *nirvāna* The Vedas are said to belong to the latter type, since they are described as *śruti*, i e, that which is heard It is, therefore, necessary to ascertain the nature of the propounding source of true *śruti* or scripture.

* The fact that the Vedic text is couched in mythological language does not impair the accuracy of this inference, since the Vedic mythology, like that of the epics and puranas, has, in many instances, drawn the raw material of its personifications, metaphors and allegories from well-known facts and events of history The Jaina puranas prove the historicity of both *Śrī Rishabha Deva Bhagwan* and *Viṣṇu ṛṣi*, who came to be known as the *Vāmana Avatara*, because of his relieving, on one occasion, the suffering of certain ascetic saints, by contracting his body to a dwarfish size and then expanding it to incredible dimensions, with the aid of an occult power acquired by the performance of austere asceticism.

The main thing to be borne in mind in this connection is that speech—whatever be its form and whether it be voluntary or not—is a kind of material movement, and arises by the agitation of material ‘bodies’. The disturbance is then communicated to the matter of the atmosphere which carries it to the ear of the hearer. The impulses of the mind, which are responsible for the production of voluntary speech, consist in subtle movements, which, originating in a matter-ridden will, are communicated, through the nervous mechanisms, to the organs of speech in the throat. But a pure spirit is not connected through nervous mechanisms with a body or with the material organs of speech. Hence, where there is no taint of matter left in the soul, speech necessarily becomes impossible for it. It follows from this that a bodiless soul, or, in general terms, pure spirit, is incapable of communicating with men by means of speech. Further, since perfect freedom from the bondage of matter is possible only by Self-contemplation in the highest degree, no pure spirit can possibly be interested in the affairs of others. It is, therefore, certain that there can be no revelation by a pure Spirit, such as a revealing god is conceived to be, to men.

It is also worth noting that there can be no true revelation except in plain terms, since the *Tirthamkara* is devoid of motives for concealment of truth, and cannot, therefore, be credited with a desire to use language which is liable to misinterpretation, hence likely to mislead. There can be no revelation through high or special priests, or mystic poets and saints. On this point it is only sufficient to read the scriptures of the different creeds now prevailing in the world to be convinced of the fact that the message, or command, whose authorship is ascribed to God is at times contradicted by another such message, or command, in the same book, and, generally, by some passage in the scripture of another creed. The secret of this kind of inspiration—it is really nothing but being possessed by an idea—lies in the fact that the priest, or the inspired seer, as the case may be, trains himself, by a long course of fasting, sacrificial worship, and the like, to enter into a sort of abnormal state in which the powers of his soul are manifested in a more or less marked degree. These are generally mistaken by men for a manifestation of divine favour, and all kinds of absurd and fanciful notions are founded upon them. The fact, however, is that the suspension of the functioning of the discriminative

faculty puts the most predominant idea for the moment in possession of the mental field of the seer, so that his conversation is tinged with his personal prejudices and beliefs, notwithstanding the fact that he believes himself to be inspired by his deity. The following account of a Polynesian priest's inspiration may be read with advantage in this connection (see *Science and Hebrew Tradition* by T H Huxley, p 324) —

a hog was killed and cooked over night, and, together with plantains, yams, and the materials for making the peculiar drink *kava* (of which the Tongans were very fond), was carried the next day to the priest. A circle, as for an ordinary *kava* drinking entertainment was then formed, but the priest, as the representative of the god, took the highest place, while the chief sat outside the circle, as an expression of humility calculated to please the god. As soon as they are all seated the priest is considered as inspired, the god being supposed to exist within him from that moment. He remains for a considerable time in silence with his hands clasped before him, his eyes are cast down and he rests perfectly still. During the time the victuals are being shared out and the *kava* preparing, the Matabooles sometimes begin to consult him, sometimes he answers, and at other times not, in either case he remains with his eyes cast down. Frequently he will not utter a word till the repast is finished and the *kava* too. When he speaks he generally begins in a low and very altered tone of voice, which gradually rises to nearly its natural pitch, though sometimes a little above it. All that he says is supposed to be the declaration of the god, and he accordingly speaks in the first person, as if he were the god. All this is done generally without any apparent inward emotion or outward agitation, but, on some occasions, his countenance becomes fierce, and as it were inflamed, and his whole frame agitated with inward feeling, he is seized with an universal trembling, the perspiration breaks out on his forehead, and his lips turning black are convulsed, at length tears start in floods from his eyes, his breast heaves with great emotion, and his utterance is choked. These symptoms gradually subside. Before this paroxysm comes on, and after it is over, he often eats as much as four hungry men under other circumstances could devour."

Commenting upon this instance, Prof T H Huxley observes —

The phenomena thus described, in language which, to any one who is familiar with the manifestations of abnormal mental states among ourselves, bears the stamp of fidelity, furnish a most instructive commentary upon the story of the "wise woman of Endor. As in the latter, we have the possession by the spirit or soul, the strange voice the speaking in the first person. Unfortunately nothing (beyond the loud cry) is mentioned as to the state of the wise woman of Endor. But what we learn from other sources (e.g. 1 Sam x 20—24) respecting the physical concomitants of inspiration among the old Israelites has its exact equivalent in this and other accounts of Polynesian Prophetism."

Similar sights can be witnessed by any one at the tombs of certain dead 'saints' in India, and even an ordinary *syānā* (medium) can manage to 'dish up' something in this line without much trouble. As stated above, this is not an instance of revelation, but of 'possession' by an idea.

The true characteristics of revelation are mentioned in the *Ratna Karanda Śrāvakāchāra*, and may be briefly described as follows:—

- (i) it should proceed from an omniscient *Tirthamkara*;
- (ii) it should be absolutely irrefutable, *i.e.*, incapable of being disproved by logic;
- (iii) it should be in agreement with perception (or observation), inference and reliable testimony;
- (iv) it should be helpful to all *jīvas*, that is, it should not directly or indirectly become a source of suffering and pain to any one—not even the animals;
- (v) it should describe things *as they exist in nature*; and
- (vi) it should be competent to destroy doubt and uncertainty in respect of spiritual matters.

Bearing the above characteristics of a true scripture in mind, it can be seen at a glance that the claim of the Vedas to a Divine authorship, through the medium of revelation, cannot be entertained by a rational mind. Unpalatable as this statement may seem at first sight, there is nevertheless no escape from it: for the Hindus have themselves 'outgrown' their Vedas in many respects. For instance, they no longer worship Indra, Mitra, Varuna, and most of the remaining Vedic deities nowadays. What else can this change indicate, if not that the true character of the Vedic gods was discovered to consist in pure personifications, and their worship consequently, suffered in public estimation?

The same conclusion is to be reached from the fact that modern Hinduism considers the sacrifices of animals and men enjoined in the Vedas as inhuman and degrading. Indeed, so far as sacrificial ritual is concerned, later writers have endeavoured to interpret the text relating to sacrifices in an esoteric sense, but it is obvious from the ancient traditions and customs that have survived to the present day

that it was not originally intended to be so read. That its authorship must be ascribed to 'devouring' seers is only too obvious, for no truly vegetarian *rishi* could have ever dreamt of defiling his composition by employing a type of sanguinary symbolism which is not only open to misinterpretation, but which must also be disgusting to his natural instincts. Thus, the portion relating to animal sacrifice cannot be the work of those who knew *tapas* (personified as Agni) to be the cause of salvation, but must have been added subsequently under some evil influence.

The evolution of Hinduism can now be traced with greater lucidity in the light of the above observations. Born in the poetic imagination of mystic *risis*, as a means of perfecting the soul by chanting its praises, in the form of songs addressed to its various divine qualities, it descended to the succeeding generations as a collection of beautiful hymns, which, in course of time, were accepted as revealed truth, and formed the *nucleus* of a new faith as soon as the emblematic nature of their composition was lost sight of by men. The earliest hymns were probably those which now compose the Rig Veda, with the exception of such of them as sanction or indirectly lend countenance to animal sacrifice. Their true significance was probably the common property of a large number of men at the time of their composition, and as they were not only regarded as beautiful from a purely literary point of view, but were also of material assistance in developing the soul, they were readily committed to memory, and employed in their daily meditation by mystically inclined poets and saints. Their sanctity increasing with age, they became, with the lapse of time invested with the fullest amount of veneration paid to revealed truth, and were given credit for all sorts of miraculous powers by men. Thus it was that the later generations received these hymns with more veneration than understanding of their true import and regarded them as the divine charter of their faith. Having been set up as a scripture of divine authorship, the compilation of sacred hymns became the starting point of mysticism, and was encroached upon and enlarged from time to time. The very first noteworthy addition that was made owes its origin to some evil influence* for all concerned;

* The following account of this inhuman innovation is to be construed with the aid of the Jaina *Puranas*. In the reign of *rājā* Vasu, long long ago, there arose a

for while it meant suffering and pain to those innocent beings whose sacrifices were thenceforth to be offered to gods, it destined the sacrificer himself and all those concerned in the taking of life, under the pretext

dispute between one Nārada and his co-pupil, Parbat, as to the true meaning of the word *ava* which denoted an object used for the worship of Gods. The word now means both grains of rice more than three years old, which cannot take root, as well as a he-goat. Parbat, who had probably acquired a taste for flesh, maintained that the word meant only a he-goat, while Nārada defended the old significance. Parbat was defeated by the force of public opinion, the sanctity of long established custom and the argument of his adversary, but he appealed to the *rājā*, who also happened to be a pupil of his father. To win over the *rājā* to the side of Parbat, the latter's mother secretly visited him at the palace, demanded the unpaid *guru-dakṣiṇa* (teacher's remuneration or fee), due to her husband, and begged him to allow her to name the boon. Vasu agreed, little thinking what would be asked of him, and gave his word. The mother of Parbat demanded that he should decide the issue in favour of her son, and would not permit him to break his word. The next day the matter was referred to Vasu, who gave his opinion in favour of Parbat. Thereupon Vasu was destroyed and Parbat was turned out of the kingdom in disgrace but he resolved to preach and spread his doctrine to the best of his ability. While he was still meditating as to the course he should follow, he was met by a demon from Pātāla who approached him in his guise of a Brahman saint. This demon, who introduced himself to Parbat as Sāṇḍilya ṛṣi, was, in his previous birth, a prince known by the name of Madhupingala, who had been tricked into surrendering his would-be bride by an unscrupulous rival. It so happened that Madhupingala had the best chance of being selected at the *stayambara* of a certain princess, Sulsa, having been privately accepted by her mother. His rival, Sagar, came to know of the secret arrangement and, blinded by his passion for Sulsa, consulted his *mantri* (minister) as to what should be done to win the princess. This wretch composed a spurious work on physiognomy, and secretly buried it under the *stayambara* pavilion: and when the invited princes had taken their seats in the assembly, he pretended to divine the existence of an old and authentic *śāstra* (scripture) underground. To cut a long story short, the forged manuscript was dug out and the man was requested to read it in the assembly.

He began its perusal, and soon came to the description of eyes for which Madhupingala was particularly noted. It was with great relish and zest that this enemy of Madhupingala emphasized every passage of the forgery which condemned the type of Madhupingala's eyes, describing them as unlucky and their possessor, as ill-starred, unfortunate and the cause of bad luck to his friends and family. Poor Madhupingala broke into tears and left the assembly. Crushed, humiliated and defeated in this vile manner, he tore off his garments, and gave up the world to lead the life of a mendicant. Just then Sulsa entered the pavilion, and accepted Sagar as her husband.

A short time after this, Madhupingala heard from a physiognomist that he had been tricked and taken in and deprived of the bride of his choice by unscrupulous means, and died in a paroxysm of rage which followed the discovery. He was reborn as a fiend in a region of the Pātāla, recollected the fraud practised upon him in his

of religion, to suffering and pain hereafter, and ultimately also brought discredit on the sanctity of the original and genuine Veda itself

last life on earth, and vowed to be revenged upon its perpetrators. He set out immediately for the world of men, and encountered Parbat just after he had been turned out of the city of Vasu and at the time when he was meditating on the best course to pursue to popularise his interpretation of the word *aja*. Finding Parbat a useful and ready tool for wreaking his dreadly vengeance on his hated rival, he promptly offered to assist him in his vile mission. According to this unholy compact between man and fiend, Parbat was to proceed to Sagar's city where Mahākāla—this was the real name of the demon—was to spread all kinds of plague and pestilence which would be removed at Parbat's intercession, so that he might acquire respect in the eyes of the people whom he intended to convert to his views. The demon kept his word, and Parbat found the whole population suffering from malignant diseases, which he began to treat successfully with his incantations. But for every disease that was cured two others appeared in the fated kingdom, till people began to believe that they had incurred the wrath of gods, and sought the advice of Parbat, whom they had now begun to look upon as their chief benefactor. Some time passed away in this manner, and at last it was thought that the moment favourable for the introduction of the new system of sacrificial rite had arrived. At first there was considerable opposition to the idea of animal sacrifice, but long and intolerable suffering, great respect bordering on veneration for Parbat, and, the most important of all, faith in his miraculous power, built, as it was, on an actual demonstration of the practical utility of his system, inclined less stout hearts to carry out his suggestion. Meat was first of all given as a remedy for certain diseases, and it never failed in the promised effect. What Parbat had failed in establishing by argument, he succeeded in proving by this method of practical demonstration with the help of his demon accomplice. Gradually and steadily the number of converts to his views increased, till at last an *ajamedha* was celebrated, on Parbat's assurance that the victim suffered no pains and went direct up to heaven. Here also Mahākāla's powers were relied upon, and they did not fail him either, for just as the victim writhed and groaned under the 'sacred' knife, Mahākāla created, by his power of *Māyā*, a *vimāna* (a kind of aerial chariot) carrying a he goat, 'happy and smiling,' heavenward. Nothing more was needed to convince the demoralised inhabitants of Sagar's kingdom, the *ajamedha* was followed by a *go medha* (cow sacrifice), that by an *aswa medha* (horse sacrifice), and finally *puruṣamedha* (human sacrifice) was also celebrated with great *eclat*, each one immediately bearing the fruit ascribed to it. In each case the animal or man slaughtered was also shown to be ascending to heaven. As time wore on, people got over their early prejudice against sacrificing living beings and eating their flesh, till, finally, sacrifice came to be regarded as the shortest cut to heaven for the victim. A statement to this effect was actually incorporated in the text of the sacrificial works composed at the time, and so great was the faith people acquired in these rites that many persons came willingly forward to offer themselves as victims, believing that they would reach heaven at once by so doing. Finally, Salsa and her deceitful lover, Sagar, also offered themselves as sacrificial offering to propitiate the gods, and were cut up on the altar.

But the more thoughtful of men soon began to perceive that the efficacy of sacrifice was more imaginary than real, and felt convinced that the shedding of blood could never be the means of one's own or the victim's salvation. The custom had, however, taken deep root, and could not be eradicated in a day. It was only after the lapse of a long long time that the wave of reaction against this cruel practice acquired sufficient force to render an alteration of the sacrificial text

The demon's vow was thus fulfilled, he had the full 'pound' of his vengeance, and departed to the nether regions. His departure considerably affected the artificial efficacy of sacrifice, but as it also carried away the source of plagues and pestilence, it was not immediately noticed. The inability to demonstrate the statement of the newly compiled 'sacred' text, which laid down that the victims of sacrifice went direct up to heaven, was explained by the suggestion of some error in pronunciation or proper recitation of the holy *mantras* that used to be chanted at the time, or in some other similar way. In the meantime, elaborate directions had been prepared for the officiating priests, and a whole code of ceremonial ritual had been arranged in which minute details were carefully studied. Probably some of the older hymns (of the Rigveda period) had also been altered to suit the requirements of the new order of things established by Parbat and his underlings. From Sagar's province the new doctrine spread far and wide, and, even after the departure of the demon to his own place, the powers of the priests acquired by the practising of animal magnetism, *yoga* and the like, in which departments of knowledge they seem to have been well instructed, sufficed to attract fresh converts to Parbat's unholy cause.

The above narration receives direct confirmation and support from an account given in 338th section of the *Santi Parva* of the *Mahabharat* itself, according to which Vasu was a great raja and had an aerial car given to him by Indra. He was called upon to arbitrate between certain devas and *ṛsis* as to the meaning of the word *aṇa*. The former were contending that the word only meant a he-goat, but the *ṛsis* did not admit their claim. They urged

"The Vedic *Śruti* declares that in sacrifices the offerings should consist of (vegetable) seeds. Seeds are called *aṇas*. It behoveth you not to slay goats. Ye *devies*, that cannot be the religion of good and righteous people in which the slaughter of animals is laid down. This, again, is the *kṛtā* age. How can animals be slaughtered in this epoch of righteousness?"

Vasu was then appointed the sole arbitrator between them, and he decided the point against the *ṛsis*, who thereupon cursed him, so that he was engulfed by the earth. In the 337th section of the same *Parva* it is also stated that Vasu was a righteous king who abstained from doing any injury to any creature, and that he had performed an *ashwamedha yajna* (horse sacrifice), in which no animals were slain, all the requisites of the sacrifice consisting of the productions of the wilderness. This account is also to be found in the *Hindī Viśwakōśa*, Vol vii 493.

a matter of necessity. But this was no easy matter to accomplish, for once the sanctity attaching to scripture is deliberately denied in respect of a single verse, the whole foundation of a mystic creed, whose binding force is inseparably associated with its supposed revelation, must necessarily become undermined. The pruning of the Vedas was, therefore, out of the question, and the enlightened reformer had to resort to symbolism, the only other method of introducing reform without interfering with the sanction of authority revelation is invested with. Accordingly, a symbolical, hence, an esoteric, basis was sought for the interpretation of the Vedic text, and the features of distinction of the principal types of sacrificial beasts as well as the etymological significance of their names was made use of to construct a theory of hidden interpretation. Thus it was that the ram, the he-goat and the bull, three of the most common beasts in the category of sacrificial animals, came to be recognised as emblems* of certain negative tendencies whose eradication is necessary for spiritual evolution and the attainment of *moksha*. The device had the desired effect, for while it left the authority of the Veda, as a revealed scripture, untouched, on the one hand, it put a stop to the harmful and inhuman system of sacrifice, and turned men's thoughts in the right direction in this respect, on the other.

But the seed of evil which had been sown proved to be endowed with greater vigour than could be nipped by the spiritualising of the sacrificial cult. For the whole of the mystic world, which seems to have always taken its cue in the sacred lore, principally from the fountain-head of mysticism (see 'The Fountain-head of Religion' by Ganga Prasad, M A) in Bhāratavarsa (India)—whatever might have been its boundaries at the time—had imbibed the new doctrine of getting into heaven through the agency of sacrificial blood, and could not be persuaded to discontinue a practice which almost directly sanctioned their favourite food, the animal flesh. It is not always possible, at this remote period of time, to follow the waves of action and reaction set up by the changing attitude of Hindu thought in the outside world; but we are not altogether without a strong actual parallel. This is furnished by the teaching of Judaism which seems

* See *ante*, chapter VIII

to have passed through the same kinds of mental changes toward the sacrificial cult as those of Hinduism. The text (1 Sam xv 22)—

“Has the Lord as great a delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams”—

is a strong condemnation of a practice in vogue. The attempt to spiritualise the text became clearly marked when it was said—

“I will take no bullock out of thy house, nor he-goats out of thy folds. If I were hungry I would not tell thee. Will I eat the flesh of bulls, or drink the blood of goats? Offer unto God thanksgiving, and pay thy vows unto the most high”—
(Ps II 9—15)

Jeremiah further develops the idea, and makes the Lord say.—

“I spake not unto your fathers, nor commanded them concerning burnt offerings or sacrifices but this thing commanded I them, saying, obey my voice and walk ye in all the ways that I have commanded you, that it may be well unto you”—
—Jeremiah, vii 21—23

These passages furnish too close a resemblance to the vicissitudes of Hindu faith to be a mere coincidence, and betray the hand of the same agency whom Deussen encountered in the Brihad-Āranyakam (The System of the Vedānta, p 8), engaged in spiritualising the sacrificial cult. The practice, however, continues to this day. The result is that Hinduism now finds itself face to face with its own progeny, brought up and reared in a foreign land, defying its authority, and also finds its own scripture furnishing its adversaries with arguments in support of the now heartily abhorred *go-medha*. In recent years, Swami Dayānanda Sarasvatī, a talented grammarian, and the founder of the Arya Samāj, tried to tide over the difficulty by boldly denying that the Vedas had anything to do with animal sacrifice and by challenging, in a wholesale manner, their current translations by European scholars, but an attempt of this kind is hardly likely to succeed in the face of facts which speak for themselves. Old established usage certainly points to the followers of the Vedas having actually followed the sacrificial cult. Even today there are high caste Hindus who perform animal sacrifices, with *Brahmanas* officiating as priests. This state of things could never have been openly tolerated in a purely vegetarian creed, and points to a more general prevalence of the cult in the past. Meat-eating, too, is not uncommon among the Hindus, including the *Brahmanas*, and it has its own tale to tell. It is not

that it is eaten in secret, but that those who take it are not supposed to be any the less Hindus for that reason, though many do not take it by choice. This general recognition of its suitability, as an article of food, could never have been possible in the past, in view of the rigid observance of the rules of good conduct and caste-exclusiveness by all classes of Hindus, unless flesh had come to be sanctioned by some high authority, which cannot but be that of the sacrificial text. We therefore conclude that the Arya Samajist's version is not the true reading of the Vedas * So far as the English translations are concerned,

* To determine the merit and worth of their interpretation still further, we must examine the Aryasamajists' rendering of Agni and Indra which according to Mr Guru Datta, a follower of S Dayānanda and the famous author of the Terminology of the Vedas, only imply heat or the science of training horses and a governing people, respectively. Mr Guru Datta challenges the accuracy of the translations of the Vedas made by modern Orientalists, Max Müller and others, and contends that their error has arisen from their treating general terms as proper nouns. European scholars, it will be seen, have followed in the footsteps of certain Hindu commentators—Mahidhara, Sayana and others—but Mr Guru Datta adheres to the method laid down by Yaska, the author of Nirukta, which consists in reading every word in the light of its derivative sense. We have already sufficiently criticised the European version, and shall, therefore, now proceed to determine the merit of Mr Guru Datta's reading by comparing it with that of Prof Max Müller. The passage selected by us for the purposes of a comparison is the one selected by Mr Guru Datta himself, and consists of the first three *mantras* of the 162nd *sukta* of the Rig Veda. Mr Guru Datta's version as well as that of Prof Max Müller are both given in the Terminology of the Vedas, and read thus —

Mr Guru Datta

1 "We shall describe the *power generating virtues of the energetic horses* endowed with brilliant properties, or the virtues of the *vigorous force of heat* which learned or scientific men can evoke to work for purposes of appliances (not sacrifice)

2 "They who preach that only wealth earned by righteous means should be appropriated and spent, and those born in wisdom, who are well-versed in questioning others elegantly, in the science of forms and in correcting the unwise, these and such alone *drink the potion of strength and of power* to govern

Prof Max Müller

1 "May Mitra, Varuna, Aryaman, Ayu, Indra, the Lord of the Ribhus, and the Maruts not rebuke us, because we shall proclaim at the sacrifice the virtues of the swift horse sprung from the gods

2 "When they lead before the horse, which is decked with pure gold ornaments, the offering, firmly grasped, the spotted goat bleats while walking onwards, it goes the path beloved by Indra and Pushan

it is not likely that they would be wrong altogether, since they are based on the readings of recognised Hindu commentators themselves; nor have they been condemned by the Hindus generally.

3 "The goat possessed of useful properties yields milk as a strengthening food for horses. The best cereal is useful when made into pleasant food well-prepared by an apt cook according to the modes dictated by specific knowledge of the properties of foods."

3 "This goat, destined for all the gods, is led first with the quick horse, as Pushan's share; for Tvashtri himself raises to glory this pleasant offering which is brought with the horse."

The italics are ours and their force will be appreciated by any one who will but bear in mind the statement of *Swami* Dayananda that the *sukta* in question "is an exposition of *aśva vidyā* which means the science of training horses and the science of heat which pervades everywhere in the shape of electricity" (The Terminology of the Vedas, p. 38). Unfortunately for this reading, the relevancy of training horses or of excellence in the culinary art is not in any way made clear or established by good reason.

There is little, if any, merit, indeed, in the other version also, if taken in a literal sense, but its relevancy is apparent from its general conformity to an actually prevalent usage which has undoubtedly descended from great antiquity.

It is, no doubt, true that the Vedic terms are almost wholly *yaugic* (derivative), as opposed to *rurhi* whose sense is arbitrarily fixed by men, but it is equally true that practically the whole vocabulary of the Sanskrit language consists of words coined from simple roots by definite etymological processes. This peculiarity has extended itself even to proper nouns—names of persons especially, e.g., Rama is he who causes delight or is delightful and pleasing. Thus it is always possible to question the validity of any particular version from one point of view or another, but it is evident that no satisfactory results can be arrived at in this manner.

In many instances root meaning will be a sufficient index to the sense of words but often it will be necessary to resort to the current or acquired expression to get at the truth care being taken not to sacrifice away the sense of relevancy of things by an overzealous attitude of the mind to establish a favourite view. For this reason, it will not be correct to say that *Indra* always means 'the governing people' and nothing but the governing people, *agni*, never anything other than the science of training horses or heat, and so forth. *Agni* as heat, and *Indra*, as a governing people can, surely, have no claim to a special importance to be entitled to have a very large number of the Vedic hymns 'dedicated' to themselves especially when their opposites—respectively cold and a nation that is ruled by another—are given no place in the gallery of the Vedic 'gods' (*devatās*). There are innumerable other sciences professions arts and the methods of training animals which are no less important or useful than *agni* and *indra* as understood by Mr. Guru Datta, yet we find no hymns dedicated to them in the Vedas! Neither the science of training

To revert to the evolution of Hinduism, the validity of our conclusions will be apparent to any one who will give full consideration to the following facts.—

(1) The Vedas, if literally interpreted, do enjoin animal and even human sacrifice

horses nor a governing people are included in the six categories of things to be known—(i) time, (ii) locality, (iii) force, (iv) human spirit, (v) deliberate activities, and (vi) vital activities—laid down in the Terminology of the Vedas (see pages 53 and 54), notwithstanding the fact that Mr. G. D. Datta's classification was made expressly for the purpose of determining the class of the Vedic *devatas*, and is neither scientific nor philosophically sound by any means. Heat may, indeed, be said to fall in the category of force, as it no doubt does, but as a member of its class its special claim to precedence over the other forces of nature remains to be established.

We, thus, find ourselves forced to acknowledge the fact that Agni and Indra, as two of the *devatas* of the Vedic hymns, do not signify heat, the science of training horses or a governing people, but must represent certain aspects or faculties of the soul. For similar reasons, Dyauṣ and Prithivī are not the sky and earth, but spirit and matter, respectively. But the most important of gods are 33, which number comprises eleven Rudras, eight Vasus, twelve Adityas, Indra and Prajapati.

The Rudras represent those functions of life the cessation of which signifies death. They are called Rudras (from *rud* to weep) because of the association of the idea of weeping with death, the friends and relation of a dead man having been observed to mourn his loss. In all probability they refer to eleven important functions of the soul, namely, those of the five organs of sensation, five of action and the mind.

The eight *vasus* probably symbolise the eight principal karmas, or rather the functions performed by the soul under their influence. According to some writers the *vasus* are emblematic of eight kinds of abodes, namely, (i) heated cosmic bodies, (ii) planets, (iii) atmospheres, (iv) superterrestrial places, (v) suns, (vi) rays of ethereal space, (vii) satellites, and (viii) stars (the Terminology of the Vedas, p. 55). They are, however, more likely to be the functions residing in the bodily organs, because they are different manifestations of the energy of the soul. In a passage in the Atharva Veda (see the Terminology of the Vedas, p. 54) they are described as different kinds of organic functions, while according to the Brihad Āraṇyaka Upaniṣad, 'the path leading to the discovery of the thirty-three gods starts from the *akāśa* in the heart' * (the Permanent History of Bharata Varsha, vol. 1, p. 432).

We now come to Adityas whose number is said to be twelve. It is, however, evident that they have not always been considered so many. According to W. J. Wilkins (see The Hindu Mythology, p. 18) —

"This name [Adityas] simply signifies the descendants of Aditi. In one passage in the Rīg Veda the names of six are given: Mitra, Aryaman, Bhaga, Varuna, Dakṣa and Amsa. In another passage they are said to be seven in number, though

* In his "Occult Science in India," p. 118, Louis Jacolliot shows on the authority of Manu, that the soul itself is regarded as the assemblage of gods.

(2) The Hindus are now strongly opposed to cow-killing and human sacrifice, both of which are enjoined in their scriptures (if taken literally) under the 'sacred' names of *go*-and *puruṣa-medhas* respectively.

their names are not given. In a third, eight is the number mentioned; but 'of the eight sons of Aditi, who were born from her body, she approached the gods with seven, and cast out Marttanda (the eighth).' As the names of these sons given in different parts of the Vedas do not agree with each other, it is difficult to know who were regarded as Adityas. In the 'Satapatha Brahmana' and the Puranas the number of the Adityas is increased to twelve."

"Adityas," says the Bhaviṣya Purana (see the Permanent History of Bharat Varsha, Vol I pp 481 and 489), "is so named because of his being the *adī* or first among the Devas." According to certain other writers, Adityas are only the twelve months of a solar year (the Terminology of the Vedas, p 55), and so named because they extract every thing from this world. It is not easy to follow what is precisely meant by this; but it seems more probable that the Adityas represent the primary functions of spirit whose pure essence is symbolised by Surya, the Sun, which is an excellent emblem for *jñāna* (knowledge). Hence the Adityas, whatever be their number—for that depends on human classification—are only the different aspects of the soul with respect to its special function of knowing. Thus, Varuna, who cuts a ludicrous figure as one of the months of a solar year, is the impersonation of karmic force for 'he witnesses men's truth and falsehood' (Hindu Mythology, page 39). His function seems to have been enlarged in another place to embrace the whole range of phenomena, for he 'knows the flight of the birds in the sky, the course of the far travelling wind, the paths of the ships in the ocean, and beholds all things that have been or shall be done.' Varuna is said to be the presiding deity of the sea probably because of the sea being the symbol of *samsāra* (transmigration).

Other Adityas, similarly, cannot represent the months of a solar year, but different functions of the soul. On the whole, we are inclined to identify these Adityas with the eight kinds of knowledge (see the Practical Path, Chapter V) and the four kinds of perceptions, namely, the all-embracing, the clairvoyant, the visual and the non-visual forms of perception (Ibid, Chap V).

There remain Indra and Prajapati to be dealt with. Of these, the former has already been described in this book,* but the latter is the *pati* (Lord) of *prajā*s progeny, hence the numerous functions of life), and is a symbol for the controlling function of the heart (see the Permanent History of Bharata, Vol I. pp. 492 and 499).

The above explanation practically disposes of the Hindu pantheon, though the number of its 'gods' is said to be no less than thirty-three crores (a crore is equal to ten millions); for the remaining members of the divine household are only the metaphysical 'offspring' of the more important thirty-three, which are reducible to three, and, in the ultimate analysis, to the one supreme divinity, the Soul of the worshipper himself. Our explanation, it will be seen, avoids not only the element

* See also The Confluence of Opposites

(3) *Āśva-medha* has died out altogether; and the same is the case with *ajā-medha*, notwithstanding that goat's flesh is still offered to propitiate certain gods and goddesses by a few superstitious men

of irrelevancy in Mr Guru Datta's reading and of inconsistency in the European version, but also enables us to catch a full view of the Hindu mind engaged in taking a census of its 'gods'. Many of the conundrums and puzzles connected with the pedigrees of these gods, which have stubbornly defied investigation, find an easy solution in their metaphysical origin, for with the numerous functions of life being in a manner interdependent on one another, it must at times happen that the mythological rendering of the metaphysical conceptions of their origin should present features of incongruity in their relationship which to an uninitiated mind appear to be irreconcilable, and, therefore, false. Some of the 'gods,' it will be observed, are said to be the fathers of their own fathers, while some are coeval with their progenitors. Such accounts, though highly misleading in their nature, are not peculiar to Hinduism alone, they are to be found in all systems of mythology and mysticism, *e g*, the dogma of the co existence of the 'Father' and the 'Son' in the Christian creed. Their explanation is simple and easy when the metaphysical origin of their conceptions is known, but tortuous and misleading otherwise. He who would solve the mystery of the celestial kingdom and the hierarchy of gods, should, first of all, procure the lubricant of *nayavāda* (the philosophy of standpoints) without which the key of intellectualism does not turn in the rusty mythological locks that have remained unopened for ages. He should then make a bundle of his personal beliefs and private prejudices, and throw it away from him before entering the adytum of the 'powers' that control the destinies of all living. Thus alone would he discover the truth as it exists in and for itself, and avoid falling a victim to error and prejudiced belief. The intelligent reader will now find that the soul personified as *Indra* in its aspect of the enjoyer of matter through the *indriyas* (senses), is the progeny of *Dyaus* and *Prithivī* (Spirit and Matter), and yet the father of his own father in the sense that the *siddhātman* (a pure perfected spirit) is actually the residue of the impure ego itself stripped of its impurities! That these conceptions are not always quite scientific does not detract from the merit of the explanation, since we are merely concerned in unravelling the mystery of mythology, not in proving it to be scientific against facts. As a general rule it will be found that the element of contradiction and incongruity in the mythologies is a sure index to a mixing up, in a manner unwarranted by strict metaphysics, of the results obtained from different standpoints. It is, therefore, safe to say that whatever is found to be irreconcilable to reason and rationalism in religion is not a representation of a 'fact,' whether it mean a being or a state of existence in nature, but essentially and truly a mental concept, formed with the aid of some general principle or other in the factory of a somewhat extravagant imagination. The most remarkable of the post-Vedic conceptions, the one which has now practically usurped the whole field, not only of the Hindu world, but of almost three fourths of the human race—the idea of a supreme creator and ruler of the universe—furnishes about the most striking illustration of this rule. Probably the *nucleus* of thought which has served as a foundation for this conception is to be found in *Viśvakarman*,

(4) The sacrificial text still forms part of the Hindu scriptures, though it is clear that its interpretation has been changed from a literal to an esoteric sense *

the artificer of the celestials and an embodiment of the poet-sage's idea of the form-making, *i.e.*, the mechanical aspect of nature. The Hindu mind, puzzled at the natural functioning of substances, seems finally to have arrived at the conclusion that it could not be devoid of a cause, and unable to conceive a rational basis for this vague and shadowy supposition of its own to have promptly created a new category of force, labelling it *adriṣṭa*, the unknown (from *a*, not, and *drīṣṭa*, perceived, hence known). In obedience to the same personifying impulse to which the other gods of the pantheon are indebted for their existence and being, the *adriṣṭa* became, in due course of time clothed with all the attributes of divinity, and being, *ex-hypothesi*, the source of the activities of all other '*devatās*,' and, therefore, the most powerful of them all—whence the word *Īśvara* signifying he who is invested with *ēśvarīya*, *i.e.*, power, dominion or mastery—was finally ushered into the world as the Great Unknown. Having been set up as the most supreme divinity of the Hindu pantheon, the Unknown began to extend its dominion beyond the Hindu world, and like some of its predecessors, Mitra and others, soon managed to instal itself in other lands, in some of which he is regarded as the creator of good and bad both. Accordingly, Isaiah regards his god as the creator of good and evil alike (see Isaiah, xlv 6-7). Muhammad, too, contented himself with Isaiah's view, and declared that good and evil were both created by god, there being no other creator in the world. This, no doubt, is the vulgar view, which ignores the underlying truth, but the fallacy is the most popular one in this instance, and has to be reckoned with. As the creator of good and evil, the simple *adriṣṭa*, conceived perhaps in the mind of a forest recluse not particularly noted for his philosophical acumen, has now that its metaphysical origin has been lost sight of in the din and fury of a hot controversy concerning its nature and existence, become the repository of all kinds of discrepancies and incongruities. It could not even be otherwise, for being conceived in the imagination of man as the solitary source of all movement and function, it could not well refuse to accept responsibility for the different kinds of activities—*karmic*, functional and the like. In more recent times the personification has also come to be associated with the ideal of the soul, which is conceived to consist in becoming absorbed in the godhead. Thus, the original metaphysical concept of ultimate force now represents at least four different things, namely, (1) the mechanical side of nature, (2) the function of pure spirit and other substances, (3) the force of *karma* and (4) the final goal of the soul. It is the combination of these four distinct and irreconcilable notions, loosely formed by a metaphysically inclined mind, which is the fruitful source of error and dispute in the world of thought today.

* Cf the following from Deussen's System of the Vedānta (English translation by Charles Johnston, p 8) —

" it is the fact that in them [the *āranyakas*] we meet abundantly a wonderful spiritualising of the sacrificial cult in place of the practical carrying out of the ceremonies, comes meditation upon them, and with a symbolical change of meaning, which then leads on farther to the loftiest thoughts. Let the opening passage

gods and goddesses are merely enlargements of their original conceptions in the Vedas.* It is also to be borne in mind that the cessation of the worship of Vedic gods—Indra, Varuna, and the like—is also indicative of the fact that it was due to the discovery of their true nature, so that when people discovered them to be pure personifications of mental abstractions they desisted from the worship which used to be performed for their propitiation. Probably the key to the interpretation of the Vedas and the character of Vedic gods was never completely lost sight of, however much the laity and even the ordinary *Brahmanas* and *sādhus* might have remained ignorant of its existence. The wave of intellectualism, which followed the reaction against sacrificial ritualism of the Brahmana period, seems, towards its end, to have been characterised by a too free use of this key. A whole host of gods and goddesses, whose number has been popularly estimated at 330,000,000, thus sprang from the original and limited Vedic stock in the Epic and the Puranic periods. A few additional personifications, such as that of Krishna, also seem to have been made by the authors of Hindu *Puranas*. It is, however, only fair to add that, while the Ramayana and the Mahabharata, and the *Puranas* also, introduced a lot of confusion in history by dressing up real historical figures in mystic and symbolical garb,—they at the same time effected immense reform in religious

* Cf. "The Puranas could, with equal consistency be pronounced to be earlier or inferior than the Vedas themselves as could be proved by the following quotation:

“प्रथमं सर्वशान्त्रानां पुराणं ब्रह्माण्डवृत्तम्
अनन्तरञ्च वक्रत्यो वेदास्तद्विविञ्चतः ।
अज्ञावि धर्मशान्त्रञ्च व्रतानि निम्नास्तथा ॥

ब्रह्माण्डपुराणम् ॥”

—The Permanent History of Bharat Varsha. Vol. I. p. 5.

[Rendered into English the above śloka reads:

Of all the Śastras first the Purana was heard by Brahmas: and then the Vedas, Angas, Dharmashastra, etc. and rules came out of his mouth.]

¹ As an instance of this kind of personification may be mentioned Draupadi, who according to the Mahabharata, was the common wife of all the five Pandava brothers. The Jaina Puranas of the Digambara sect dispute the correctness of this statement, and affirm that she was the married wife of Arjuna alone, who had won her hand in an open struggle. It is certainly not likely that men whose sense of

worship by showing up the real character of their gods to consist in pure personifications. Great as this reform undoubtedly was, it

right and wrong was so highly developed as that of the Pandavas would have been so much wanting in morality as to force her into a union with no less than five husbands at one and the same time. The truth is that the author of the great epic has distorted and twisted the facts of history to suit his allegorical requirements, leaving it to the good sense of his readers to get at his real meaning. The arrival of the young Draupadi, as a bride in the family of the five Pandavas, furnished too striking a resemblance to the relation between life and the five organs of sensation to be ignored by his versatile genius, and he promptly employed her as an impersonation of the living essence in his great military drama, a huge allegory of the final combat between the higher and the lower forces of the soul and the complete vanquishment of the latter (see the *Permanent History of Bharatavarsa* by Z. N. Iyer, vol II). Thus, while the real Draupadi was regarded as their daughter by Indrastira and Bhuma, her husband's elder brothers and as a mother by Naimika and Sakadewa, who were younger than Arjuna, her mythological 'double' came to be known as the common wife of them all to complete the resemblance between the five senses and life. According to another myth associated with her personality, she had been given a wonderful bowl by Surya, an impersonation of pure Spirit, from which all kinds of food and other things could be obtained by a mere wish. The explanation of this desire fulfilling bowl is to be found in the fact that the soul is all-sufficient by nature, and independent of outside help. The failure of the material Dushasana to enjoy her charms to the public gaze by removing her robe, which became interminable miraculously, is a circumstance which tends to emphasize the nature of life, for in the condition of bondage described as the seasonal bondage of Draupadi, the soul is always entrapped within interminable layers of matter, so that it is impossible to catch a glimpse of its naked glory by any means.

The Japanese legend of Lady Hachioya furnishes another beautiful impersonation of life. Her five lovers represent the five senses, all of which can only play her false, by endeavoring to gain off on her case and work their schemes for the real article, and then too, and the climax is the physical separation from the five to return to the Kingdom of Moon. Finally, the legend of the soul.

The result is that, instead of clearing up the doubts and difficulties of men which is the aim of true metaphysics, they made their own creed

implication) and, at times, also, *anupalabdhi* (inference by negation) But analogy is evidently nothing other than a form of *anumānābhāsa* (fallacy of inference) pure and simple, while *arthāpatti* (corollary) and *anupalabdhi* are included in the true logical inference The remaining three, namely, direct observation, inference and reliable testimony, are, broadly speaking, the proper sources of *pramāna*, in spite of the refusal of the Vaiśeṣikas to admit the last named, for reliable testimony is the sole means of a knowledge of things beyond perception and inference both The Sāṅkhyan school, no doubt, recognises these three forms of *pramāna*, but it assumes the infallibility of the Vedas, and its logical processes include inference by analogy, *e g*, the conclusion that all mango trees must be in blossom, because one is seen to be in that condition (The Sankhya-Karika, Eng Trans, publ by Mr Tooka Ram Tatya, p 30). One might as well infer that all dogs have their tails cut on seeing one with a cut-off tail'

We now come to the *tattvas* without a clear determination of which no headway can be made in philosophy or religion The *tattvas* signify the essential points, or heads, under which the subject of enquiry is to be studied, and must be determined rationally, that is to say not in a haphazard manner, but by the exact methods of scientific analysis The scope and aim of religion being the prosperity and, ultimately, also the salvation of living beings, its investigation is directed to the ascertainment of the nature of the soul as well as of the causes which go to cripple its natural freedom and energy and those that enable it to attain the Supreme Seat The true *tattvas*, therefore, are only those—*jīva*, *aṇu*, and the like—which are laid down in the Jaina Siddhanta, all others being forms of *tattvābhāsa*—a falsehood masquerading in the garb of a *tattva*

Bearing these observations in mind, we shall see how far the six schools may be said to have got hold of the right *tattvas* To begin with the Sāṅkhyan philosophy, which lays down the twenty-five *tattvas* enumerated in the tenth chapter, we have seen that it has but little to commend it to commonsense, the semblance to a *tattva* being traceable only in the case of *purusa* and *prakṛti* which alone are eternal It leaves out of enumeration such important substances as Time and Space, while unimportant things, *e g*, organs of action, are given separate places It does not even appear what is the basis of their selection, since many important functions of a similar kind, *e g*, those of digestion and circulation of blood, are altogether ignored The whole system is supposed to be a scientific and highly rational explanation of the subject of *karma*, transmigration and *moksha*, yet no endeavour is made to explain anything in this connection, and the whole of this most important department of the spiritual science is conspicuous by its absence among the *tattvas*

The Naiyāyikas posit sixteen principles as follows —

- (i) *pramāna* (valid knowledge),
- (ii) *prameya* (objects of knowledge),
- (iii) *sanshaya* (doubt),
- (iv) *prayojana* (purpose),
- (v) *dṛṣṭānta* (exemplification),

more uncertain than ever, and their practical value is confined to the useless hair-splitting which is endlessly going on among the followers of the Vedas

- (vi) *siddhānta* (established truth, or the last word),
- (vii) *avayava* (limbs of a syllogism),
- (viii) *tarka* (reason),
- (ix) *nirṇaya* (elucidation),
- (x) *vāda* (discussion),
- (xi) *jalpa* (wrangling in discussion),
- (xii) *vitandā* (a frivolous controversy),
- (xiii) *hetuābhāsa* (fallacy of argument),
- (xiv) *chhala* (duplicitry in discussion)
- (xv) *jāti* (a futile answer, also finding fault with a faultless argument), and
- (xvi) *nigrahasṭhana* (occasion for rebuke)

Here also a glance at these sixteen principles is sufficient to show that they are only calculated to impart a knowledge of logic. But logic certainly is not religion, though it is a useful department of knowledge, like grammar, mathematics and the other sciences. If the rules of logic could be called *tattvas*, we should have to dub the parts of speech—noun, verb, and the like—and the rules of arithmetic, etc., also *tattvas*. But this is clearly absurd. The Naiyāyikas try to get over the difficulty by the inclusion in their second category of twelve kinds of objects, namely, (i) soul, (ii) body, (iii) the organs of sensation, (iv) *artha* (which comprises colour, taste, smell, touch and sound), (v) *buddhi* (intellect), (vi) *mana* (mind), (vii) *pravṛtti* (application through speech, mind or body), (viii) *dosa* (fault which means affection, hatred and stupidity), (ix) *pretya-bhava* (life after death), (x) *phala* (fruit or reward), (xi) *duḥkha* (pain), and (xii) *apavarga* (freedom from pain). But the result is a hopeless muddle, since the second category has reference to the objects of knowledge, and as such embraces all things that can be known, hence all that exists, and cannot, therefore, be confined to twelve objects alone. The illogical nature of the classification is also apparent from the fact that it altogether leaves out of account many of the most important things to be known—e.g., *āsrava*, *bandha*, *samvara* and *nirjarā*—and lays undue emphasis on such unimportant matters as touch, taste, and the like. The enumeration of such matters as *jalpa* (wrangling), *vitandā* (cavil, i.e., a kind of wrangling) and *chhala* (quibble), to say nothing of *jāti* (futile argumentation), as separate *tattvas*, is also an instance of extreme logical clumsiness.

The Vaiśeṣikas lay down the following *padarathas* or predicables —

- (i) substance,
- (ii) attribute,
- (iii) action,
- (iv) general features, or genus,
- (v) special characteristics, or species,
- (vi) combination, and,
- (vii) non existence

The fact is that, owing its origin to an earlier scientific creed, the symbolical poetry of the Rig Veda, the true basis of modern

But the arrangement is more like an enumeration of what are called categories in the systems of Aristotle and Mill than *tatvas*. Accordingly, the writer of the learned introduction to Major B. D. Basu's edition of the Vaiśeṣika Sūtras of Kanāda felt it as a pious duty to apologise for the shortcomings of this system. He writes —

“The Vaiśeṣika philosophy looks at things from a particular well defined point of view. It is the point of view of those to whom the lectures of Kanāda were addressed. It is not, therefore, so much a complete, independent system of philosophic thought, as an elaboration, an application, according to the immediate environment of its origin, of the teaching of the Vedic and other ancient sages who had gone before its author.”

The real attempt of the Vaiśeṣikas at the enumeration of *tatvas* may be said to begin with their classification of substances, attributes and actions. Substances are said to be nine in number, *viz*, (i—iv) four kinds of atoms, namely, atoms of earth, water, fire and air, (v) ether, (vi) time, (vii) the principle of localization, (viii) soul, and (ix) mind. Attributes are of the following kinds, namely, colour, taste, smell, touch, number, quantity or measure, separateness, conjunction, disjunction, priority, posteriority, understanding or cognition, pleasure, pain, desire, aversion, and volition. But sound is said to be a property of ether. Actions are of five kinds *viz*, throwing upwards, throwing downwards, contraction, expansion and translation or motion. Such is the enumeration of substance, attribute and action given by the Vaiśeṣikas but here also we do not find any attempt to enumerate the true *tatvas*. The whole scheme is vague and methodless in the extreme. The generalisations are defective, the classification of actions, meaningless, and the division of attributes unartistic and unscientific. Air, water, fire and earth are not four different substances, but only different forms of one and the same substance—matter and sound is not a property of ether, but a mode of motion arising from the agitation of material bodies. The enumeration of mind as a kind of substance is also clearly illogical, for apart from spirit and matter mind is not a separate substance.

Thus, three of the most famous systems of Hindu metaphysics only betray random unphilosophical thought and possess no title to a strictly logical basis. The remaining three—that is the systems of Yoga, Vedānta and the Mīmāṃsā of Jaimini—also fare no better in this respect. They do not proceed by defining or determining the *tatvas*, and therefore need not engage our attention any longer.

Exaggerated importance has been claimed, in recent times, for the school of the *cāraita* (monistic) Vedānta which maintains that one need only know Brahman to become That, but the Vedāntist is unable to say why in spite of his knowing Brahman he has not as yet become Brahman. If the system had been placed on a scientific basis of thought, it would have been recognised that knowledge and realisation are two different things even though knowledge is absolutely indispensable for the very commencement of the process of realisation of the great ideal of the soul. Here, also, we learn from Jainism that the 'Path' consists in Right Faith, Right Knowledge and Right Conduct, but not in any of them singly or separately. Even Patañjali exhausts himself in generalities, and is not able to describe the nature and causes of

Hinduism, has received so many additions and alterations in the past that its very origin has been lost sight of by men, one set of whom, the scholars of modern fame, see in it nothing beyond the out-pouring of the immature mind of the race, and the other, the devout followers of the faith, a divine revelation in every syllable and word

If the hypothesis evolved out in these pages is correct, neither of these theories can be said to be true, for the poet-sages were not intellectual babes, as they are supposed to be, nor were they inspired by an omniscient God. Hinduism in its very inception was an offshoot of Jainism, though it soon set itself up as an independent system of religion. In course of time it fell under demoniacal influence, the reaction against which is characterised by the intellectualism of the *Upanisads* and the metaphysical subtlety of the world-famous *Darśanas* (schools or systems of philosophy)—Nyaya, Vedanta and the like. Having set itself up as an independent system, it was naturally forced to regard Jainism as a hostile creed, and some of the *Darśanas* actually contain *sūtras* which aim at refuting the Jaina views, though what they actually refute is not the Jaina *Siddhānta* as it is understood by Jains, but their own fanciful notions concerning its teaching.

We thus conclude that the question of the greater antiquity* of the two systems of religion must be decided in favour of Jainism, and that the creed of the Holy *Tīrthamkaras*, far from being a daughter or a rebellious child of Hinduism, is actually the basis of that un-

the bondage of the soul, nor has he aught to say as to the *why* and the *wherefore* of the method he himself lays down for separating pure spirit from the undesirable companionship of matter

* The objection that the Vedas are composed in a language that appears to be centuries older than the language of the Jaina *Siddhānta* is of no force, for the common practice of mankind in the past with respect to the preservation of the Sacred Lore was to transmit it by word of mouth alone. Both the Jaina and the Hindu Scriptures used to be transmitted in this manner, and writing was resorted to only in recent historical times. Now, the Vedas are composed in poetry which means that the language of the Vedic hymns is fixed unalterably, so that they will always refer back to the period of their composition, whatever the date on which they are actually reduced to writing. This is not the case with Jainism which had no fixed composition. Hence the language of the Jaina Canon is the language in use on the date of its redaction. The test of language fails for this reason in the case of Jainism whose age can be determined only by a comparison of the intrinsic evidence furnished by the scriptures of the rival creeds.

doubtedly ancient creed. Dr. Hermann Jacobi is undoubtedly right when he says. "In conclusion let me assert my conviction that Jainism as an original system of religion, quite distinct and independent of all others, and that, therefore, it is of great importance for the study of philosophical thought and religious life in India" (see the *Jaina Gazette* for 1927, p 105).

To sum up. Hinduism owes its origin to the brilliant poetical genius of men who personified, in their unbounded enthusiasm, the secret and divine attribute of the soul. They were not savages, nor do their writings represent the uncultured and primitive notions of a period when humanity may be said to have been in a state of mental infancy; on the contrary, their knowledge was grounded upon the unassailable philosophy of the Science of Life, supported, as it is, by true revelations from the *Tirthamkaras*. Lapse of time then effected a complete separation between the mother and the daughter who subsequently fell into evil hands. This resulted in the whole host of the family of sin (sacrificial ritualism) which arose under some terrible influence for evil. She next appears in the rôle of a penitent living in the seclusion of forests under the protection of the *Upanisad-risis* and still later we encounter her in the University of Thought, arranging her six new and variegated, though ill-fitting, robes. And now that the x-ray intellectualism of modern research is trying to demonstrate her most valuable and valued adornments to be the handiwork of the primitive man, soon after his emergence from the *hanumān* (monkey)* race,

* The world-riddle will always baffle evolutionists unless and until they can manage to acquire a proper insight into the nature and potentialities of the soul, which, as has been fully proved in the earlier portions of this book, is endowed with potential omniscience. This potentiality of an all-embracing knowledge does not need the acquisition of anything from without to become an actuality of experience, but only the removal of that which the soul has absorbed of foreign matter. Thus, the simpler the life, the better the chances of the unfoldment of the higher types of *jñāna*. Hence the ancients who were given to simple living and high thinking were better qualified for true wisdom than we, their remote descendants of this age may be willing to give them credit for. That this is actually the case is borne out by ancient tradition—*Puranas* and the like—which receive circumstantial verification from the intrinsic evidence furnished by the marvellous perfection of thought underlying the teaching of religion in general and of the *Jaina Siddhānta* in particular. It would thus appear that far from having eclipsed the ancients by our greater attainments, we have actually squandered away, to a great extent, the legacy of wisdom left by them,

she is trying to recall her long forgotten past which had caused her so much trouble. Herself the offspring of the most illustrious Mother, we can already imagine her thoughtful face lit up with joy as she fondly recalls her earlier surroundings, when her great poet-admirer used to render her spiritual lessons more attractive and easier to remember, by versifying their substance in symbolic thought. Her Mother is still waiting to receive her back with open arms, and though she has aged considerably since, she is as full of love and forgiveness and affection as she has been all her life. It will undoubtedly be an auspicious moment which marks the full realisation of the family relationship between Jainism and Hinduism; and may the happy reunion between mother and daughter bring peace and happiness to all concerned!